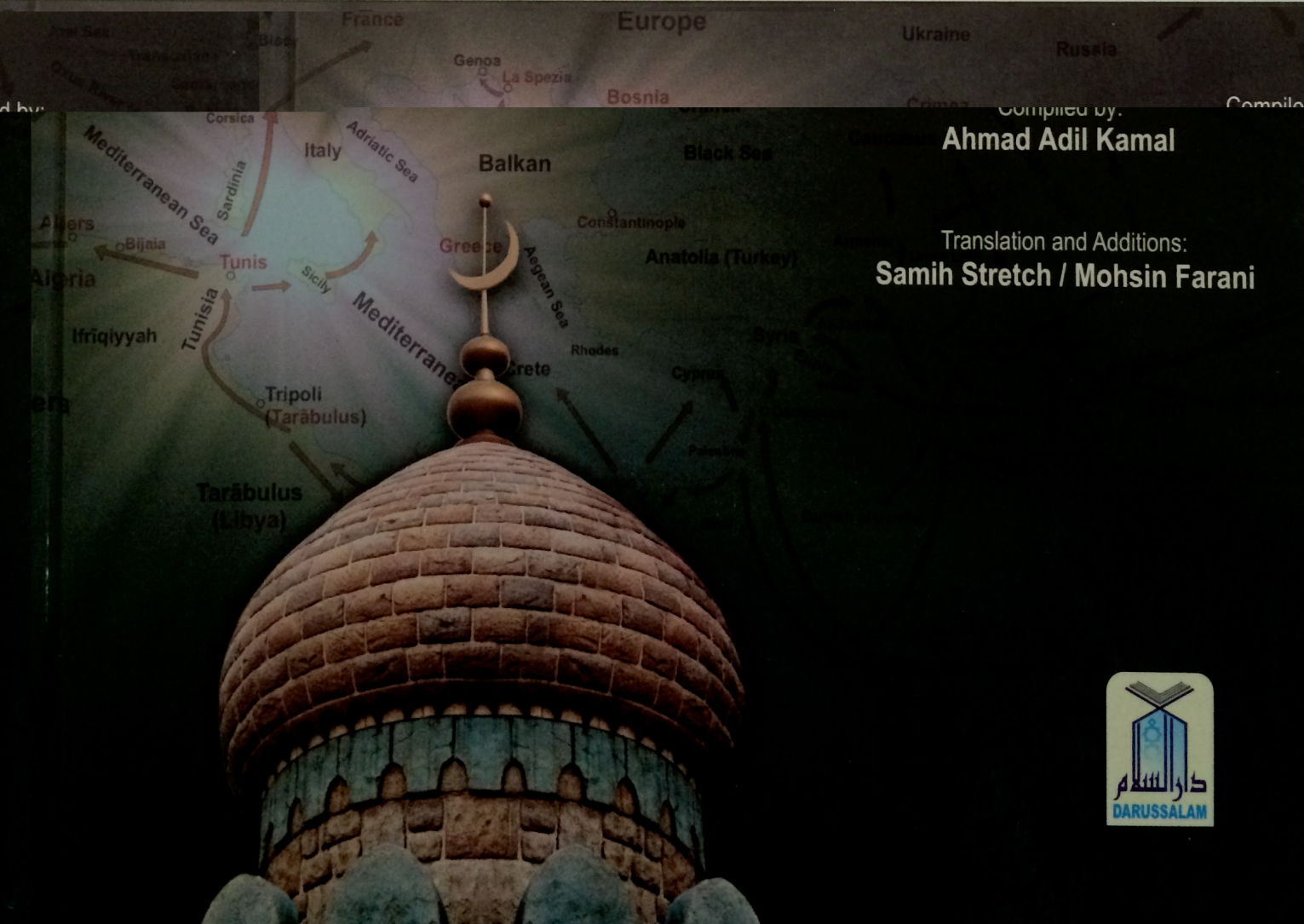
Periodic Golden History of Islamic Conquests

ATLAS OF THE ISLAMIC CONQUESTS

From the Caliphate of Abu Bakr to the Height of Ottoman Caliphate
From Central Asia to Morocco, Spain and Central Europe



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Atlas of the Islamic Conquests

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History is a mirror of the past days and nights of nations and communities. Hence the History of Islam is not only a mirror of the fourteen centuries of the Muslim Ummah but it also signifies the best human civilization on the face of the earth. So a stark necessity arises to acquaint new generations of the Muslim Ummah with great intellectual and political leaders and renowned personalities along with such men of achievements and valiant heroes who defeated false forces in battlefields in order to propagate the true religion in those lands where darkness of paganism and ignorance prevailed.

'Atlas of the Islamic Conquests' has been prepared in view of the same lofty aim. In it events of consecutive days, months and years of major Islamic conquests, starting from the period of the first Caliph Abu Bakr Siddiq ﷺ to the reign of Ottoman Caliph Murad III, have been described, with four-coloured maps and unique snaps, in such a manner that the reader goes along with them and comes across wonderful historical happenings and new secrets of history are disclosed to him.

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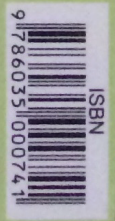

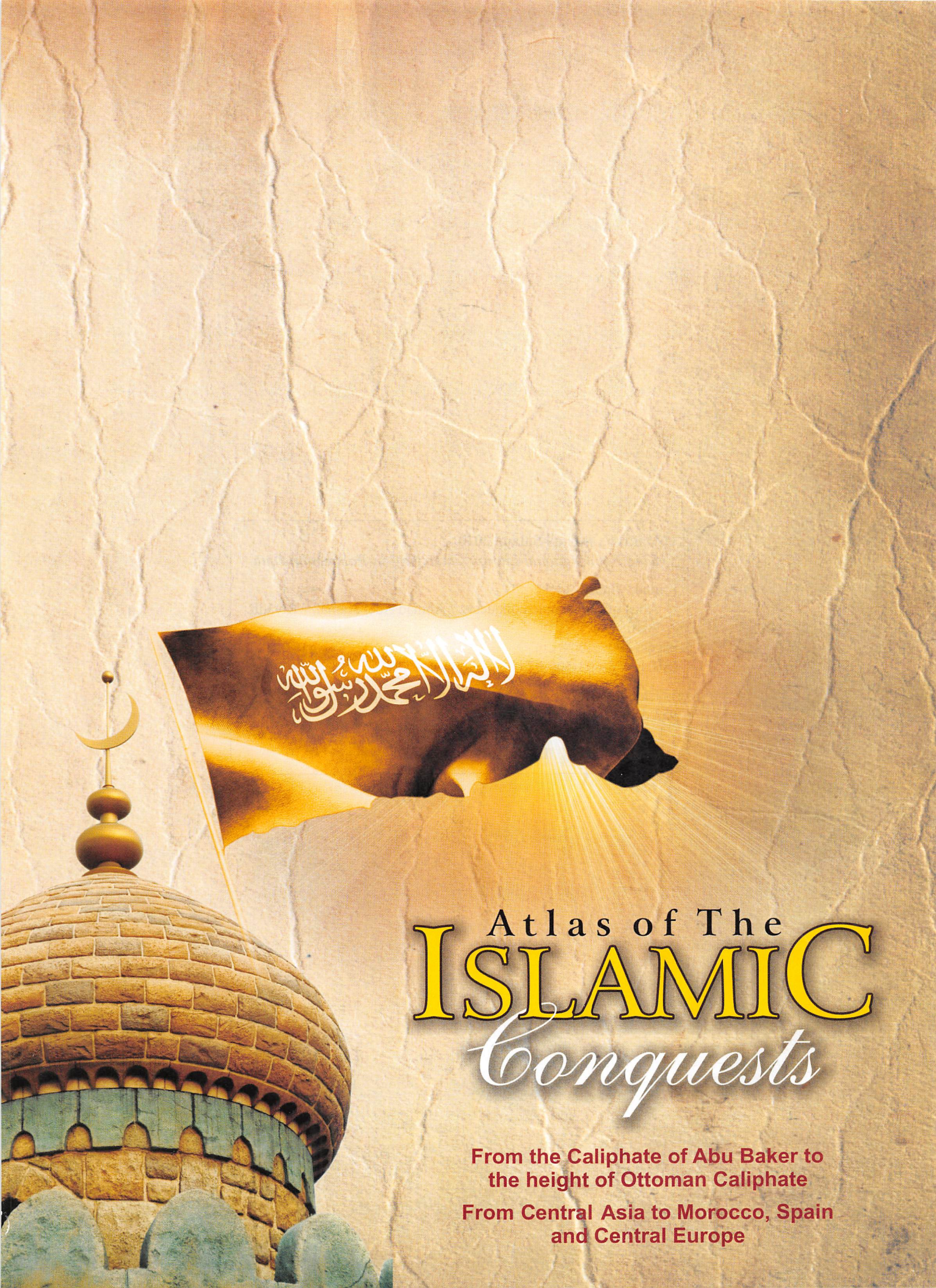

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From the Caliphate of Abu Baker to the height of Ottoman Caliphate

From Central Asia to Morocco, Spain and Central Europe

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In the Name of Allah the Most Gracious, the Most Merciful.

Dedication

To every Muslim, man or woman, living in this period of seditions and turbulence, in any corner of the world, who tries to follow the foot prints of the rightly-guided predecessors and upholds the banner of Islam and struggles for the renaissance of the Muslim Ummah and restoration of its past splendour.

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Publisher's Note

Islam is a universal religion. Its teachings are true, pure and based on the faith of Islamic Monotheism or oneness of Allah (توحيد). Although the previous prophets of Allah also preached Islam, their followers altered the religion of Allah and followed the path of infidelity and polytheism. Then Islam was completed as a religion through the last Prophet of Allah, i.e. Muhammad (ﷺ), and now this religion is a source of guidance, for all of humanity, until the Day of Judgment.

The Islamic state, which originated in 1AH/622CE under the leadership of the Prophet of Allah (ﷺ), was a unique experiment in human history. The flag bearers of infidelity and polytheism tried their best to obliterate the state of Madinah, and made assaults on this sacred city again and again but the divine covenant, revealed through Gabriel, was destined to be fulfilled and it continuously increased faith of the Prophet of Allah (ﷺ) and his true followers. Allah had said to his beloved Prophet:

يُرِيدُونَ لِيُطْفِـُٔوا۟ نُورَ ٱللَّهِ بِأَفْوَٰهِهِمْ وَٱللَّهُ مُتِمُّ نُورِهِۦ وَلَوْ كَرِهَ ٱلْكَٰفِرُونَ ﴿٨﴾

"They intend to put out the light of Allah (i.e. the religion of Islam, the Qur'ān, and Prophet Muhammad ﷺ) with their mouths. But Allah will bring His Light to perfection even though the disbelievers hate (it)."[1]

The first five years of the Last Prophet of Allah (ﷺ), in Madinah, passed in defending Islam and its followers against the onslaught of the pagans of Makkah and the last five years became an era of superiority and triumph of Islam. Meanwhile, the historic battles of Badr (2AH), Uhud (3AH) and Ahzāb (5AH) were fought in which the pagans of Makkah were defeated. In 6AH, Khyber, the stronghold of the Jews, was conquered and in Rabī' al-Awwal 8AH, the Muslims faced a huge force of the Christian Romans and their Arab vassals, at Mu'tah (Jordan). The battle took place because Shurahbīl bin 'Amr Ghassānī had martyred Haris bin 'Umair Azdi (رضي الله عنه), an envoy of the Prophet of Allah(ﷺ). At Mu'tah, one of the most remarkable incidents of human history took place. An interpid army of around 3,000 muslims faced a mighty force of 200,000 enemy soldiers. In this battle, three Muslim commanders were martyred one after the other and, in the end, Khalid bin Walīd (رضي الله عنه) took command of the Muslim force and fighting valiantly managed to retreat with his force successfully. This faith-increasing battle established the fame of the Muslims over the infidels. After four months, Makkah— the center of Arabia — was conquered and then the Arab tribes began to enter the fold of Islam one after the other. In 9 AH when the Roman attack was felt to be imminent from the north, again the glory of Islam was shown in the Battle of Tabūk and the Crusaders could not dare to face the Muslims.

[1] As-Saff 61:8

In Rabī‘ al-Awwal, the Holy Prophet (ﷺ) breathed his last, and the first Caliph, Abu Bakr (رضي الله عنه), immediately faced the threat of apostasy in the Arabian Peninsula. In spite of the critical situation, he dispatched the force of Usāmah (جیش اسامہ), prepared by the Holy Prophet (ﷺ) in his last days, towards Syria to face the Romans. This army became victorious and returned after fourty days with a lot of booty and prisoners of war. Meanwhile, Khālid bin Walīd (رضي الله عنه) had become free from the wars against apostasy, so Abu Bakr (رضي الله عنه) ordered him to lead forth an army against Iraq (which in those days was included in the Persian empire). This was because a few years ago, Khosroes II, the Emperor of Persia, had challenged the Islamic state by rending the invitation letter of the Holy Prophet. Thus the offensive rulers of Persia and the Roman Empire had been a great hurdle in the propagation of Islam, therefore, it was quite justified for the Muslims to wage wars against the two tyrannical powers.

Once the Islamic armies marched out on the two fronts of Persia and Syria, they moved on unhindered and none could stop them. The Muslim conquests in the decisive battles of Yarmūk and Qādisiyyah opened the gates of Syria, Palestine, Iraq and Persia for the Muslims. Then the Muslim forces conquered Sīstān and Khorāsān in the east and Armenia and Azerbaijan in the north and marched victoriously through Egypt and North Africa onto the Atlantic coast. And in the last decade of the first century AH, the Islamic banners were fluttering over Transoxiana and Sind in the east and the Iberian Peninsula and Southern France in Europe. Unfortunately, in 114 AH/ 632 CE, the Muslim commander ‘Abdul Rehman Ghāfiqī was martyred in the Battle of Tours and thus the advance of the Muslims towards Paris was hindered. A Western historian writes, “Had the Muslims been successful in the Battle of Tours, today the churches of Paris and London would have been resounding with the Muslim prayer-calls, instead of bells”.

Then in the third century AH, the Muslims captured the Mediterranean islands of Crete, Sicily , Balearics, Sardinia and Malta and even raided the southern and north-western coast of Italy. Thus the Muslim naval fleets made their presence felt nearly all over the Mediterranean Sea. Then, at the end of the 5th century AH, the European Christians waged the Crusades in the name of getting back Jerusalem, which lasted about two centuries (1096-1291 CE). They occupied the Syrian coast and Palestine including Jerusalem, however, heroes like Sultan Nuruddin Zangi, Salahuddin Ayyubi, Malik Al- Kamil, Ruknuddin Baibars and Saifuddin Qalāwūn repelled them gradually from these areas. Sultan Salahuddin Ayyubi’s glorious victory in the Battle of Hittīn (583 AH/1187 CE) and the consequent liberation of Jerusalem from the clutches of the Crusaders were unique achievements.

The third phase of victories started with the establishment of the Ottoman Empire at the end of the 7th century AH and within a short time the Ottoman Turks crossed the Dardanelles and conquered the Balkan Peninsula to the banks of the Danube River. Thus Bulgaria, Macedonia, Albania, Kosovo, Serbia and Romania came under the banner of Islam. After a century, in 857AH/1453 CE, Sultan Muhammad Fateh conquered Constantinople and thus the Roman Empire, stretching over fifteen centuries, came to an end. This young Sultan also occupied Crimea, Trabzon, Greece, Bosnia and Herzegovina and many Greek islands. And during the next century Moldavia, Croatia, Slovenia, Cyprus, Rhodes, Hungary, Syria, Palestine, Jordan, Egypt , Hijaz, Yemen, Iraq, Tripoli, Bahrain, Tunis, Algeria, Morocco, Mauritania, Mali, Sudan, Somalia, Bornu (Nigeria), Bagermi (Chad) and Mombassa (East Africa) all became Ottoman

dominions. In this way the Ottoman Empire became the greatest empire of the world. Before this, Sultan Shahabuddin Ghauri had established an Islamic state in North India by defeating the Hindu Maharaja, Prithvi Raj, in the 2nd Battle of Trā'in (1192 CE) and after about a century the Muslims became rulers of the subcontinent upto the southern frontiers of the Deccan.

This history of Islamic conquests, extending over about one thousand years, is a brilliant record of Islamic victories and accomplishments which enliven every Muslim. Historians have recorded this long history in their own ways but in spite of the advancement of knowledge, no effort was ever made to present it with coloured maps of the past and present regions. Dr. Shauqi Abu Khalīl, a Syrian scholar, was the first person who prepared "Atlas at-Tārīkh al-Arabi al-Islami" with four-coloured maps and Dar al-Fikr (Damascus) got the honour of its publication. After this two more such atlases compiled by Dr. Shauqi Abu Khalīl, اطلس القرآن (Atlas of the Quran) and اطلس السیرۃ النبوی (Atlas on the Biography of the Prophet), came to light and their Urdu and English editions were published by Darussalam (Al-Riyadh, Lahore). In these two atlases the explanatory notes written by a learned scholar and journalist, Brother Mohsin Farani, are remarkable pieces of research work. They are the most popular publications of Darussalam.

Another masterpiece of presenting history with coloured maps is *Atlas al-Futūhāt al-Islāmiyyah* by Ahmad Adil Kamal, which was published by Darussalam (Cairo, Alexandria) in 1425AH/2005 CE. Cairo-born Professor Ahmad Adil Kamal had a great interest in Islamic history and continuously did research on it while working on different high government posts. First he compiled the Atlas of Cairo *(Atlas al-Qāhirah)* in which he included its complete maps and beautiful views along with its millennium-long history. In addition to it he compiled The Road to Madā'in *(Al-Tarīq ilal Madā'in)*, Al Qadisiyyah, The Fall of Madā'in and The End of the Sassanid Empire *(Suqūt al-Madā'in wa-Nihāyah al-Daulah al-Sāsāniyyah)*, The Road to Damascus (Al-Tareeq ila Dimashq) and The Islamic Conquest of Egypt *(Al-Fath al-Islāmi bi-Misr)* are his famous books on Islamic history.

Professor Kamal also compiled biographical books on the lives of some of the companions of the Holy Prophet (ﷺ). In my view his most important work is *Atlas al-Futūhāt al-Islāmiyyah*. The honourable author was awarded with many prizes and medals by the Egyptian Government in acknowledgement of his intellectual, literary and research services.

As part of my profession, I happen to visit different countries one after the other and during these tours, I also visit various book centres and publishing houses, mainly in search of unique and new books. During the course of my travels I have established long relations with Darussalam (Cairo), which by a coincidence bears the same name but an older institution than Darussalam (Al-Riyadh, Lahore) . Its honoured owner, Abdul Qadir Mahmūd Bakkār, is my personal friend and this friendship of about ten years has been strengthened with the passage of time and with our frequent meetings. Every year in January, "The Cairo Book Fair", is held for fourteen days which is the biggest book fair in the Middle East and in my view second only to the Frankfurt Book Fair of Germany. Such a vast area is reserved for this fair, that a visitor, gets exhausted while looking at various stalls arranged from one end to the other. According to official data, about 600,000 people visit this book fair daily- this means more than seven million people converge here over fourteen days.

Darussalam (Cairo) also participates in this book fair, in which four booths are reserved for it, where over a hundred salesmen deal with visitors.

Professor Abdul Qadir Bakkār has been in the business of books since 1973 CE. Originally an inhabitant of Aleppo, which is the biggest city of Syria after Damascus, he is about sixty but looks much younger. He started his publishing business in Aleppo with the aim of propagating Islamic books and defending the Islamic faith. In those days life had been difficult for many people in Syria, and thousands migrated to other countries to save their religion and faith.

Among them was Professor Abdul Qadir, who migrated to Cairo and established his business afresh. Within a few years, thanks to his hard work and God gifted capabilities, he became one of the prominent publishers of Egypt. Darussalam (Cairo) began to publish big books, including post-graduate and doctoral journals, and in 2004 CE, it published *Atlas al-Qāhirah* followed the next year by *'Atlas al-Futūhāt al-Islāmiyyah* (Atlas of the Islamic Conquests).

When I happened to look at the latter atlas at the Cairo Book Fair, I got very excited. I purchased the book and went through it that very night. Its coloured maps held a great attraction for me and I studied them keenly one by one. In fact, I have a great love for history and its revealing developments. In my imagination, I see those holy warriors who kept the banner of Islam high in Asia, Africa and Europe and achieved remarkable victories through centuries. In May 1986 CE, I travelled to Syria and Turkey for the first time. During the course of this travel, from Damascus to Hamāh and Aleppo, I was seeing the Islamic armies moving forward, with my imaginative eyes. I was in search of those paths from where Mujāhidīn had happened to pass, who crossed all the hurdles, conveying the message of peace and deliverance to the people of those lands.

Dear readers! I am not writing fiction, it is the voice of my heart. Our Islamic history is very beautiful. Our ancestors offered great sacrifices in the propagation of the religion of Muhammad (ﷺ). They gave up the luxuries of life and eradicated falsehood. So when I went to bed late that night, I had made up my mind to publish this Atlas of the Islamic Conquests for Urdu readers, so that they might also become aware of the sacrifices and achievements of their predecessors. I contacted my brother Abdul Qadir Bakkār in this conection and after a long discussion we struck a deal according to which Darussalam (Al-Riyadh, Lahore) got the rights for the publication of the atlas in various global languages except Arabic, French and Spanish. I am very thankful to him for this favour.

Darussalam (Al-Riyadh, Lahore) has some aims and it is working day and night for their accomplishment. The main aim is to provide our present generations with literature based on the Qur'ān and Sunnah, and to educate them about the achievements of their predecessors. I pray to Allah every day for the company of a good team and sincere colleagues, and all praise be to Allah that my Lord has accepted most of my prayers.

I thank Allah that more than 250 people work in our team throughout the world. Under the above mentioned agreement, we started work on the new project. Brother Mohsin Farani, Head of the Department of History and Seerah, Darussalam, Lahore, is a great scholar of history, geography and linguistics. He not only translated the Arabic text of *Atlas al-Futuhāt al-Islāmiyyah* but also rendered its maps from Arabic into Urdu. He also prepared nineteen new

maps relating to the current geography of the lands conquered by the Muslims and included biographical articles on 'Uqbah bin Nāfi' (ﷺ), Tāriq bin Ziyād (ﷺ) and Mohammad bin Qāsim (ﷺ). Moreover, he corrected the mistakes of the Arabic text and the Arabic maps of the Atlas and also wrote short and long explanatory notes about the geographic names and some historic events described in the book. These additions are of great value for the readers of history. As a result of his contributions, the usefulness of this atlas has become doubled. Brother Zahid Saleem Chaudhry, head of the Designing Dept., Darussalam, Lahore, picked rare pictures of historical mosques, forts and other Islamic buildings, from the internet, and used them to illustrate the whole atlas.

We thank Allah that by His Grace, within the period of just over a year, we were able to produce this unique atlas in Urdu, and it proved to be among the best-selling books of Darussalam (Al-Riadh, Lahore).

The second task was to produce the *Atlas of the Islamic Conquests* in English, hence, our team immediately started work on this project. For the English translation of the Arabic text, the services of an Englishman, Brother Sāmih Stretch, were hired and he finished it with great scholastic approach, using good idiomatic English. The task of conversion of footnotes and maps from Urdu into English was accomplished by Brother Mohsin Farani with the assistance of Hafiz Shaukat Ali. Brother Farani not only edited the English translation of the text but also proof read the whole book with the help of Brother Muhammad Anwar Awan. The latter fellow also supervised the production of maps in English. The task of composing and designing was done by a hardworking team from Darussalam, Lahore, including Muhammad Nadeem Kamran, Asif Faraz Ansari, Abu Sufyan and Hafeez ar-Rauf Hashmi, under the supervision of Brother Zahid Saleem Chaudhry. Thus this unique atlas, which presents the Islamic Conquests of 10 centuries, from Caliph Abu Bakr to Ottoman Caliph Murad III, with 152 four-coloured maps and more than three hundred rare pictures, has become a brief and beautiful production of Islamic History.

I am thankful to all my companions involved in this project, especially Brother Hafiz Abdul Azeem Asad (General Manager, Darussalam, Lahore), under whose supervision this great project has been accomplished. I pray to Allah, the Almighty, to grant His Blessings to all of us and make this work beneficial for all the Muslims.

Abdul Malik Mujahid

General Manager
Darussalam, Riyadh-Lahore

FOREWORD

The Messenger of Allah (ﷺ) after being appointed as Prophet, spent a period of thirteen years inviting the people of Makkah and the surrounding areas to Islam. The gist of his message was: worship one true God, the real Master of this Universe instead of worshipping innumerable, false, man-made gods. Behave kindly with people and consider the life, honor and property of every person worthy of respect. Adopt the best manners in dealing with relatives, respect the elders and treat the minors in an affectionate manner. Render help to the weak and the needy, abhor bad habits like lying, deceit, backbiting, and tale-bearing, and avoid filthy and soiled things. It is strange that in response to this sublime invitation, the people of Makkah became his worst enemies and inflicted severe atrocities on him and his Companions, so that they had to leave their homes and emigrate to a new land.

In those thirteen years, the Messenger of Allah (ﷺ) faced all sorts of atrocities but never retaliated. Instead, he treated everyone with affection and tenderness, and in spite of being abused, wished them well and prayed for their guidance. However, the animosity of the Makkans grew to such an extent that they planned to assassinate him. Consequently, one night, the Messenger of Allah (ﷺ) left his home in Makkah and emigrated to Madinah.

However, the fire of enmity of the Quraish did not cool off even then, and they started plotting against the Messenger of Allah (ﷺ) in league with the Jews and the Hypocrites of Madinah. At that time, as a last resort, Allah (ﷻ) allowed the Messenger of Allah (ﷺ) and his Companions to wage Jihad (armed struggle in the cause of Allah) with the following Verses:

أُذِنَ لِلَّذِينَ يُقَـٰتَلُونَ بِأَنَّهُمْ ظُلِمُوا۟ ۚ وَإِنَّ ٱللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ ﴿٣٩﴾ ٱلَّذِينَ أُخْرِجُوا۟
مِن دِيَـٰرِهِم بِغَيْرِ حَقٍّ إِلَّآ أَن يَقُولُوا۟ رَبُّنَا ٱللَّهُ ۗ وَلَوْلَا دَفْعُ ٱللَّهِ ٱلنَّاسَ بَعْضَهُم
بِبَعْضٍ لَّهُدِّمَتْ صَوَٰمِعُ وَبِيَعٌ وَصَلَوَٰتٌ وَمَسَـٰجِدُ يُذْكَرُ فِيهَا ٱسْمُ ٱللَّهِ كَثِيرًا ۗ
وَلَيَنصُرَنَّ ٱللَّهُ مَن يَنصُرُهُۥٓ ۗ إِنَّ ٱللَّهَ لَقَوِىٌّ عَزِيزٌ ﴿٤٠﴾ ٱلَّذِينَ إِن مَّكَّنَّـٰهُمْ فِى
ٱلْأَرْضِ أَقَامُوا۟ ٱلصَّلَوٰةَ وَءَاتَوُا۟ ٱلزَّكَوٰةَ وَأَمَرُوا۟ بِٱلْمَعْرُوفِ وَنَهَوْا۟ عَنِ ٱلْمُنكَرِ ۗ
وَلِلَّهِ عَـٰقِبَةُ ٱلْأُمُورِ ﴿٤١﴾

"Permission to fight (against disbelievers) is given to those (believers) who are fought against, because they have been wronged; and surely, Allāh is Able to give them (believers) victory. Those who have been expelled from their homes unjustly

only because they said: "Our Lord is Allāh." For had it not been that Allāh checks one set of people by means of another, monasteries, churches, synagogues, and mosques, wherein the Name of Allāh is mentioned much, would surely have been pulled down. Verily, Allāh will help those who help His (Cause). Truly, Allāh is All-Strong, All-Mighty. Those (Muslim rulers) who, if We give them power in the land, (they) enjoin Iqāmat-as-Salāt [i.e. to perform the five compulsory congregational Salāt (prayers) (the males in mosques)], to pay the Zakāt and they enjoin Al-Ma'rūf (i.e. Islāmic Monotheism and all that Islām orders one to do), and forbid Al-Munkar (i.e. disbelief, polytheism and all that Islām has forbidden) [i.e. they make the Qur'ān as the law of their country in all the spheres of life]. And with Allāh rests the end of (all) matters (of creatures)". (Qur'an, 22: 39-41)

In these Verses, Allah has described the background for granting permission to wage Jihad, explained its necessity for the existence of goodness in the world, and informed humanity about its rewards.

Islamic Jihad, as explained in the above Verses, was to stop tyranny and savagery and was not for aggression. To save Madinah from the attacks of enemies, the Muslims started guarding the surroundings of Madinah by employing small armed detachments. When it transpired that the people of Makkah had started trading to procure weapons from the profit in order to annihilate the Muslims, then there was no other option but to stop their passage through Madinah to block their aggressive designs. An attempt on the part of the Muslims to use their right to protect themselves, resulted in a large scale organized attack from the Makkans.

In the Battle of Badr, the Muslim community (which was neither properly equipped nor ready for a fight) had to face the aggressive onslaught of a three-times stronger, well-equipped and well-organized force.

From the persecuted and small group of Muslims there emerged a strategy of sacrifice for self-defense, and in return for this Allah (ﷻ) bestowed upon them such a victory that it set a pattern for their struggle in the future.

The Messenger of Allah (ﷺ) treated the prisoners of the Battle of Badr as guests. Deviating from the customs of war prevalent at that time, he did not kill them, but set them free against a minimal ransom. The poor were let off without any payment. Whereas the pagans captured Muslims treacherously and sold them to the people of Makkah, who killed those Muslims to avenge their relatives killed at Badr.

In spite of the magnanimity of the Messenger of Allah (ﷺ) his every effort failed to cool down the animosity of the Makkans. The year after the Battle of Badr, the Makkan army attacked Madinah again. The Messenger of Allah (ﷺ) conforming to the decision of the Shura (consultation) with his Companions tried to stop the attackers outside Madinah, near Mount Uhud. This time, the Muslims suffered very heavy losses but the Messenger of Allah (ﷺ) defended Madinah successfully.

After this, the Quraish were convinced that despite all their might, they could not overwhelm Madinah on their own. Consequently, the Quraish in unison with all the major Arab warrior

tribes attacked Madinah in the month of Shawwāl, in the year 5 AH. The Messenger of Allah (ﷺ) acted upon an unprecedented war tactic for the defense of Madinah, so that there was no loss of lives on both sides. Toiling laboriously, the Muslims dug a trench around Madinah to block the entry of the attackers. The Quraish and the Jews of Madinah tried to target Muslim women and the children, but did not succeed. The Muslims suffered hunger and privation for a month but at last the policy adopted by the Messenger of Allah (ﷺ) to avoid loss of lives on both sides succeeded.

Although the Quraish along with their allies remained unsuccessful in this, they still harbored ambitions of attacking it in the future. The only answer to the defense of Madinah seemed to be by advancing forward and attacking the Quraish to crush their might. But contrary to that, the Messenger of Allah (ﷺ) took the initiative and tried to persuade the Quraish to accept the principle of peaceful coexistence. A strong contingent of Muslims, leaving behind their weapons at Madinah, left for Makkah to perform 'Umrah (minor pilgrimage).The aim was that as per the accepted Arab tradition, both should respect the lives of each other in the precincts of the Ka'bah, and the Muslims would return within three days after performing 'Umrah, so that the process of peaceful co-existence could begin.

However, the Quraish stubbornly stopped the Muslims from proceeding to Makkah, and threatened to attack the unarmed pilgrims if they tried to proceed. Until then, it had never happened that pilgrims going for 'Umrah or sacrificial animals being taken towards the House of Allah, even if belonging to the worst of enemies, were turned back. The Messenger of Allah (ﷺ) acted with immense patience in this situation and agreed to sign a treaty. The conditions of this treaty were apparently detrimental to Muslims but infact, as the Qur'an states, this agreement was a *"manifest victory"* for the Muslims. The reason is that the prime aim of Islam is the protection of human life in this world and safeguarding humanity from the Fire in the Hereafter.

The Messenger of Allah (ﷺ) complied with the agreement in totality. On the other hand, the Quraish due to their ignorance and foolishness broke the agreement on their own, and at their behest the tribe of Banu Khuzā'ah -- the majority of whom had converted to Islam, and were partners in a treaty with the Messenger of Allah (ﷺ) -- were massacred while bowing and prostrating before Allah inside the Ka'bah. Even in such circumstances, the Messenger of Allah (ﷺ) did not punish the Quraish for slaying Banu Khuzā'ah and for breaking the agreement. Instead, he avoided bloodshed at all costs and took such an unprecedented step towards peace, that no similar example can be found in history. He advanced towards Makkah in complete secrecy accompanied by the Muslim tribes and their allies, and upon reaching the outskirts of Makkah, he called their chief, Abu Sufyān, to see for himself the grand army of Muslims, which they could not dare to combat. And then, without imposing any conditions on them, he announced that he had granted safety to those who remained inside the Ka'bah or within their own houses, and did not come out to commit mischief. The conquest of Makkah was a great victory in keeping with the Islamic mission of safeguarding human life.

Prior to this, the Messenger of Allah (ﷺ) demonstrated the same spirit at Khaybar, where the Jews, the allies and financers of Quraish during the battle of Trench had a chain of eight forts. The Messenger of Allah (ﷺ) assigned the command of troops to his Companions for the

capture of various forts, after learning that the Jews and their allies were preparing to attack Madinah. He appointed 'Ali bin Abi Talib (ﷺ) to capture the Fort of Na'im. 'Ali (ﷺ) after receiving the flag from the Messenger of Allah (ﷺ), asked, *"O Prophet of Allah! Should I keep fighting against them until they become like us (Muslims)?"* The Messenger of Allah (ﷺ) directed him:

"Advance with ease and gentleness until you arrive in their midst, then call them to Islam and inform them of their duties to Allah in Islam. By Allah ! If He may guide through you a single man to Islam, it would be better for you than red camels" .

It must be kept in mind that the Jews used to incite the pagans through deceit and material help to attack Muslims, yet the mission of the Messenger of Allah (ﷺ) in relation to the Jews was that they be guided and thus, remain safe in this world and in the Hereafter.

In 7 AH, the emissary of the Messenger of Allah (ﷺ), Hārith bin Umair Azdi was killed by the ruler of the Ghassān while he was sent on a mission to him. In retaliation for his death, the Battle of Mu'tah was undertaken.

Similarly, after receiving the news that the Roman army was preparing to attack, the Messenger of Allah (ﷺ) had to advance towards Tabūk for battle. He waited for them near their border, while the Romans avoided fighting inside the Arabian desert. However, instead of launching a pre-emptive attack the Messenger of Allah (ﷺ) decided to fall back.

During his last days the Messenger of Allah (ﷺ) prepared a body of troops under Usāmah bin Zaid (ﷺ) to fight against the Roman dependent state of Ghassan. They attacked Jordan during the Caliphate of Abu Bakr (ﷺ), avenged the killing of Zaid bin Hārithah (ﷺ) and other Muslim commanders who were martyred during the expedition of Mu'tah.

After the demise of the Messenger of Allah (ﷺ), the dangers faced by Muslims increased further because the Arab tribes living close to the Roman and Iranian borders, on the instigation of these two super powers, chose the path of revolt and became apostates. To start with, the commanders of Caliph Abu Bakr (ﷺ) had to deal with them, instead of turning their attention towards the enemies across the border. Thus, it is seen that all those battles which culminated in Islamic victories, were the continuation of those battles which were thrust upon the Muslims in the initial stages of Islam.

The information about the battles in which the Messenger of Allah (ﷺ) took part, were preserved and transferred to the future generations through the narrations of the Companions. Many of the participants narrated their own observations to their students and from these narrations, the details of the battles were collected together. Various Companions narrated the details of their own observations and experience to different people. These narrations not only corroborate each other, but also present a solid picture of the incidents, due to which every aspect gets clarified. Later these narrations were transferred further through a chain of people with impeccable credentials. It is not possible in this world to collect a more authentic record than this.

The record of conquests in the period following the demise of the Messenger of Allah (ﷺ) was collected in the same pattern and while recording the events, the historians kept in view

the same strict rules that were followed by the collectors of the *Ahādith* (Prophetic narrations).

While writing in the *Encyclopedia of Islam*, the prominent historian H.A.R Gibb said:

"Because the knowledge of conquests is closely related with the knowledge of Ahādīth, as such due to the use of the credentials, the style of recording of history was influenced to a great extent. It is the reason that since then the particular characteristics of historical information of the Arabs and the critical authenticity of this information underwent a great change. Reaching here for the first time it is felt that as far as Muslim history is concerned we are standing on firm ground."

The most useful aspect of this style of transferring information is that after weighing the credibility of the narrators, false can be separated from true, and despite the presence of weak reports the different narrations confirm one another and contribute to an authentic, detailed and complete picture.

In the time of the Rightly Guided Caliphs, the victories gained in Iraq, Iran, Khurasan, Mawara'unnahr (Transoxiana), and in North Africa were narrated by those who had participated in the battles. For example, the details of Eastern victories were preserved through the tribes of Azd and Bāhilah. These narrations were collected by the people like Imam Sha'bi (110 AH) who were basically the scholars of *Ahādith* and possessed a high degree of knowledge in the sciences of narration, and critique. Ibn Sa'd, Ali bin Madīni, Balādhurī, Abu Hanīfah al Dinawarī, Ibn Qutaibah, Hamza Al Asfahānī, and Al-Mas'ūdī, etc. kept in view the same rules for the collection of historic records. The greatest collector of narrations pertaining to the victories and historical narratives, At-Tabari, on whom all later historians depend, was first a collector of *Ahādīth*, an exegete of the Qur'an, and then a historian. In his book *Tarikh-ur-Rusuli-wal-Mulūk* narrations pertaining to the Islamic period, particularly the conquests, are on the top. That is why after hundreds of years when the work pertaining to critique, investigation and research was at the zenith, Imam ibn Aljauzi the author of extremely coherent, logical and closely knit Islamic history book "Al –muntazam, the collector of Tārikh ul-Islam Hāfiz Dhahbi, the compiler of Alkāmil, Ibn al-Aseer and Imam Ibn Kaseer the collector of Albidayah-wan-Nihayah depended to a great extent on Tabri's book.

The names of Al-Ya'qūbi and Al-Mas'ūdī are very prominent among the historians due to the fact that they followed the methodology of narration of *Ahādīth*, adapted the Arabic style of compiling history and also because they were master geographers and gathered information during the course of their travels. Similarly, Abu Ishāq Istakhrī was basically a traveler and a geographer. In his book *Almasālik wal Mamālik* he has presented maps according to the style prevalent in those days, and briefly touched upon historic events. One of the maps is included in *Atlas Futuhat-i-Islāmiyyah* (See Map101). The amalgamation of history and geography makes history more interesting and is the forerunner of modern atlases.

The conquests of the early period of Islam which form a major part of the Islamic conquests were compiled by the Companions themselves. The main characteristic of these battles was that the number of Muslims remained far less than their opponents. It is also strange that the opposing forces were always very experienced and trained, they were far superior as far as weapons and other war ammunition was concerned. The Iranians even had elephants which

were used against the Muslims. The Muslims were at a further disadvantage since these wars took place on unfamiliar terrain, in areas under the subjugation of Persia and the Byzantine Empire, which consisted of planes, streams, rivers and marshes, while the Muslims were used to deserts. The enemy forces usually had boats, bridge building materials, strong garrisons and forts equipped with proper arrangements, while the Muslims were devoid of all such facilities.

Under such circumstances, the victories of the Muslims seem like a strange and inexplicable phenomenon of human history. Present day historians, particularly the Europeans, have tried to find many material causes and tried elucidating those causes, in order to explain these conquests. For example, they say that the Muslim army being lightly equipped could move faster. Is it not a better deduction from this that the Muslims were short of many such weapons which could cause losses to the enemy while keeping themselves secure? A few have also described the cause of the Muslims' victories that the Persian and Byzantine armies had become lethargic due to the passage of time. Whereas the fact is that these two continued fighting each other and were always in a state of preparedness for war, and had become highly experienced. A few historians also say that the horses of the Arabs were very fast and sturdy. But actually, the horses were brought to Arabia from outside and they were less in number. The Muslims used camels to a large extent, which were comparatively slow in speed.

There are some other historians who have attributed the Muslim conquests to other causes which are correct to a large extent, e.g. the Muslims were more just and would not exploit the people, as was done by conquerors and rulers of the two big powers of that period. It is a fact that Islam is the way of justice and that the Muslims did not exploit the conquered people, but these factors were helpful in running the Islamic government once it was established, and were not contributory factors for victory in the battlefield. This, of course, is true that due to a better system of justice a Muslim soldier was never under social pressure.

The Byzantine and Iranian soldiers were intoxicated with the pride of national superiority and until they suffered successive losses at the hands of the Muslims, they considered themselves the superpowers of the world and considered the Arabs to be of no consequence. In initial stages of the battles their self-confidence was sky high. But their opponents, the same Arabs who during the Period of Ignorance, had been unduly impressed by them, faced them now with an entirely different mental state. The confidence of the Muslims was based on their view about life, which was not only a viewpoint but was part of their strong faith, that the worldly life is a opportunity for practical activity the result of which will be attained after death.

In this world, struggle based on Islamic Jihad is an act par excellence. While struggling with his own self, or during armed combat with the enemy best of rewards is bestowed upon a person in the Hereafter. Khālid bin Walīd (ﷺ), the commander of the most successful Muslim army regarded this to be the guarantee for victory in face of the armies of far greater strengths and most of his opponents also believed in this view. Tabri and other historians after him, like Ibn Aljauzi in Almuntazam and Ibn Kathir in *Al-Bidayah-wan-Nihayah* have referred to the discussion between Iranian governor of Hirah, Qabisa Bin Iyas Al Tai and Khālid Bin Walīd. Khālid said: Qabsia: "*I invite you to Allah and Islam. If you accept, you will be the part of the Muslims, their rights and yours will be the same, your and their obligations will be the same. If you don't accept this invitation then you will pay ransom, and if that is also not acceptable*

then I have brought such people in front of you who are more eager to die than you are to live". And in reply Qabisa said: *"There is no need to fight you, we will pay the Jizyah and keep our lives safe".*

Islamic Monotheism (*Tawhīd*) is the basic and greatest truths of the Universe. Giving the testimony of faith by the tongue, by practice and then by sacrificing one's life to the cause of upholding it is a great spiritual experience. Abu Bakr (ﷺ) wrote to Khalid bin Waleed (ﷺ) after he had cleared Yamamah of apostates and proceeded to crush the intrigues of Iraqis who paid tribute to Iran, that he should go from a place called Ubullah and launch an attack from above. The Caliph directed that Khalid (ﷺ) should call them towards Allah with wisdom and good reasoning. If they did not accept, then he should receive *Jizyah* (a tax levied upon non-Muslim subjects of the Islamic state to exempt them from military duty) from them. In case they were not prepared to do either, then he was permitted to fight with them. He further said that no one should be pressurised to join the Muslim Army, (because those who cherish the spiritual experience of Jihad, will come forward in great numbers), any apostate who had once denounced Islam, even if he has accepted it again should not be allowed to participate in it (because they don't deserve this lofty experience), and no help would be taken from non-Muslims.

When 'Umar (ﷺ) made Sa'd bin Abi Waqqās (ﷺ) the commander of Muslim forces he said:

"O Sa'd! Do not let your relationship with the Messenger of Allah (ﷺ) put you in any deception. By Allah! We did not conquer the nonbelievers on the basis of our numbers and material, but because we obeyed Allah and they did not obey Him. If by not obeying we happen to become like them, then they, on basis of their strength and material wealth, will defeat us".

The Islamic conquests were unique because the conquerors did not kill the vanquished or made them permanent slaves. They provided them with equal opportunities to excel in the fields of knowledge, trade and governance. Out of them arose great Islamic scholars of *hadith*, historians, authors, poets, thinkers, leaders, philosophers, physicians, traders, judges and administrators as well as commanders. In short, the descendants of the non-Arabs were found on every designation and place of prestige and honor. So much so that the services of these non-Arabs in the field of Arabic language and literature were enviable for Arabs themselves.

The study of Islamic conquests provides knowledge and also teaches exemplary lessons. *Atlas Al-Futūhat-i-Islamiyyah* is a glorious attempt to provide beneficial knowledge in this sphere. The Atlas not only points out the areas where these incidents took place, it also shows the movements of the Muslim and opposing forces, the details of the areas of approach, impediments en-route, the tactical policies in selection of battlefields and the effect of geographical conditions on the outcome of battles. In short, many diverse topics appear before the readers which otherwise are not available through history books.

The author of the book, Br. Ahmad Adil Kamal from Egypt, has collected material from different ancient and modern sources. The scope of the book covers a wide panorama of events and locations, and is not easy to handle. His efforts in compiling this monumental work must be appreciated to the maximum. May Allah accept it, honor him and bless him for his efforts towards the propagation of knowledge..

In order to make the book more relevant to modern readers, the maps have been updated in view of keeping up with the new names of places. Our researcher, Br. Mohsin Farani while translating this book in Urdu conducted further research and his work is by no means less important than that of the author, nor has Br. Mohsin Farani left any room for improvement as for as hard work is concerned. The result of his passion for Islamic history and his continuous hard work is before you.

Br. Farani realizes that it is not possible to do full justice to the topic of Muslim conquests through a book. Moreover, this book is incomplete without the inclusion of the Muslim conquests in the Indian sub-continent, Saljuki conquests in Asia Minor, and the conquests of Noor-ud-Din Zangi, Imad-ud-Din Zangi, and Salahuddin Ayyubi against the Crusaders. To fill this gap he wants to present an appendix to this book in the shape of a second volume. In view of the magnificent additions which he has introduced in the Urdu and English editions of this book, we look forward to seeing that the results of his hard work and research are made available soon for the satisfaction of the seekers of knowledge. May Allah bestow upon him and his colleagues, Hafiz Shoukat Ali and Muhammad Anwar Awan, His immense blessings in the form of longevity and the best of health. Ameen!

Professor Muhammad Yahya
Senior Research Scholar
Darussalam, Lahore

PREFACE

All praise and thanks are due to Allah, the Lord of the worlds, praise and thanks commensurate with His innumerable Blessings, and may Allah send prayers and blessings on him who was sent as a mercy to the worlds, and on his family, his good and pure Companions and his brother Prophets and Messengers.

To proceed:

My professional relationship with Professor Ahmad 'Adil is a long one and goes back to the days of our youth. And would that that youth could return for a day, to the time when I was perusing the books and periodicals which were published in Cairo by Ash-Sha'b Foundation, Al-Hai'ah Al-'Āmmah Publishing and Dār Al-Ma'ārif and two precious works fell into my hands: '*Al-Qādisiyyah*'[1] and '*At-Tarīq Ilal-Madā*'in (The Road to Al-Madā'in [Ctesiphon])'[2], produced by Dār An-Nafā'is in Beirut. From that day I had an intense desire to become personally acquainted with the author of these two books, because of his simple yet attractive style, which encourages the reader to read; this is due to the fact that he connects the subjects of the book to one another in a manner which makes it difficult to disengage oneself from it until one has finished reading it, after which one feels extremely happy, without any sensations of dissatisfaction or boredom, as one often feels after reading some historical texts. This is why, when the books *'Atlas Al-Futūhāt Al-Islāmiyyah' (Atlas of the Islamic Conquests)* and '*Atlas Tārīkh Al-Qāhirah*' *(Atlas of the History of Cairo)* were presented to this publishing house, I yearned for the days of my youth and I desired to connect those days of my youth with my old age and to join the past with the present. The result of this was the agreement to publish this Atlas, which no sooner had I and others whom I trust read it, than we became earnestly determined and absolutely committed to Dārussalam[3] producing this new work, with their high standards (which are known) in the publishing world. I placed my trust in Allah and made the necessary preparations required to make this project successful and produce it in a manner befitting its subject and commensurate with the people's need for it, since all nations today are looking for biographies of their heroes and their histories; in order to benefit from their lessons and their experiences and to serve as a compass which they might use to guide them.

Furthermore, this project of ours has combined the history of (Muslim) men with their

[1] **Qādisiyyah:** A town in Iraq (then under Persian control) where a historic battle took place between the Muslims and the Persians during the Caliphate of 'Umar Ibn Al-Khattāb (ﷺ), which resulted in a crushing victory for the Muslims.

[2] Madā'in: Ctesiphon, the capital of the Persian Sassānid Empire, which was besieged by the Muslims following their victory at Qādisiyyah, leading to its collapse, after which the Muslims pushed on eastwards, defeating two Sassanid counter-attacks (at Jalūla' and at Nahāvand) and eventually destroying the Persian empire.

[3] It is an Egyptian publishing house other than Darussalam International (Al-Riyadh, Lahore).

advances throughout the land, so that their conquests may be brought to life before our young generation. So the project is a living picture of the undertaking of these conquests, which makes the reader feel that he is marching in the battles and conquests, moment-by-moment, as if they are a panorama presented before his eyes of the battles fought in plains, in mountains, in valleys, across rivers and in deserts, as if they are saying to him: *"Verily, honour and nobility (of the Muslim conquerers) and adherence to them require that we always be strong men and that we do not fear misfortunes and hardships and that we do not despair due to the events of history, when the fighting goes against us, because this is sunnatul-hayāt* [1] *– "a day in your favour and a day against you."* So we should not fall prey to pride and arrogance when victory is our ally, because pride and contentment with a life of ease and passivity, which is filled with passions and fulfilling one's selfish desires, will lead in the end to moral and physical ruin, as occurred with the Muslims in Andalusia (Spain). There is a lesson in that for those who take heed; and the one who learns from the mistakes of others is indeed a happy individual.

However if victory does not go to our side, then history has given us examples, one after another, which show that defeat is not permanent and that it is possible to overcome it and the causes which led to it. Thus, after the fall of Baghdad, the Battle of 'Ain Jalūt[2], in which the Tartars were defeated, took place. Likewise, when the Christian Crusades took place, Palestine – in which is Bait Al-Maqdis – fell, as did the lands of Ash-Shām (Syria), the whole of the Muslim nation joined forces and united their efforts in order to resist this aggression and finally, they succeeded in repelling it, so that those Crusaders had to return to their lands in defeat.

Thus the correct way of achieving success is made evident, as is the best method of promoting it, so that our nation returns to life once again, as it used to be, dealing in a positive way with the world around it, enlightening it (i.e. the world outside) and providing it with knowledge, while taking from it that which enriches its (i.e. the Muslim nation's) development and guides its footsteps, so that it becomes worthy to be the Caliphate of Allah, Most Blessed, Most High, making it a middle nation among the people, so that it becomes a witness over them, as approved by Allah, Most Blessed, Most High, and making it the best nation ever raised from mankind, ordering *al-ma'rūf* (i.e. Islamic monotheism and all that Islam has ordained) and forbidding *al-munkar* (polytheism, disbelief and all that Islam has forbidden) and believing in Allah. And there is no doubt that our belief in Allah was and remains the underlying source of our greatness, so we should not be alienated from our Religion and our values, for we are a nation for whom Allah has sanctioned Islam as our Religion and if we seek strength in other than Allah, He will humiliate us, so we should not be ashamed to follow our pure and true Religion.

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[1] *Sunnatul-hayāt*: The law of existence, the natural way of things.

[2] The Battle of 'Ain Jālūt (in Arabic: عين جالوت, the "Spring of Goliath") took place on September 3, 1260 between the Egyptian Mamelukes and the Mongols (Tartars) in Palestine, in the Jezreel Valley in Galilee, along the northern part of what today is known as the West Bank.
This battle is considered by many historians to be of great historical importance, as it marked the high-water of Mongol conquests, and the first time they had ever been decisively defeated. After previous defeats, the Mongols had always returned and avenged the loss, but the Battle of 'Ain Jalūt marked the first occasion on which they were unable to do so. Hulāgu Khān was never able to advance into Egypt, and the Khanate he established in Persia was only able to defeat the Mamelūkes once in subsequent expeditions.

And any hope for strength or nobility must be tied to our belief in Allah and our worship of Him and understanding what the causes of victory and defeat and strength and weakness are.

And we have in the situation in which we find ourselves and which we have witnessed that which supports this, whereas the communist block has totally collapsed and it is now pleading for assistance from those who were their enemies yesterday; and the underlying cause of this is that they waged war against Allah, Most Blessed, Most High, and were hostile towards those who believed in Him, hallowed are His Names. And who is capable of doing that *(i.e. waging war against Allah)*?

As for America, which is victorious in these times; with its power and its victory, it has written on its currency for all to see, day and night, in an attempt to show that it has not abandoned Allah: "IN GOD WE TRUST." Would that it acted upon this proclaimed faith! It is not surprising or strange that they should be victorious for a time, for Allah permitted Ar-Rūm (i.e. Byzantine Roman Empire) to be victorious over Persia because they were People of the Scripture, i.e. they were closer to the Divine Religion than the fire worshippers. And He said in a *muhkam* [1] Verse:

الٓمٓ ﴿١﴾ غُلِبَتِ ٱلرُّومُ ﴿٢﴾ فِيٓ أَدۡنَى ٱلۡأَرۡضِ وَهُم مِّنۢ بَعۡدِ غَلَبِهِمۡ سَيَغۡلِبُونَ ﴿٣﴾

Alif - Lam - Meem. (These letters are one of the miracles of the Qur'an, and none but Allah [Alone] knows their meanings) The Romans (Byzantines) have been defeated. In the nearer land (Syria, Iraq, Jordan, and Palestine), and they, after their defeat, will be victorious. [2]

But this victory (of America's) will be for a limited time, by Allah's Permission, because America has become immersed in injustice and derives pleasure from it and this is contrary to the Laws of Allah on the earth, for He said in a *Hadīth Qudsiyy*:[3]

يَا عِبَادِي! إِنِّي حَرَّمْتُ الظُّلْمَ عَلَى نَفْسِي وَجَعَلْتُهُ بَيْنَكُمْ مُحَرَّمًا فَلَا تَظَالَمُوا

"Oh, My slaves! I have forbidden injustice to Myself and I have made it forbidden amongst you, so do not treat one another unjustly." [4]

Sometimes our Atlas speaks through words, sometimes through maps, sometimes through expressive pictures and sometimes by what can be read between the lines, by the best means, in an outstanding manner, which combines word, location, narration and picture. This is not all that is in our Atlas; on the contrary, by Allah's Grace, it is an unparalleled work, because

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[1] *Muhkam*: Having a clear meaning, not subject to interpretation.

[2] Sūrah Ar-Rūm 30: 1-3

[3] *Hadīth Qudsiyy* is that *hadīth* in which authority is attributed to Allah through the Prophet ﷺ. The Quran is in the direct wording of Allah as from Al-Lauh al-Mahfūz (The Preserved Tablet) while ahādīth *qudsi* are from Allah as to the meaning and from the Prophet as to the wording. (*110 Hadīth Qudsiyy*, Dāruusalam, Al-Riyādh-Lahore)

[4] *Sahih Muslim* : 2577.

the majority of its maps are new ones, prepared by the author of the book, in accordance with correct scientific methods, in the process of which, he has corrected many of the mistakes made by his predecessors.

Therefore I am extremely happy with this work, because I feel that it fulfills the need of the (Muslim) nation in a very important aspect of Islamic culture. Some may think otherwise and they are entitled to do so, for it is natural that people will differ in their opinions on matters but I repeat that I am pleased with this work and it is my hope that it will find the acceptance it deserves with Allah, Most Blessed, Most High and then with the people, and that they will advise us as to how we may improve it in future editions. At the end of the day, the publisher is like a farmer who selects a good seed and good soil, he plants it and cares for it, then he waits for it to grow and to produce fruit. If it does not grow, this is for some reason known to Allah. But (in this case) it is my hope that I have cultivated a good seed in good soil. It is possible that I will not see any benefit from it in the short term, but I hope that others may receive benefit from it and it is sufficient for me that I have nurtured something good, Allah, Most High, Willing. And the decision of the matter – before and after – is only with Allah.

I must not forget at this point to mention the virtue of all of those who helped (in this project). I would like to single out from them for special mention Professor Ahmad 'Adil Kamāl, the author of the work, for the enthusiasm and amiable spirits with which he discussed all of the topics of the book with the team, which consisted of revisers, artists and draftsmen, and dealt fairly in everything that he accepted or rejected.

In addition, I would like to thank Dr. 'Abdush-Shāfi' Muhammad 'Abdul Latīf, Professor of Islamic History Al-Azhar University, who checked the Atlas from the beginning to the end and made some comments and points from which we benefited.

I would also like to express my appreciation for the help given by Dr. Ahmad Mahmūd Al-Khūli – may Allah have mercy on him – who took great pains in checking the Atlas.

I would also like to thank Professor Dr. Jamāl 'Abdul Hādi, who took great pains in the checking of the victories which took place during the Ottoman era.

Likewise, I would like to thank the distinguished Professor Dr. Mājidah Makhlūf, who helped us in translating the maps of the conquests which took place during the Ottoman era from the Turkish language.

We would also like to thank Professor Dr. 'Abdul Hamīd Madkūr, who provided positive input from which we benefited.

We would like to thank Professor Dr. 'Ali Jum'ah Muhammad – may Allah preserve him – who kindly introduced us to the author. And I must not forget the help given to us by Mahmūd 'Abdul Qādir Al-Bakkār in the production and follow-up.

In addition, the department of compilation and correction at Dārussalam (Cairo) played an important role in producing this Atlas, in particular, Professor Ahmad 'Abdur-Razzāq Al-Bakri, who exerted extraordinary efforts in the production of this Atlas in the best form. Likewise, I must not forget the employees in the design department and the colouring department in Scan

Graphics, for the patience, perseverance and expertise which they provided in the production of this project.

Lastly, all grace is in Allah's Hand: I praise Him, Most Blessed, Most High for helping us in the production of this project.

In conclusion, I would like to reiterate that this work is a new project for Dārussalam and if we have done well, then the credit is due to Allah from beginning to end; and if we have omitted anything, then we hope that all of those concerned with the matter will be kind enough to advise us and we promise them that we will act upon their advice, as long as the advice is scientific and that Allah, Most Blessed, Most High's Countenance is intended by it.

And Allah is the One Who grants success and the One Who guides to the Straight Path.

The publisher,

'Abdul Qādir Mahmūd Al-Bakkār

Author's Introduction

This Atlas

The Atlas and the Book:

An historical atlas is not a book of history; it is only a portrayal using maps to depict the events of history. So it is an aid to a general or specific study of history. This does not mean that it is a work whose importance is less than that of a history book; on the contrary, its importance might be greater, according to the subject and the style of its presentation. But every history book and every historical atlas has its place, even if one complements the other.

There is a great difference between a book and an atlas. A book consists of a topic which relies on maps as a means of explanation, while an atlas consists of maps which are explained by a brief discourse, in which we do not attempt to go into great detail.

The world did not reach the point of drawing atlases until much development had occurred on the paths towards civilization, knowledge and technology. It began with the drawing of rudimentary maps, which lacked many of the elements found in the conventional maps of today. Muslim geographers and cartographers played an active role in the drawing of maps; indeed, it is probable that they were the first to draw them[1], as pointed out by Dr. Husain Mu'nis, in

[1] Translator's note: According to historians, the earliest real maps were made by the ancient Greeks (such as Anaximander [b. 610 years before the start of the Christian Era.], Eratosthenes [c. 250 years before the start of the Christian Era], Ptolemy [c. 140 CE] and others). However, it is undoubtedly true that great progress was made in cartography by the Muslims, in fact far more progress than was realised for a long time, for it is only in recent years that the full significance of these contributions has been recognised. Ptolemy's *Geography* was translated into Arabic in the 9th century (CE) and soon improvements were being made using data obtained from the explorations being carried out. Al-Khawārizmi wrote a major work on cartography which gave the latitudes and longitudes for 2402 localities as a basis for his world map. The book, based on Ptolemy's *Geography,* lists with latitudes and longitudes, cities, mountains, seas, islands, geographical regions, and rivers. The manuscript does include maps which are more accurate than those of Ptolemy, in particular it is clear that where more local knowledge was available to Al-Khawārizmi such as in the regions of Islam, Africa and the Far East, his work is considerably more accurate than that of Ptolemy. (Taken from an article by J. J. O'Connor and E. F. Robertson, of St. Andrews University in Scotland). And according to Fuat Sezgin, the Director of the Institute for the History of Arabic-Islamic Science at the Johann Wolfgang Goethe University in Frankfurt am Main, Germany, it has long been recognized that the Muslim navigators undertook sea voyages over vast distances, which gave them a more complete view of geography than the ancient Greeks and Romans. This author has demonstrated how Muslim cartographers combined the navigators' information with studies of astronomy and mathematics to compile maps of astonishing precision for their day. Other important Muslim figures in the field of cartography included Al-Berūnī, Idrīsī, Piri Ibn Hāji Mehmed and many others.

his great work: '*Atlas Tārīkh Al-Islām*' (Atlas of the History of Islām) besides the fact that they supplied written information pertaining to the description of the earth, the seas and the lands, recording precisely the distances between them.

The development of map production has advanced greatly following progress made in the fields of survey and topographic mapdrawing, aerial surveys and photography by artificial satellites and following advances in the production of papers and inks, and in printing and binding. There are now, measuring instruments for drawing, conventions of mapmaking have been laid down, colours have been utilized and directions have been precisely defined, in addition to which, lines of longitude and latitude have been introduced and contour lines[1] have been invented: thus relief maps appeared.

Atlas of the Conquests:

The events pertaining to Islam and the Muslims stretch over a period of fourteen centuries of history and geographically, from the Atlantic Ocean to the Pacific Ocean. Neither the arrogant rulers of Byzantium (Roman Empire) nor the Chosroes' of Persia (the Magians) would permit any new religion to be propagated in their lands and compete with their religions, so it was necessary to guarantee security for the propagation of the Islamic message to the people; and it was due to this that conquests began.

We have undertaken a study of the policy of Islamic conquests from the perspective of *jihād*, in which we looked at the strategy and tactics employed, and the conquest of Irāq and the rest of the Persian Empire (the Sassanids) including all of the provinces of Persia and Ahvāz,[2] Sijistān, Makrān, Khurāsān, Armenia, Azerbaijan... etc. Then the study encompassed the provinces which lie beyond the River Sind (Indus). In addition, the conquest of Syria (Al-Shām) – presently divided into Syria (Suriyah), Lebanon, Jordan and Palestine – was covered, along with the events relating to the conquest of Egypt, North Africa, Spain, the islands of the Mediterranean Sea and some of the northern coasts of Italy and France and even (part of) Switzerland; we have discussed these conquests in (the following) books:

1. '*At-Tārīq Ilal-Madā'in*' (The Road to Al-Madā'in)
2. '*Al-Qādisiyyah*'
3. '*Suqūt Al-Madā'in*' (The Fall of Al-Madā'in [Ctesiphon] and the End of the Sassānid Empire)
4. '*At-Tārīq Ila Dimashq*' (The Road to Damascus)
5. '*Al-Fath Al-Islāmi Li-Misr*' (The Islamic Conquest of Egypt)

[1] Contour lines: These are lines of equal elevation. A contour line is an imaginary line joining points of the same altitude or elevation above sea level. So a line of contour of, for example, 100 meters is: a line which joins points in a particular area which are both of an elevation of 100 meters above sea level and a number of these lines form what is known as a contour map, i.e. a map of levels and undulations, which show elevations and lowlands.

[2] The city of Ahvāz or Ahwaz (Persian: اهواز *ahvāz* or Arabic: الأهواز) was the capital of the Persian province of Khūzistan. It is built on the banks of the Karūn River and is situated in the middle of Khūzistan Province. The city has an average elevation of 20 meters above sea level.

There is no doubt that the study benefited us greatly in preparing this Atlas. Since our study encompassed fully the historical subject in its entirety, now it has become necessary for this history to have an atlas to serve it and make it easier for researchers. This Atlas relates that unique history with maps and explains it with the minimum amount of words. It includes 134 maps[1] which we have striven to the utmost to ensure are accurate and contain precise locations; that they clarify the paths taken (by the armies) and the (military) encounters and show the stages of the battle and the stages of each conquest; and the dates of all of them are given in both calendars, the lunar (*Hijri*) and the solar (Gregorian). Most of these maps have been produced by us and not copied from others. We began this work in the year 1376 AH (1956 CE), along with our study of these conquests.

We strove hard to produce this Atlas and I feel happy to place the responsibility for publishing it in the hands of the manager of Dārussalam printers, publishers, distributors & translators, Mr. 'Abdul Qādir Mahmūd Al-Bakkār.

The Uniqueness of the Islamic Conquests:

The conquests presented in this Atlas were unique events in the history of the world which were unparalleled before, and since. They were unique in the speed with which they were effected, since their duration did not extend beyond around twenty years, by which time the conquests had been completed in two stages:

The First Stage: From the end of the Caliphate of Abu Bakr As-Siddīq (ﷺ) up to the end of the Caliphate of 'Umar Ibn Al-Khattab (ﷺ) (12-23 AH = 633-643 CE), The conquest of Irāq was completed, along with all of the lands of Persia and Egypt.

The Second Stage: This was the period of the Caliphate of Al-Walīd Ibn 'Abdul Malik Ibn Marwān (86-96 AH = 705-714 CE). During this stage, the conquest of all of North Africa took place and Andalusia (Spain) in the west. At the same time Central Asia was conquered and the province of Sindh in the east. This stage covered more than seventy lines of longitude.

These great conquests were also unique in the duration of their influence and in how deeply rooted they were. The Islamic Nation was established from the Atlantic Ocean to the Pacific Ocean. There was no land that left it after entering it, except the islands of the Mediterranean and some of its coasts, and Andalusia (Spain). And the evidences of its culture and civilization remained there, following which, those lands returned to backwardness and fell into decline.

It was also unique in that it fulfilled the prophecies made in more than one place in the Noble Qur'an and in the honourable *ahādīth*:

وَعَدَ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ مِنكُمْ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ لَيَسْتَخْلِفَنَّهُمْ فِى ٱلْأَرْضِ كَمَا
ٱسْتَخْلَفَ ٱلَّذِينَ مِن قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ ٱلَّذِى ٱرْتَضَىٰ لَهُمْ وَلَيُبَدِّلَنَّهُم مِّنۢ
بَعْدِ خَوْفِهِمْ أَمْنًا ۚ يَعْبُدُونَنِى لَا يُشْرِكُونَ بِى شَيْـًٔا ۚ وَمَن كَفَرَ بَعْدَ ذَٰلِكَ فَأُو۟لَٰٓئِكَ

[1] The urdu and English versions of the atlas contain a total of 151 maps.

هُمُ ٱلْفَٰسِقُونَ ﴿٥٥﴾

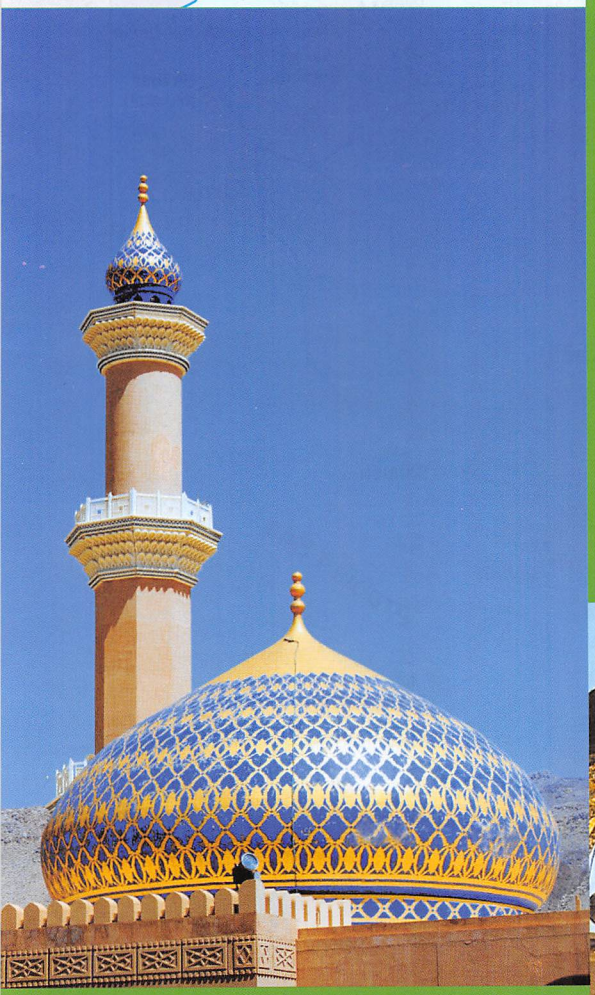
"Allah has promised those among you who believe and do righteous good deeds, that He will certainly grant them succession to (the present rulers) in the earth, as He granted it to those before them, and that He will grant them the authority to practise their religion that which He has chosen for them (i.e. Islam). And He will surely give them in exchange a safe security after their fear (provided) they (believers) worship Me and do not associate anything (in worship) with Me. But whoever disbelieved after this, they are the fāsiqūn (rebellious, disobedient to Allāh)"[1].

We ask Allah to keep us away from errors in this work and to make it beneficial. May Allah reward with goodness each of those who shared in its production in this form, in accordance with his effort and his attention- āmeen!

All praise and thanks belong to Allah, the Lord of the worlds.

Ahmad 'Ādil Kamāl

[1] *Sūrah An-Nūr* 24:55.



PART ONE

Chapter 1

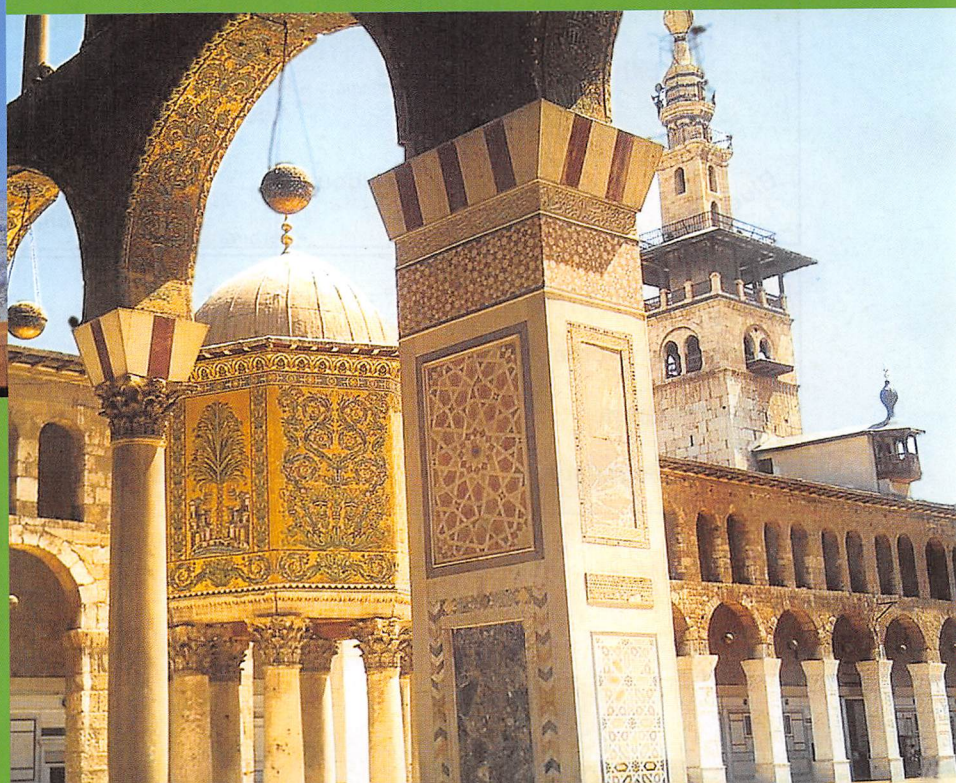
The Islamic Conquests: Their Nature and Their Development

Chapter 2

A Brief View of the Islamic Conquests

Chapter 3

The Arabian Peninsula



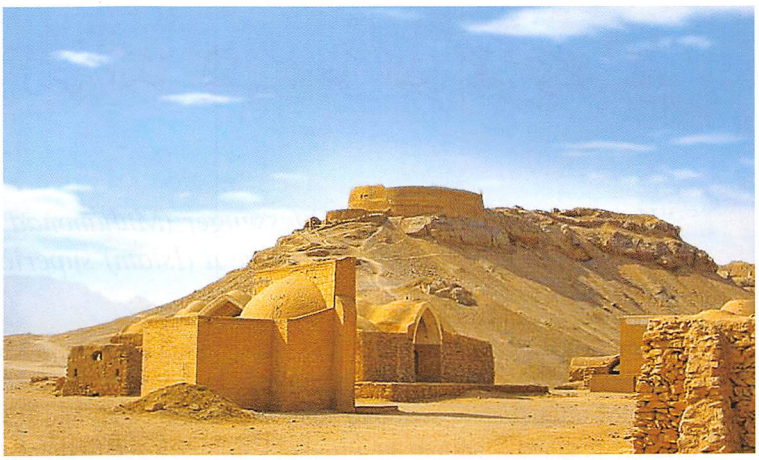
Beirut
Lebanon
Syria
Damascus
Haifa
Mediterranean Sea
Tel Aviv-Yafo
Al Quds
'Ammān
Nabk
Turayf
Jordan
'Ar'ar
Iraq
Euphrates River
Baghdad
Karbala
Hillah
Najaf
Tigris River
'Amarah
Basrah
Bākhtarān
Kāshān
Khorramābād
Esfahān
Ahvāz
Bandar-e-Khomeyni
Yazd
Iran
Birjand
Afghanistan
Kermān
Kuwait
Shiraz
Bushehr
Tabūk
Hā'il
Al Madinah
Qasīm
Riyād (Riyadh)
Riyād
Eastern Region
Bahrain
Qatar
Ra's al-khaymah
Abū Zaby (Abu Dhabi)
United Arab Emirates
Egypt
Gulf of Oman
Oman
Al Makkah
Saudi
Arabia
Sudan
'Asīr
Najrān
Red Sea
Yemen
Ethiopia
Aden
Gulf of Aden
Arabian Sea
Scotra
Djibouti
Emirates-Oman Borderline
Yemen-Oman Borderline
Saudi Borderline
Provincial Boundary
Main Road
Railway Line
Borderline of Palestine
Borderline of Westbank
Capital
City
Air Port
Oil Pipeli
Map No 1
Political Division of Arabian Peninsula

The Islamic Conquests: Their Nature and Their Development

The Nature of the Undertaking of the Conquests:

Islam does not require Muslims to impose their Religion on others by force of arms, but it has enjoined upon them the obligation to convey it to the people, to explain it to them and to call them to it, with wisdom and good counsel. After that, people are completely free to do as they choose. But the rulers of the Muslims' neighbours – the Empires of Persia and Constantinople (Byzantium)[1] – claimed to be gods and refused this.

Sassanid Empire of Persia: The Persians were Magians, who were lax in their ideas and their beliefs, permitting marriage to sisters and mothers, without any prohibitions in this matter. They did not permit the burial of the dead; instead, they left their dead to be torn to pieces by predatory birds. They did not allow repentance unless it was accepted by the *Mūbad* [2] – a man of the religion – and they could never accept that Islam should be a rival to it. It had a rigid caste system and arrogant and haughty rulers, who were the kings, while their people were slaves. Islam, on the other hand, is a religion of equality among men, it declares that an Arab has no superiority over a non-Arab, and that the only matter which makes one superior to another is his/her level of piety, so what effect would it have if the door of calling (to Islam) was opened in Persia and its territories?



Zoroastrian's Tower of Silence (Yazd, Iran)
where dead bodies were kept

[1] **Byzantine Empire:** The empire in SE Europe and Asia Minor formed from the eastern part of the Roman Empire (cf. Eastern Empire). The Roman Empire was divided in 395 CE by the Emperor Theodosius. Constantinople became the capital of the Eastern Roman Empire. Justinian (527-65 CE) reconquered North Africa and a part of Italy. It ended in 1453 CE.

[2] **Mūbad (also Maubad) or Mughbad (مغ بد)** : The chief of Mughān (مغان, 'Mogs' in English); Mugh or Mog is a religious scholar of the Persians or a judge of the Magians. The plural of Mūbad is Mubadān which is called mopat or magopat in English. 'Mūbad Mūbadān' ('Magopatan Magopat' in English) is the chief of all the Mūbadān. *(Farhang-i-Fārsi 'Amīd)*

So logic dictated that they should close this door and that they should not in any circumstances be neglectful in this matter. This began on the day when the Persian ruler Khusrau Pervez (Chosroes II) tore up the letter sent to him by the Prophet (ﷺ) and sent men (from Yemen) to arrest him and bring him to him[1]. However Khusrau died and Persia's attitude towards Islam remained thus.

The Monastery of Bahīrā in Busra, Syria

Byzantine Empire of Constantinople: It was the capital of a Christian Empire (Roman Empire) which had become weak due to the maladies that had afflicted it. A number of groups with conflicting ideas and ideologies came into being as a result of its weakness, and slaughter, burning, murder, flaying, drowning, rape and pillage became the means of persuasion among the groups which claimed to follow one religion (i.e. Christianity). So what would their attitude towards a new religion be? What happened was that the Bedouin allies of the Roman Empire seized Hārith Ibn 'Umair Azdi (رضي الله عنه), whom the Prophet Muhammad (ﷺ) had sent to the Ghassānid governor of Busra[2] (بصرىٰ), and killed him[3]. This was the legal justification for the campaign to conquer Persia, Syria and the lands that lay beyond them to the east and to the west. So they set out, the Words of the Qur'an reverberating from their lips as they did so:

هُوَ ٱلَّذِىٓ أَرۡسَلَ رَسُولَهُۥ بِٱلۡهُدَىٰ وَدِينِ ٱلۡحَقِّ لِيُظۡهِرَهُۥ عَلَى ٱلدِّينِ كُلِّهِۦۚ وَكَفَىٰ بِٱللَّهِ شَهِيدًا ﴿٢٨﴾

"He it is Who has sent His Messenger (Muhammad ﷺ) with guidance and the religion of truth (Islam), that He may make it (Islam) superior to all religions. And all Sufficient is Allah as a Witness."[4]

[1] The proud **Emperor Chosroes,** did not send his soldiers to Madinah from Persia, instead he ordered Bādhān, his governor in Yemen, to send a couple of his soldiers to arrest the Prophet (ﷺ) and bring him to his court. The governor immediately sent two soldiers, Kharkhasrah and Bādwaih to Madinah for this purpose. As soon as the men reached Madinah the Prophet (ﷺ) disclosed to them: "*My Lord has assassinated your lord (king) last night*". The soldiers were stunned and they hurried back to Bādhān, where they found that it was true. When Chosroes' stepson killed him, Bādhān, along with the Persians in Yemen, came into the fold of Islam. *(Atlas on the Prophet's Biography: p.185-187, Ar-Rahīq al-Makhtūm (Arabic): p. 354)*

[2] **Busra-Ashshām:** This city of Syria lies in the south of Damascus, in the district of Haurān. It is usually called Busra. Al-Munjad fil-A'lām gives its name as: Busra Iski Shām. It is at a distance of 30 kilometers from the Jordanian border. In the Torah it has been called Bossora. *(Urdu Dā'irah Ma'ārif-i-Islāmiyyah: 4/585)*

[3] According to another report, the Prophet (ﷺ) sent Hārith bin 'Umair Azadi (رضي الله عنه) with a letter to the ruler of Busra (Syria). As soon as the Prophet's messenger delivered his letter to Shurahbīl bin 'Amr at Mūtah, the Ghassanid ruler had him arrested, tied his hands and killed him callously. When the Prophet (ﷺ) got the news, he sent an army comprising 3000 soldiers under the command of Zaid bin Hārithah (رضي الله عنه) to take revenge, and hence the Battle of Mūtah took place. *(Asad al-Ghābah :1/628)*

[4] *Sūrah Al-Fath* 48:28.

With this firmly-rooted power, the Muslims set out against the world from their deserts which had purified them, as callers to Allah.

The Deeds of the Conquests:

At the start of the year 12 AH (633 CE), Khālid Ibn Al-Walīd (رضي الله عنه) entered Iraq; and in the month of Rajab in that year, the Muslim armies set out for Syria, so conquests were launched to the east and to the west, as we have shown in this Atlas.

Conquests Were Launched on Two Fronts Simultaneously:

1. To the east; to include Iraq, Al-Jazīrah, Ahvāz[1], Persia and the lands beyond it.
2. To the north; towards Syria and from there, to the west, towards Egypt, and then all of North Africa and Andulusia.

The Qurānic verse repeated on the walls of Al-Hamrā' (Granada)

﴿ نَصَرَهُ ٱللَّهُ ﴾

"Allah did indeed help him" *(At-Taubah 9:40)*

[1] **Ahvāz (اهواز) :** It is a "Kurah" (province) situated between Basrah and Fāris, and Sūq-al-Ahvāz is its main city. *(Mu'jam-Al-Buldān: 1/284,285)* Today "Ahvāz" is the capital of the Persian province Khūzistan (خوزستان), situated on the river Karun and its population is 350,000. *(Al-Munjid fil-A'lām)*

1

The Conquests of The East

The Expeditions of Khālid Ibn Al-Walīd (رضي الله عنه):

Abu Bakr (رضي الله عنه) sent the commander, Khālid Ibn Al-Walīd (رضي الله عنه) to Iraq, at the head of 18,000 men and he defeated the Magian Persians and their allies from among the Arabs of Al-Hīrah[1] and Al-Jazīrah. Al-Hīrah with its fort fell at his hands, then he began to clear all the areas lying to the west of Euphrates of Persian forces and he won fifteen battles. Before he could march to Al-Madā'in (Ctesiphon), operations in Syria required that he go there, so Abu Bakr wrote to him; ordering him to proceed to Syria with half of his army in the month of Safar 13 AH (April 634 CE) and to leave Muthanna Ibn Hārithah in command of the other half of the army in Irāq. Muthanna vanquished an army of ten thousand Persians in Bābil (Babylon) at the end of Rabī' Al-Awwal 13 AH (end of May, 634 CE).

The remains of Babylon (Iraq)

The Expeditions of Abu 'Ubaid Ibn Mas'ūd Ath-Thaqafi:

When Abu Bakr died, 'Umar succeeded as the Caliph; he prepared the second expedition, which was led by Abu 'Ubaid Ibn Mas'ūd Ath-Thaqafi. He defeated the Persians at An Namāriq[2] on the 8th

[1] **Al-Hīrah:** An ancient city located south of Al-Kūfah in south-central Iraq. The first historical Arab kingdom outside Arabia, Al-Hīrah (4th-7th centuries of the Christian Era), in southern Irāq, was a vassal state of the Sassanids, whom it helped in containing the nomadic Arabs to the south. Al-Hīrah was either Christian or strongly influenced by Christianity. *(Translator)*

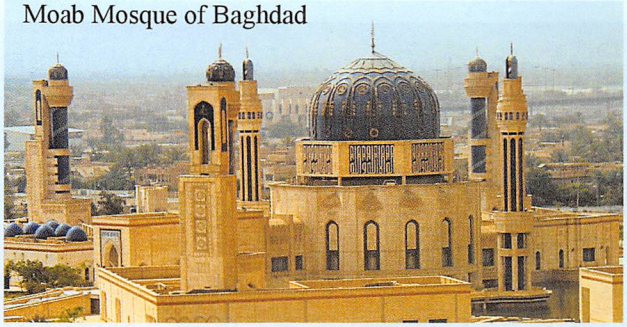
[2] **Namāriq:** It is a place near Kūfah, Iraq. Muthanna bin Hārithah Shaibāni (رضي الله عنه) mentions about the arrival of the Muslim army and the conquest of Namāriq in the following verse:

غَلَبْنَا عَلَى خَفَّانَ بَيْدًا مُشَيْحَةً إِلَى النَّخْلَاتِ السُّمْرِ فَوْقَ النَّمَارِقِ

"We conquered the plain of Shīh grass which is spread to the thick gardens of dates above Namāriq". *(Mu'jam-Al-Buldān: 5/304)*

of Sha'bān, 13 AH (7th October, 634 CE), at As-Saqqātiyyah[1] on 8th Sha'bān 13 AH (11th October, 634 CE) and at Bāqusyāthā[2], on the 17th of Sha'bān 13 AH (16th October 634 CE). Then he plunged into the Battle of the Bridge on the 23rd of Sha'bān 13 AH (22nd October, 634 CE), where he was defeated by the Persians and martyred beneath the hooves of an elephant belonging to them. Martyred with him were four thousand soldiers, while another four thousand were drowned. Another four thousand reassembled under the command of Muthanna and he secured a minor victory with them against the Persians in the Battle of Ullais As-Sughra on the following day. Then reinforcements arrived for Muthanna and he plunged into the Battle of Buwaib in Ramadān 13 AH (November 634 CE) and destroyed a huge Magian army, thus achieving vengeance for the defeat suffered in the Battle of the Bridge. Then he inflicted a number of lightning and crushing blows from lower Iraq to upper Iraq, until he crossed the Tigris, near Al-Madā'in (Ctesiphon), and attacked *Baghdad* Market (سوق بغداد) in the month of Shawwāl, 13 AH (December 634 CE), terrifying his enemies and reducing their morale. The Persians installed Yazdegerd III as their king and they began to mobilize a new army. Muthanna then withdrew to the desert.

Moab Mosque of Baghdad



Baghdad: The capital of Iraq and of the province of the same name, lies on the Tigris River. It is said that it was named after Dād who owned it and, hence, the name Baghdad, garden of Dād, became popular. Abu Ja'far Mansūr laid its foundation stone at Sūq Baghdad in 145AH and shifted the capital from Hāshimiyyah to Baghdad in 149AH. Many other beautiful names like Madinat-us-Salam (city of peace), Umm-ud-Dunyā (mother of the world), Sayyidat-ul-Bilād (chief of the citites) were given to this city. Baghdad remained the capital of the Abbasid Caliphate for about five centuries. Mongol tyrant Hulegu devastated it in 656 AH/1258 CE, and Emīr Taimūr (Tamerlane) devastated it in 1401 CE.

(Mu'jam-Al-Buldān: 1/456,457, Al-Munjid fil-A'lām)

The Expeditions of Sa'd Ibn Abi Waqqās (رضي الله عنه):

'Umar Ibn Al-Khattāb (رضي الله عنه) appointed Sa'd Ibn Abi Waqqās (رضي الله عنه) and he led the third expedition at the head of thirty-three thousand men, and decisively won the Battle of Qādisiyyah on the 15th of Sha'bān, 15 AH (22nd September, 636 CE), defeating the largest army the Persians had ever assembled, consisting of two hundred thousand men. The leading lights in the Persian military and the government were killed. Al-Madā'in (Ctesiphon) fell in Safar, 16 AH (637 CE). Yazdegerd fled to Hulwān and his army was vanquished again in Jalūla', on the 1st of Dhul Qa'dah, 16 AH (24th November, 637 CE), after which Yazdegerd fled to Ar-Rayy (Rey). Thereafter Hulwān fell and the Muslims cleared an area the radius of which was 200 kilometers.

'Utbah Ibn Ghazwān opened up another front at Shatt Al-'Arab[3] in Rabī' Al-Ākhir, 16 AH (May 637 CE). He conquered Al-Ubullah in Rajab/Sha'bān, 16 AH (August/September 637 CE) and

[1] **Saqqātiyyah :** It is a city near Kaskar in the Wāsit region of Sāwād (Irāq). Here, in the battle between Narsiyān, the Persian commander, and Abu 'Ubaid Thaqafī (رضي الله عنه), the Persians suffered a terrible defeat. *(Mu'jam-Al-Buldān: 3/226)*

[2] **Bāqusyāthā:** A sub-division of Bārusmā in the Sawād region. Here the Persian commander Jālinūs and his troops were wiped out by Abu 'Ubaid Thaqafi (رضي الله عنه) in 13AH. *(Mu'jam-Al-Buldān:1/327)*

[3] **Shatt-al-'Arab:** The Tigris and the Euphrates meet at Qurnah and make Shatt-al-'Arab which falls into the Persian Gulf after forming a border between Iraq and Iran. Shatt-al-'Arab is 185 kilometres long and its maximum width is 1200 metres. The famous Basrah port is situated on its right bank. Near Khurram Shehr, the River Kārūn, coming from Iran, joins Shatt-al-'Arab. *(Al-Munjid fil-A'lām)*

Restored ruins of Madā'in

established a military base in Al-Basrah, while Sa'd established a base in Al-Kūfah. From these two bases, the conquests progressed rapidly to the east and to the north, taking over the territories of the Sassanids in Ahvāz and Al-Jazīrah.

The Muslims defeated Hormuzān[1] at Ahvāz and they took him captive and sent him to 'Umar (رضي الله عنه). Then 'Abdullah Ibn Mālik Ibn Al-Mu'tamm marched to Tikrīt[2] and conquered it in Jumāda Al-Ūla, 16 AH (June 637 CE); he conquered Al-Mawsil (Mosul) and Nineveh[3], while 'Amr Ibn Mālik marched to Hīth (or Hīt)[4] and Qarqīsiyā'[5] and conquered them both. Then 'Iyād Ibn Ghanm (رضي الله عنه) completed the conquest of Al-Jazīrah in Dhul Hijjah, 17 AH (December 637 CE), along with

[1] **Hormuzān:** A Persian general, belonging to one of the seven noble families among the Persians. His territory comprised of Mehrijān Qazaq and the district of Ahvāz.

[2] **Tikrīt:** It is the capital of Muhafazah (province) Salāhuddīn, situated on the bank of the Tigris. The eminent Muslim commander and ruler Sultan Salāhuddīn Ayyūbī and late Iraqi president Saddām Husain were born here. Tamerlane (Taimūr) destroyed it in 1394 CE. *(Al-Munjid fil-A'lām)*

[3] **Nineveh:** It was the oldest city of the ancient Assyrian Empire and its capital during the reign of Sennacherib (704-681 BC). It was destroyed by a coalition of Babylonians and Medes (Persians) in 612 BC. The French archaeologist excavated its ruins in 1820 CE in the north of the Tigris at Tal Quyūnjīq. It is said that the nation of Noah (Nūh) (عليه السلام) lived here and Jonah (Yūnus bin Matta) (عليه السلام) also belonged to Nineveh *(Atlas al-Qur'ān, Urdu Dā'irah Ma'ārif-i-Islāmiyyah: p.49)*. These days Nineveh (Nīnava) is a northern province of Iraq, with its capital at Mosul. *(Al-Munjid fil-'A'lām)*

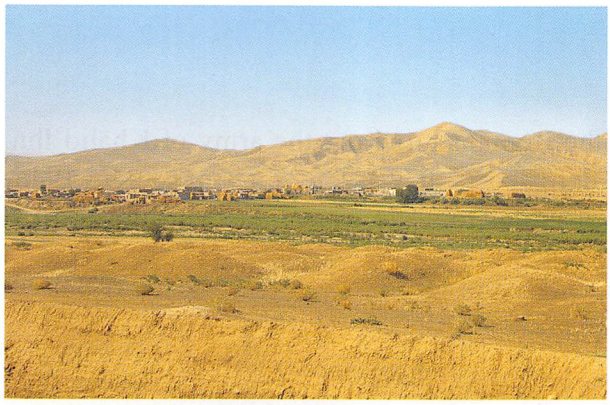
[4] **Hīth** (هيث) **or Hīt:** It is a district headquarters in Anbār province (Iraq), located at the upper Euphrates, and has huge stocks of oil. 'Abdullah bin Mubārak (رحمه الله) was buried in Hīth. *(Al-Munjid fil-A'lām, Mu'jam-Al-Buldān: 5/420)*

[5] **Qarqīsiyā'** (قرقيسياء) **:** The ruins of the ancient Syrian city Qarqīsiyyah (Qarqīsiyā') are found at the confluence of the Khābūr and the Tigris (rivers) in the Haskah province. *(Al-Munjid fil-A'lām)*

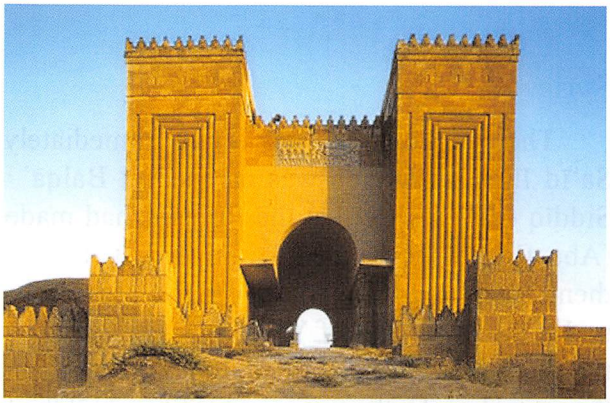
Nasībīn, Ar-Ruha, Harrān[1] and others.

Nahāvand and the Events Following It:

Then the decisive battle, which took place after Qādisiyyah, was the victory of victories, in which the Muslims (who numbered fifteen thousand), led by An-Nu'mān Ibn Muqarrin Muzani, inflicted a crushing defeat on an army of a hundred and fifty thousand men, after which, the Persians were never again able to muster an army against the Muslims. Then the Muslims poured forth throughout the Persian lands and their conquests reached Azerbaijan, Armenia, Muqan[2], Al-Bāb, Tabas[3], Herat, Khurasan, Sijistan, Kerman, Makran, etc.



Mughan plain, Azerbaijan (Iran)



Reconstructed Gate of Assyrian Palace (Nineveh, Iraq)

The Mount Ararat in Eastern Turkey where Noah's Ark landed

A beautiful view of Shatt al-'Arab (Iraq)

[1] **Nasībīn, Ar-Ruhā** and **Harrān** lie in Turkey these days. In Turkish Nasībīn is written as Nusaybin and Ar-Ruhā is called Sanli Urfa.

[2] **Muqan** (موقان)**:** It is locally pronounced as Mughan (موغان), located in Persian Azerbaijan, and it is an intensely mountainous region. *(Mu'jam-Al-Buldān: 5/225)*

[3] **Tabas:** It is a desert city situated in the Iranian province of Khorasan, at the northern border of Dasht-i-Lūt. *(Middle East World Travel Map)*
Tabas-e-'Unnāb and Tabas-e-Tamar: Together they are called Tabsān. They were conquered by 'Abdullah bin Budail bin Warqā, during the time of 'Usmān (ﷺ). They are known as the two doors of Khorasan. *(Mu'jam-Al-Buldān : 4/20, Atlas-al-'Ālam)*

2

The Conquests of the North and the West

Syria:

The conquests in Syria began immediately after the Romans lured out the army of Khālid Ibn Sa'īd Ibn 'Ās, which was camped at Balqā'[1], and defeated it. It was this that made Abu Bakr Siddīq (ﷺ) realise that the Romans had made up their minds to wage war on the Muslims. So he (Abu Bakr ﷺ) decided to move first in order to forestall them. He decided immediately to form four brigades; the first, under the command of Yazīd Ibn Abi Sufyān (ﷺ)[2] (seven thousand men), was instructed to head for Damascus (دمشق); the second, under the command of Shurahbīl Ibn Hasanah (ﷺ) (seven thousand men), was ordered to set out for Jordan; the third, under the command of Abu 'Ubaidah Ibn Jarrāh (ﷺ) (seven thousand men), was instructed to head for Hims; the fourth, under the command of 'Amr Ibn Al-'Ās (ﷺ), was ordered to set out for Palestine. The first battles to take place were at 'Arabah[3] and Dāthin[4], on 24th Dhul Hijjah, 12 AH (2nd March, 634 CE), in which Yazīd (ﷺ) defeated the forces of the Romam Empire.

The Jordan Valley and the Dead Sea

In spite of all this, the four Islamic armies faced the Roman forces, which greatly outnumbered them and they were unable to come to grips with them, so they unified their leadership and Abu 'Ubaidah Ibn Jarrāh (ﷺ), who had requested reinforcements from Abu Bakr (ﷺ) became their

[1] **Balqā'** (البلقاء): It is one of the governorates of Jordan, with its capital at As-Salt (السلط). The Arab geographers have applied this name to the entire area lying in the east of the Jordan River, which is equivalent to the ancient 'Ammun-i-Mo'āb (عمون مواب) or "Gilead". Just after the conquest of Damascus and the fall of 'Amman, Yazīd bin Abi Sūfyān (ﷺ) conquered this region. The Prophet Moses (Mūsa) (ﷺ) took his last breath at Mount Nebu in Balqā'. *(Urdu Dā'irah Ma'ārif-i-Islāmiyyah: 4/822)*

[2] The Prophet's companion, Yazīd bin Abi Sufyān (ﷺ) was the elder brother of Emir Mu'āwiyah (ﷺ) and the uncle of Yazīd bin Mu'āwiyah, the second Umayyad's caliph. *('Asad-al-Ghabah)*

[3] **'Arabah** (عربه): It is the site of the combat between Abu 'Umāmah Bāhilī, a commander of Yazīd bin Abū Sufyān (ﷺ), and the Romans, located in Palestine. The children of Ismā'īl (Ishmael) (ﷺ), the father of the Arabs, flourished in the 'Arabah region, located in Tihāmah (Arabia) *(Mu'jam-Al-Buldān: 4/96)*. Palestinian 'Arabah lies in the south of the Dead Sea and in the north of the Jordanian city Ghaur-us-Sāfī (غور الصافي).

[4] **Dāthin** (داثن): It is a village in Palestine, located near Ghazzah (Gaza). Here the first combat between the Muslims and the Roman forces took place. *(Mu'jam-Al-Buldān: 2/417)*

commander-in-chief. Abu Bakr (ﷺ), decided to move Khālid Ibn Walīd (ﷺ) from Iraq to Syria with half of the army that had conquered Iraq and to entrust him with the high command of the army, thus bringing the total number of men in the armies of Syria to thirty-three thousand. Khālid conquered Busra (بصرى) on 25th Rabī' Al-Awwal 13 AH (30th May 634 CE), and then headed for Damascus, accompanied by Abu 'Ubaidah (ﷺ). 'Amr Ibn Al-'Ās (ﷺ) was still in Palestine and Shurahbīl (ﷺ) was in Busra. The Roman army set out from Hims, intending to remove Shurahbīl (ﷺ) and regain Busra. They also sent an army towards 'Amr (ﷺ) in Palestine. Khālid (ﷺ) gathered the Muslim armies at Ajnādain[1] and on 27th Jumāda Al-Ūla, 13 AH (3rd July, 634 CE) he defeated a Roman army of one hundred thousand men and their Bedouin allies. Three thousand of them were killed and the rest fled, after which, Khālid (ﷺ) returned to the siege of Damascus. Another Roman force arrived; appearing at Marj As-Suffar, in the south of Damascus and Khālid (ﷺ) routed it and returned to the siege of Damascus. It was at this time (12th Jumāda Al-Ākhirah, 13 AH = 23rd August, 634 CE) that Abu Bakr (ﷺ) died and 'Umar Ibn Al-Khattab (ﷺ) took over the Caliphate. He removed Khālid Ibn Al-Walīd (ﷺ) from his position as commander-in-chief and appointed in his place Abu 'Ubaidah Ibn Al-Jarrah (ﷺ).

Wadi 'Arabah (Palestine)

Baisān: Heraclius sent sixty thousand troops through Marj Ibn 'Āmir, heading towards Baisān, which lies to the south of Tabriyyah, while twenty thousand men set out from Antākiyah (Antioch) towards Baalbek[2], then they set out for Baisān. The two combined armies thus became a force of eighty thousand men; they were led by Seclarius (Saqallar). The Muslim armies gathered at Fihl[3], then they crossed the River Jordan and defeated the Romans on Monday, 28th Dhul Qa'dah, 13 AH (23rd January, 635 CE), as a result of which the land of Jordan was liberated by the Muslims and the inhabitants made a peace treaty with them. After this, the Muslims returned to their siege of Damascus,

The ruins of the Roman temple of Bacchus in Baalbek

[1] **Ajnādain**: It is located near Ramlah, in the Beit Jibrīn (بيت جبرين) District, in Palestine, and it is written as Ajnādain as well as Ajnādīn *(Mu'jam-Al-Buldān: 1/103)*. Ajnādain is situated in the middle of Beit Lahm (Bethlehem) and 'Asqalān (Ashkelon) under Israeli control.

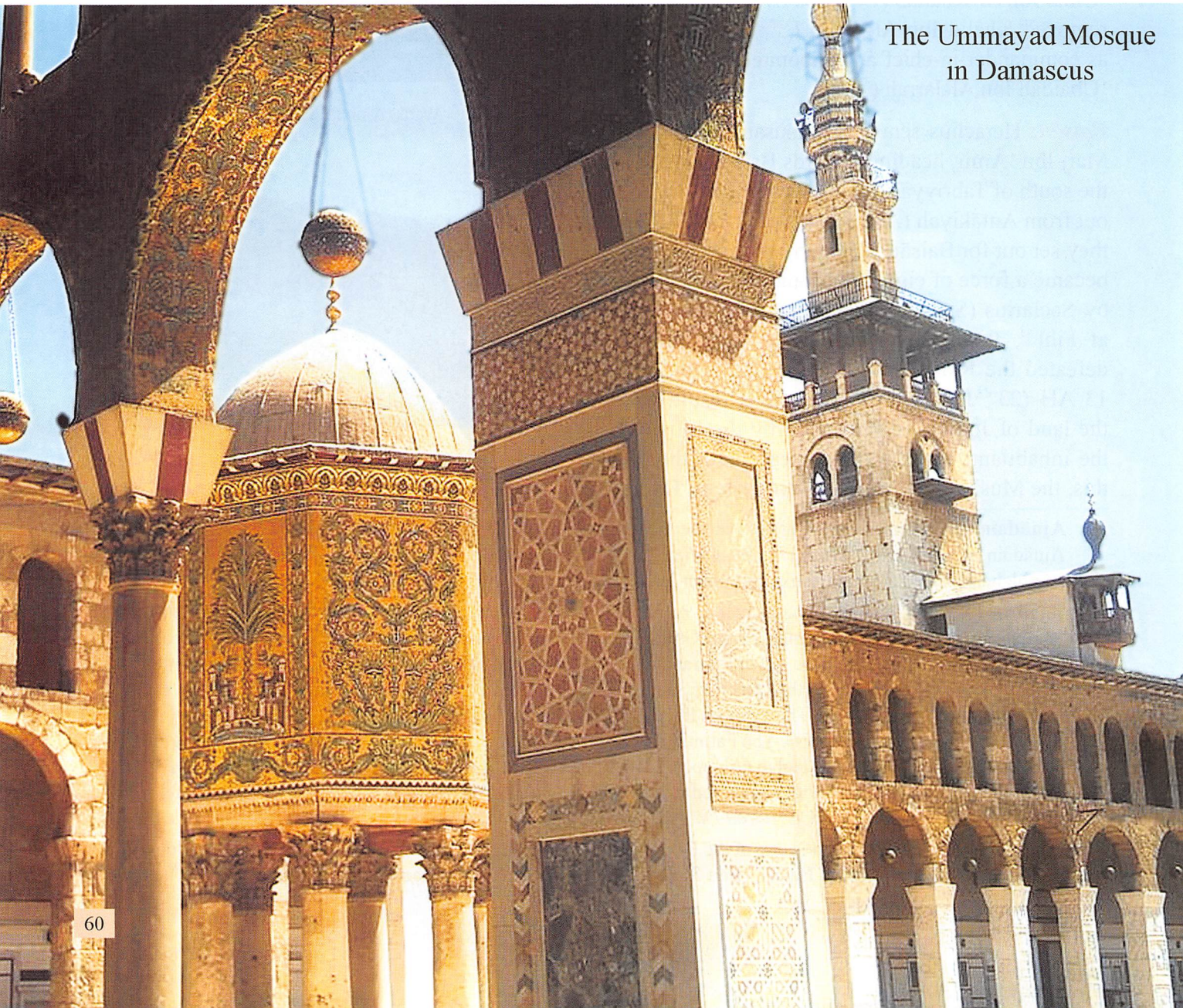
[2] **Baalbek (Arabic: Ba'labakk** بعلبك**):** It is an ancient city of Lebanon, at 1150 meters above sea level. It is famous for its ruins. In the period of the Greek kings, it was known as Heliopolis (مدينة الشمس) whereas the temple of Jupiter was built here in the Roman era *(Al-Munjid fil-A'lām)*. There was Soloman's palace and it is said that this city was gifted to the Queen of Sheba (بلقيس) as dowry. Baalbek was named after the idol Ba'l (بعل) of the nation of Elias (Ilyās). The Prophet Ilyās (عليه السلام) and Hafsah (sister of Muādh bin Jabal ﷺ) were buried here *(Mu'jam-Al-Buldān: 1/454)*. The Fatimids captured the city in 361 AH/972 CE but after two years it fell to the Romans. The governor of Halab (Aleppo), Sālih bin Mirdās, got it back from the Romans in 416 AH/1025 CE, and again Nūr-ud-Dīn Zangi conquered it in 549 AH/1154 CE. Baalbek was rebuilt after an earthquake had destroyed it in 565 AH/1170 CE. *(Urdu Dā'irah Ma'ārif-i-Islāmiyyah)*

[3] **Fihl** (فحل) or **Pela (Greek):** It is one of the Decapolis (ten cities) built by the Greeks in 310 BC and it is located in Jordan, in the northeast of Baisān (Beit Shean). The Jordan River flows between Pela and Baisān.

which they maintained for four months.

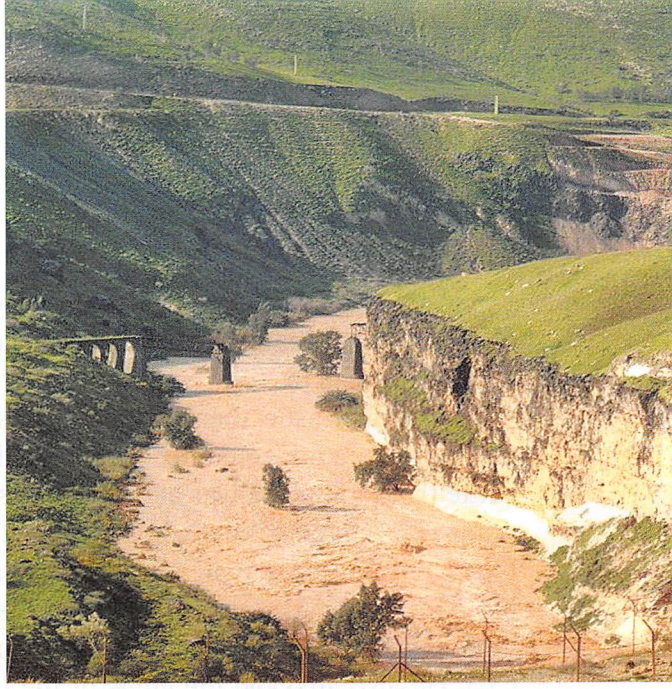
Damascus: Khālid (ﷺ) took up station to the east of Damascus, while 'Amr and Shurahbīl (ﷺ) besieged the city from the north, Abu 'Ubaidah (ﷺ) from the west and Yazīd (ﷺ) from the south. They kept up the siege until Nastas Ibn Nasturas, the commander of the city's defence, despaired of receiving any help from outside, and sought a treaty with Abu 'Ubaidah (ﷺ), while the governor of Damascus sought a guarantee of protection from Khālid (ﷺ), which he gave. During a celebration of Nastas's birthday, the defence was neglected and Khālid (ﷺ) stormed the eastern gate with great force and the Romans surrendered in the west to Abu 'Ubaidah (ﷺ). Thus, Damascus fell on Sunday, the 15th of Rajab, 14 AH (3rd of September, 635 CE).

Homs (Arabic: حمص Hims): The Muslims remained throughout the winter in Damascus, and then they marched via the Ba'lbak road to Homs, Yazīd remained in Damascus, while Shurahbīl remained in Jordan and 'Amr stayed in Palestine. Abu 'Ubaidah (ﷺ) occupied Baalbek peacefully, on 25th Rabī' Al-Awwal, 15 AH (6th May, 636 CE) and then entered Hims without much resistance (21st Rabī' Al-Ākhar, 15 AH = 1st July, 636 CE).



The Ummayad Mosque in Damascus

The beautiful Bekaa Valley in Lebanon



Deep gorge of the Yarmuk River

Yarmūk: Heraclius gathered a large force of two hundred thousand men; led by Bāhān (Baanes), for a counter-attack and Abu 'Ubaidah (ﷺ) withdrew from Homs and headed for Damascus. The Roman hosts came to Homs, then they took the road to Al-Biqā'[1], then to Baalbek and then to Jābiyah[2], southwards, in a flanking movement. The Muslims withdrew to Jābiyah and then to Adhra'āt[3]. The Roman army had preceded them, and halted on the banks of Yarmūk[4]. Abu 'Ubaidah (ﷺ) handed over command of the army to Khālid Ibn Al-Walīd (ﷺ), who defeated the Romans, crushing them

[1] **Biqā'** (بقاع) **(Bekaa):** A province of Lebanon with Zahlah (Zahle) as the capital. The historic city of Ba'lbak also lies in this province. Eastern Lebanese Mountains and Jabal-ush-Sheikh are situated on the Syrian border in the east of Biqā' valley, while the rugged Lebanon Mountains are in the west. The Al-'Āsi (العاصي) River flows northward in this valley while the Litānī River flows southward *(Al-Munjid fil-A'lām).* Biqā' Kalb (بقاع كلب) is situated near Damascus, while Al-Biqa' is applied to the vast area lying between Baalbek, Homs, and Damascus. *(Mu'jam-Al-Buldān: 1/470)*

[2] **Jābiyah** (جابيه): It is a village in northern Haurān (Syria), located near Golān Heights (مشارف جولان). It is also called Jābiyah Al-Julān. 'Umar (ﷺ) delivered his famous speech at Jābiyah *(Mu'jam-Al-Buldān: 2/91).* The Ghassanid rulers built their palaces in Jābiyah, thus it was called Jābiah-al-Mulūk. It lies near Nawā, just 80 km to the south of Damascus. Today it is a popular summer resort for its verdant green pastures and ever-flowing springs. Bāb-ul-Jābiyah, the south western gate of Damascus, reminds of Jābiyah. Due to the break out of the deadly Amwās Plague in Palestine in 17-18 AH/ 638-39 CE, the Muslim forces also took refuge there. In 64 AH/684 CE, Marwān bin Hakam was announced to be the Caliph in Jābiyah and today it is famous due to a *hadīth* narrated by Ibn 'Abbās (ﷺ); he reported that the souls of the believers gather in Jābiyah, and the souls of the disbelievers gather in Hadramawt. *(Urdu Dā'irah Ma'ārif-i-Islāmiyyah : 7/12,13)*

[3] **Adhra'āt** (اذرعات)**:** Today it is called Dar'ā (درعا), the capital of the Haurān or Dar'ā province which comprises Izra' (ازرع) and fīq districts. Here Greek and Roman ruins have been found *(Al-Munjid fil-A'lām: p.243).* Dar'ā is located at 106 kilometers to the south of Damascus. The Assyrians, Greeks and Nabataeans ruled this city, and after Jesus it became a center of an Arabian diocese, and was destroyed by Persia in 613-614 CE. Banu Qainuqā' (a Jewish tribe of Madīnah) took refuge with their coreligionist at their exile in 2 AH. The crusade narrators write it the city of "Bernard de Etamp". During Mameluke and Ottoman periods Adhra'āt became the chief town of Bathniyah (بثنيه) District. Nowadays it is a famous railway junction in Syria. *(Urdu Dā'irah Ma'ārif-i-Islāmiyyah:2/277)*

[4] **Yarmūk River:** This famous river begins from a lava plateau in Syria. It forms a border between Jordan and Syria, and it is the largest tributary of the Jordan River. Today the River Yarmūk is called Sharī'at-ul-Manādarah after the nomadic Arab tribe Manādarah (مناضره). The famous battlefield of Yarmūk was situated near Waqūsah (Yāqūsah), at the confluence of the Raqqād and the Yarmūk. *(Urdu Dā'irah Ma'ārif-i-Islāmiyyah: 23/286)*

at Al-Waqūsah[1], on Monday, 5th Rajab, 15 AH (12th August, 636 CE), after which the gates of Syria were opened to the Muslims.

Egypt: 'Amr Ibn Al-'Ās (رضي الله عنه) marched from Qaisāriyyah (Caesarea)[2] and entered Egypt at the head of four thousand troops; he took the road to North Sinai and the first battle which took place was at Farma Castle, then at Bilbeis. There reinforcements arrived and his force now amounted to twelve thousand men. The major battle that took place was at 'Ain Shams (Heliopolis)[3], in which 'Amr (رضي الله عنه) defeated the Roman army. Then Babylon (Bābilyūn) Fort[4] fell into his hands, and then Al-Fayyūm[5], after which, he turned towards Alexandria; this was the capital of Egypt at that time and he conquered it in Dhul Qa'dah, 21 AH (October 642 CE). He also attacked the cities of the (Nile) Delta, after which, he turned west.

Libya: 'Amr (رضي الله عنه) conquered Barqah (in Libya) in 21 or 22 AH (642

Ruins of Caesaria (Palestine)

[1] These days **Waqūsah** (واقوصه) is called Yāqūsah (ياقوصه).

[2] **Caesarea** (قيساريه)**:** It is an ancient port city in Palestine, founded in 22 BC between Haifa and Yafa (Tel Aviv) by Herod the Great and named in honour of the Roman Emperor Augustus Caesar. Emir Mu'āwiyah (رضي الله عنه) conquered Caesarea in 19AH/640CE. The European Crusaders overran it in 1104CE, 1191CE and again in 1225CE but it fell to the Muslims in 1187CE, 1220CE and 1265CE and ultimately Sultan Ashraf bin Qalāwun (قلاوون) destroyed it altogether. *(Urdu Dā'irah Ma'ārif-i-Islāmiyyah: 2/16, p. 560,561)*

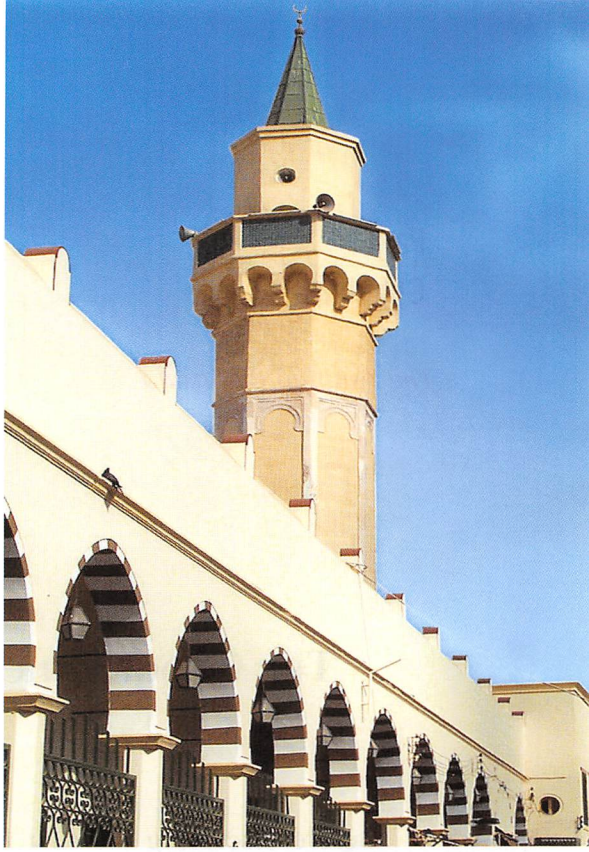
[3] **Heliopolis:** A famous city in ancient Egypt, situated at 8 kilometres in the east of present Cairo. Several names were used for it in different times: 'Ain Shams in Arabic, 'Re' in Egyptian theology, and 'Misr-al-Jadīdah, nowadays. In Greek, Heliopolis means "city of the sun" as it was the center of Sun worship in Egypt. Heliopolis was the original site of two granite obelisks; 'Cleopatra's needles'. Pharaoh Tuthmosis III got them created in 1475 BC. The Romans shifted the obelisks to Alexandria in 12 BC. In 1878 CE they were again uprooted and now one obelisk stands on the Thames embankment in London and the other in Central Park, New York. *(Atlas Al-Qu'rān (Urdu): p.119)*

Yaqūt Hamavī, an Arab geographer writes, "*Ain Shams was the city of the Pharaoh in the prophethood of Mūsa (Moses) (عليه السلام). It is situated between Bilbeis (بلبيس) and Fustāt, 9 miles' distance from the latter. It is the city where Zulaikha tore Yūsuf's (Joseph's) (عليه السلام) shirt while chasing him*" *(Mu'jam-Al-Buldān: 4/178).* Thus 'Ain Shams according to Yaqūt, was the capital of Egypt in both the prophethood of Mūsa and Yūsuf (عليهما السلام). However, Shawqi Abu Khalīl, an Arab researcher, asserts that in the life of Yūsuf (عليه السلام), Afārīs or Tānīs, presently Sān-al-Hajar (صان الحجر) was the capital, but prior to the prophethood of Mūsa (عليه السلام), the capital was shifted to Thebes, Luxor (Al-Aqsur الاقصر) of the modern world. *(Atlas-al-Qur'ān (Urdu): p.119,120)*

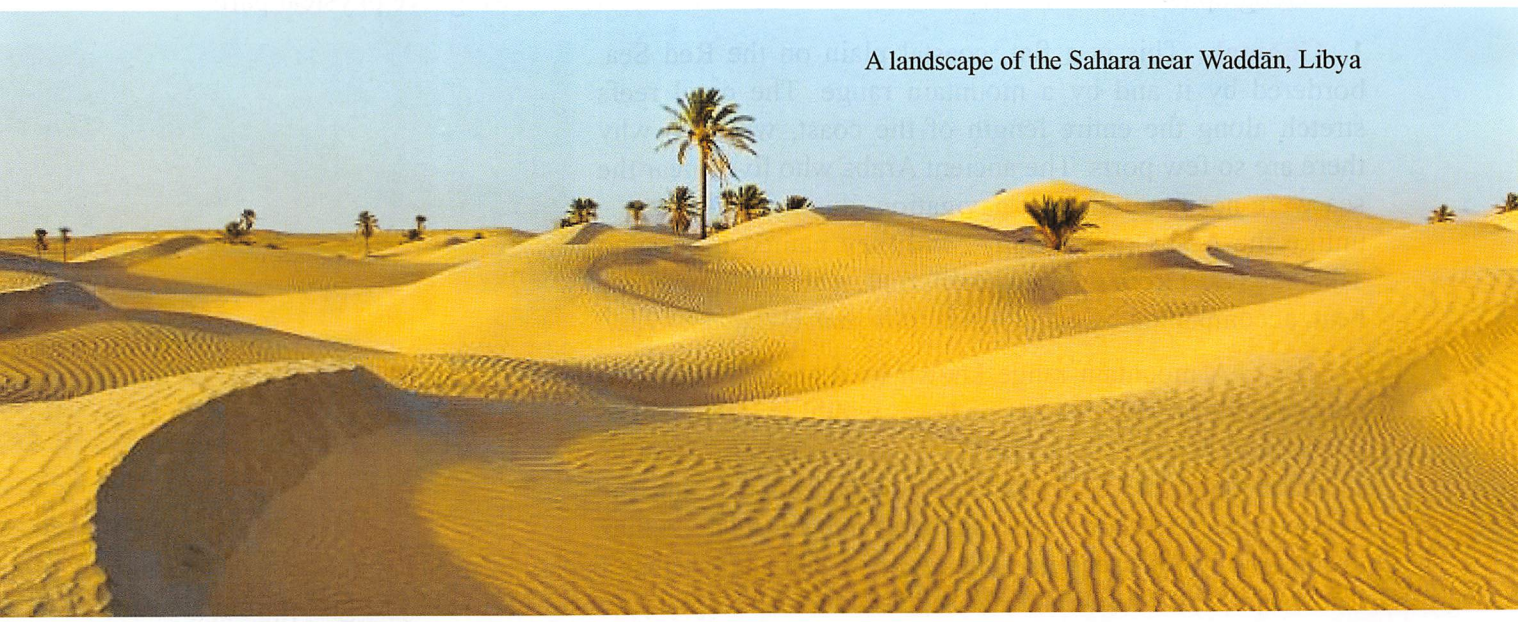
[4] **Babylon (بابليون):** When Prophet 'Idrīs (عليه السلام) reached Egypt from Babylon (Iraq), he, being excited with the immense flow of the Nile, said, "Babylon" i.e. "magnificent like Babil (Euphrates River)." Thus the place came to be known as Babylon. But the Arabs named it Misr after Nūh's son Misr bin Hām bin Nūh *(Qisas-al-Qur'ān: 1/73,74).* The ancient city of Heliopolis was situated to the northeast of Cairo (present) and the fortress of Babylon. The Greek name Babylon was formed from "Pi-Hapi-n-On", the ancient Egyptian word. The remains of the ancient fortress are preserved in the palace Qasr-ush-Shama' (قصر الشمع). The Muslims camped there during early conquests which developed into the city of Fustāt Misr (فسطاط مصر). In Latin scripts, instead of Cairo (قاهره), Babylon is given, e.g. Salāh-ud-Dīn Ayyūbī is written as "Saladino di Babilonia." i.e. Salah-ud-Dīn of Babylon. *(Urdu Dā'irah Ma'ārif-i-Islāmiyyah: 16/1/180,3/829)*

[5] **El-Faiyum** (Arabic: Al-Fayyūm **الفيوم**)**:** The capital of El-Faiyum Province in Egypt. It is located at 30 miles from Al-Wastā (الوسطا) in the west of the Nile River and it has a population of 200,000.

or 643 CE), and he sent 'Uqbah Ibn Nāfi' (ﷺ) to Zawīlah[1] which was conquered in 22 AH (642 CE), while 'Amr (ﷺ) marched to Tripoli[2], which he conquered in 22 AH (642 CE). He also sent 'Abdullah Ibn Zubair (ﷺ) to Sabrātah and Zawāghah and the both were captured; and he ('Abdullah) sent Busr Ibn Artāh to Waddān (in Libya), which he conquered in 23 AH (642 CE). After the murder of 'Umar Ibn Al-Khāttāb (ﷺ), Libya rebelled, but was reconquered in 28 AH (648 CE), during the Caliphate of 'Uthmān Ibn 'Affān (ﷺ) and its Roman ruler, Gregory agreed to pay the *jizyah*. After that, he rebelled once again, following which, 'Abdullah Ibn Sa'd Ibn Abi Sarh attacked it again in 29 AH (649 CE), in the course of which, Gregory was killed and his army was scattered.



The Mosque of Ahmad Pasha in Tripoli (Libya)



A landscape of the Sahara near Waddān, Libya

[1] **Zawīlah (زويله):** Zawīlah-as-Sudan (Zāwīlah: زاويله according to Idrīsi) is situated in the north of Waddān, the capital of Fezzan (southern province of Libya). Here the 'Ibādī (اباضي) Kharijite Muslims used to export leather and servants to foreign lands *(Urdu Dā'irah Ma'ārif-i-Islāmiyyah: 10/516)*. Zawīlah-as-Sudan (زويله السودان) is located between Ifrīqiyyah (eastern part of Barbary) and Sudan, opposite the coastal city of Ajdābiyah. *(Mu'jam-Al-Buldān: 3/159)*

[2] **Tripoli** (Arabic:Tarābulus-al-Gharb طرابلس الغرب): The capital and chief port of Libya, lying on the Mediterranean coast, to the northwest of the country. Founded by Phoenicians in the 7th century BC, its name was Oea. The Greek name Tripoli (three cities) is the composition of Tri (three) and poli (cities). The Arabs called it Tarābulus or Tarābulus-al-Gharb, because another Tripoli (Tarābulus-as-Shām) existed on the eastern coast of the Mediterranean, which now falls in Lebanon. *(Urdu Dā'irah Ma'ārif-i-Islāmiyyah, Al-Munjid fil-A'lām)*

1

The Geographical Division of the Arabian Peninsula

Before discussing the first military expeditions against Iraq, it is necessary to give a short description of the Arabian Peninsula, from which those military expeditions set out.

Geographers have divided the Arabian Peninsula into the following five physical parts:

1. Tihāmah: This is a flat, coastal plain on the Red Sea, bordered by it and by a mountain range. The coral reefs stretch along the entire length of the coast, which is why there are so few ports. The ancient Arabs who lived near the sea were not familiar with navigation, due to its dangers – unlike the Arabs of Bahrain – and they named the region Tihāmah (تهامه) from the word *tahm* (تهم), which means severe heat, accompanied by calm winds. *(Mu'jam Al-Buldān:4/112)*

Tihāmah Valley

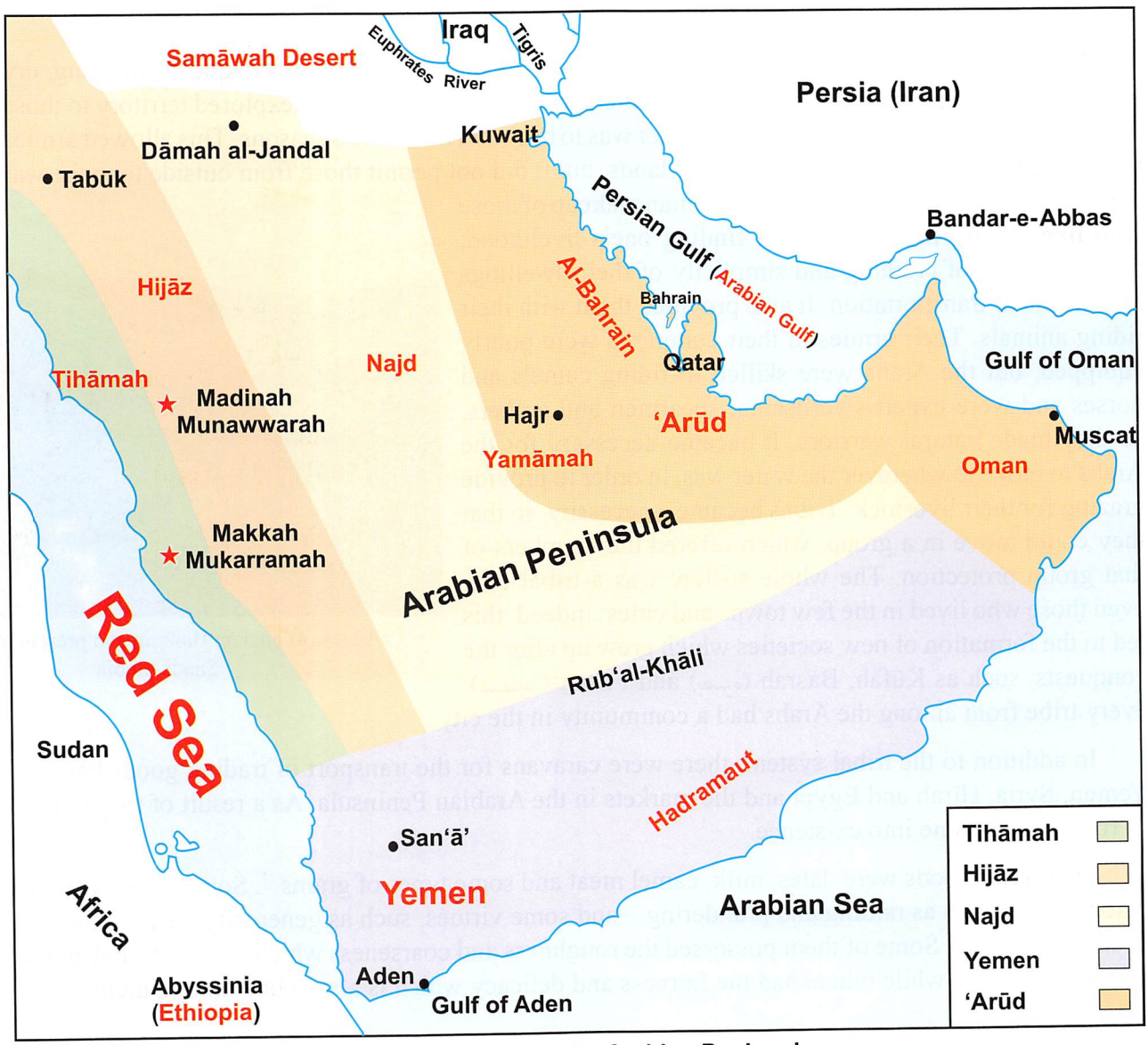
2. Hijāz: A mountain range known as As-Sarāt, stretching between Syria and Yemen, whose width is around 175 kilometers. It was called Al-Hijāz (الحجاز)[1], because it forms a barrier between the lowland region of Tihāmah and the interior, which is Najd. Cartographers have considered Hijāz to consist of twelve regions, and they are: Madinah, Khaibar, Fadak[2], Zul Marwah (ذوالمروه), Dār Baliyy, Dār Ashja', Dār Muzainah (دارمزينه), Dār Juhainah (دارجهينه), (an area settled by) a group from Hawāzin, Jull Sulaim (the Majority of Banu Sulaim), Jull Hilāl, the rear of Harrah Laila and the area bordering Syria, Shaghb (Shaghba)[3] and Badā (بدا)[4], which runs from the border with San'ā' (صنعاء) to the

[1] **Hijāz** is derived from the Arabic verb *hajaza* (حجز), meaning to block, bar or isolate.

[2] **Fadak**: It was a village of Hijāz located near Khyber. Today it is called Hait (حائط) and lies in Hā'l province. The land of Fadak was reserved for the Holy Prophet (ﷺ). He spent its income on himself, in the support of the children of Banu Hāshim, and on the marriage of needy people. *(Sīrah Nabawiyyah, Ibn Hishām)*

[3] **Shaghba (شغبى)** is a dwelling of Bani 'Uzrah, between Madīnah and Ailah (Elāt). Imām Zuhrī was born here. *(Mu'jam Al-Buldān: 3/351).*

[4] **Badā** (بدا): It is a valley near Ailah (ايله), but some appoint it in Wādi-al-Qura and others apply this name on Wādi 'Udhrah near Syria. *(Mu'jam-Al-Buldān: 1/356)*



Map No:2 **Natural Division of the Arabian Peninsula**

border with Syria; so Makkah is in Tihāmah and Madinah is in Hijāz.

3. Najd: This region stretches from Yemen in the south to Sahrā' Samawah in the north and to 'Urūd in the east. It was known as Najd [1] due to its land being elevated.

4. Yemen: It lies to the south of Najd, along the southern coast.

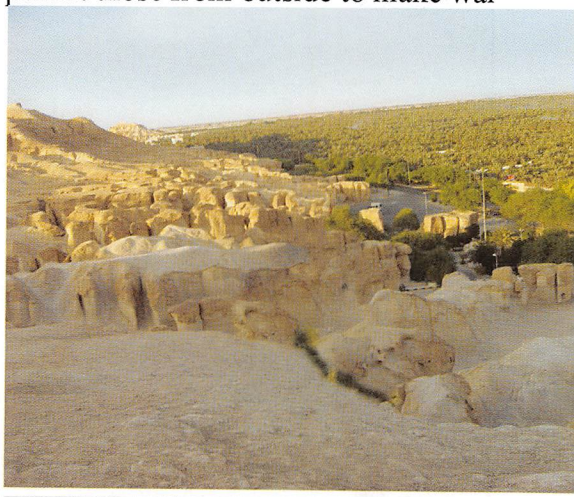
5. Al-'Urūd: It was called 'Urūd (عروض) because it runs among Yemen, Najd and Iraq, stretching in rectangular form along the Gulf coast. It includes highlands and lowlands, mountains and valleys and it is the land of Al-Yamāmah and Bahrain[2]

[1] **Najd** is derived from the Arabic verb *najada* (نجد) meaning to be elevated. *(Translator)*

[2] **Bahrain**: In medieval Ages, the term Bahrain was applied to the region on the coast of Bahr-al-Hind (Persian Gulf), located between Basrah and Oman *(Mu'jam-Al-Buldān: 4/347)*. However, in the Prophet's era, the eastern coast of Saudi Arabia, including the recent Bahrain Island and Qatar, was called Bahrain. Dārīn, located in the south of current Zahrān, was the capital of this region. Tārūt (تاروت) is the new name of Dārīn. The kingdom of Bahrain now comprises certain islands lying between Saudi Arabia and Qatar with its capital at

The Influence of Geography on Life:

The geography of the Arabian Peninsula affected the undertaking of the conquests; the long, dry heat of its summers and the coldness of its winters meant that it remained unexplored territory to those who did not know the few places where water was to be found in it and its seasons. This allowed armies to emerge from it and head towards other lands, but it did not permit those from outside to make war against it. It also had influences on the human makeup of those who lived there; the difficulty of finding one's livelihood, the coarseness of clothing and simplicity of their dwellings and means of transportation. It also provided them with their riding animals. Their armies in their conquests were poorly equipped, but the Arabs were skilled in riding camels and horses and were expert swordsmen, spearmen and archers, so they made natural warriors. It became necessary for the Arabs to move to wherever the water was, in order to provide grazing for their livestock. Tribes became a necessity, so that they could move in a group, which offered the members of that group protection. The whole society was a tribal one, even those who lived in the few towns and cities; indeed, this led to the formation of new societies which grew up after the conquests, such as Kūfah, Basrah (بصره) and Fustāt (فسطاط); every tribe from among the Arabs had a community in the city.



A view of ancient Bahrain and present al-Ahsā, Saudi Arabia

In addition to the tribal system, there were caravans for the transport of trading goods between Yemen, Syria, Hīrah and Egypt and the markets in the Arabian Peninsula. As a result of this a group of road guides came into existence.

Their main foods were dates, milk, camel meat and some types of grains[1]. Some vices appeared among them, such as raiding and plundering – and some virtues, such as generosity, helping those in need, and bravery. Some of them possessed the roughness and coarseness which is often found among nomadic peoples, while others had the fairness and delicacy which is also found among them.

Manāmah. The current al-Ahsā (eastern region of Saudi Arabia) was Bahrain in the past.

[1] Such as barley, wheat etc.

2

The Apostasy Wars

The Messenger of Allah (ﷺ) joined the supreme company of Allah, Most High on the 12th of Rabī' Al-Awwal, 11 AH (632 CE). Shortly before his death, he had commanded that Usāmah Ibn Zaid Ibn Hārithah (رضي الله عنه) be sent to the borders of Syria. However, the army did not set out in that direction until after the death of the Messenger of Allah (ﷺ). When Abu Bakr (رضي الله عنه) assumed the Caliphate, he implemented the command of the Messenger of Allah (ﷺ) to send Usāmah (رضي الله عنه). In the meantime tribal delegations arrived, refusing to pay the *zakah*; many other tribes apostatised and some of them claimed to be prophets, such as Aswad 'Ansī in Yemen, Musailamah the Liar from Banu Hanīfah in Yamāmah, Tulaihah Ibn Khuwailid from Banu Asad and Sajāh from Banu Taghlib. These delegations noticed that the *Mujāhidūn* – who had marched with Usamah (رضي الله عنه) – were absent from Madinah and so 'Abs and Zabyān set out, intending to attack Madinah, but Abu Bakr (رضي الله عنه) took their force by surprise at night, scattering them and putting them to rout in Jumāda Al-Ūla or Jumāda Al-Ākhirah, 11 AH (July-August 632 CE). Meanwhile Usāmah (رضي الله عنه) returned with his force victoriously.

Then the apostasy movement got out of control and so Abu Bakr (رضي الله عنه) launched eleven brigades in order to defeat them and return unity to the Peninsula.

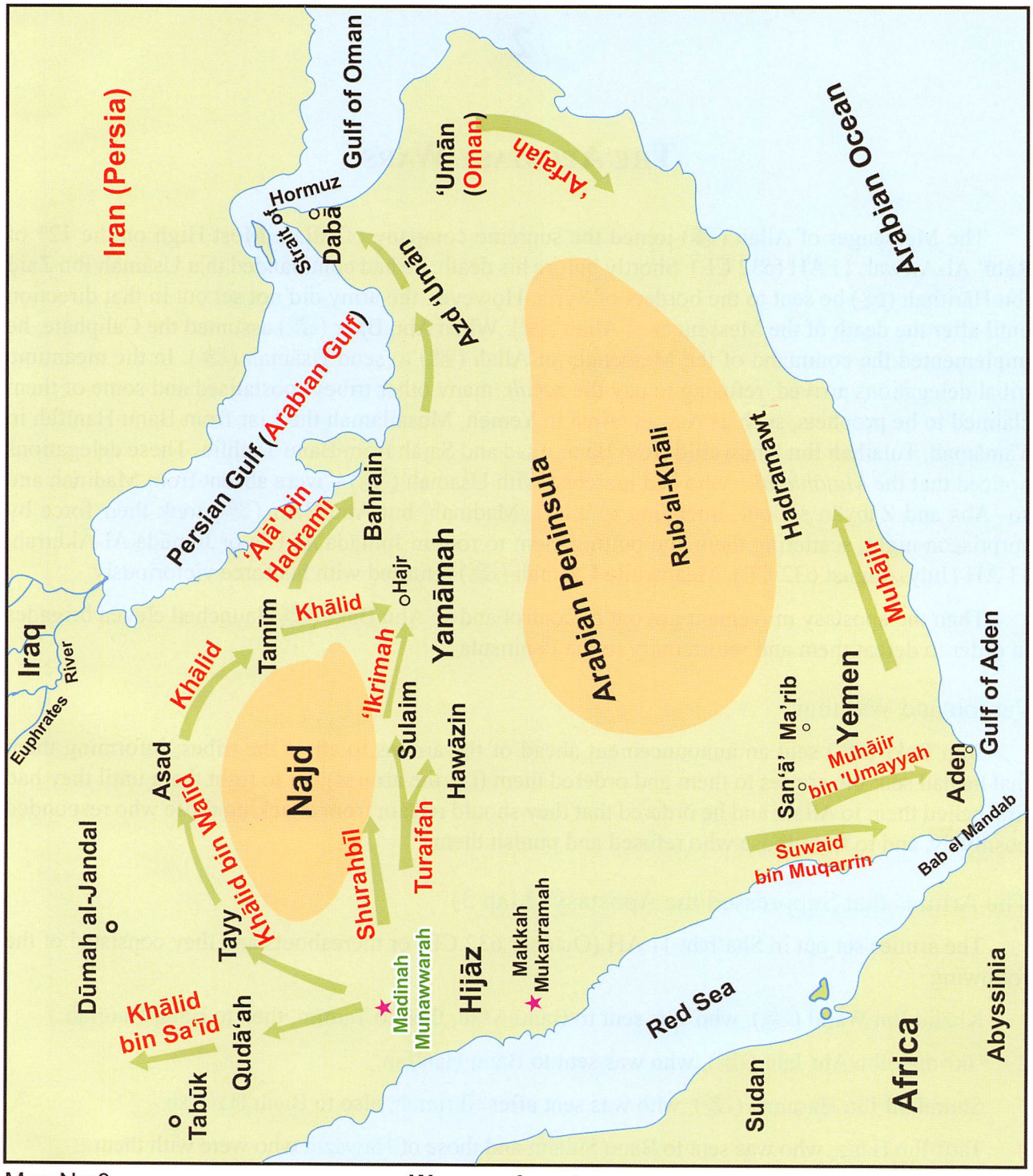
Pardon and Warning:

Abu Bakr (رضي الله عنه) sent an announcement ahead of the armies to all of the tribes; informing them that he had sent the armies to them and ordered them (i.e. the armies) not to fight them until they had first called them to Allah; and he ordered that they should refrain from attacking those who responded positively, and to fight those who refused and punish them.

The Armies that Suppressed the Apostasy (Map 3):

The armies set out in Sha'bān 11 AH (October 632 CE) or thereabouts and they consisted of the following:

1. Khālid Ibn Walīd (رضي الله عنه), who was sent to Banu Asad, then to Tamīm, then to Banu Hanīfah.
2. 'Ikrimah Ibn Abi Jahl (رضي الله عنه), who was sent to Banu Hanīfah.
3. Shurahbīl Ibn Hasanah (رضي الله عنه), who was sent after 'Ikrimah, also to Banu Hanīfah.
4. Tarīf Ibn Hājiz, who was sent to Banu Sulaim and those of Hawāzin who were with them.
5. 'Amr Ibn 'Ās (رضي الله عنه), who was sent to Qudā'ah, Wadī'ah and Al-Hārith.
6. Khālid Ibn Sa'īd Ibn 'Ās, who was sent to the Heights of Ash-Sham (Syria), to Taimā'.
7. 'Alā' Ibn Al-Hadramī, who was sent to Bahrain.

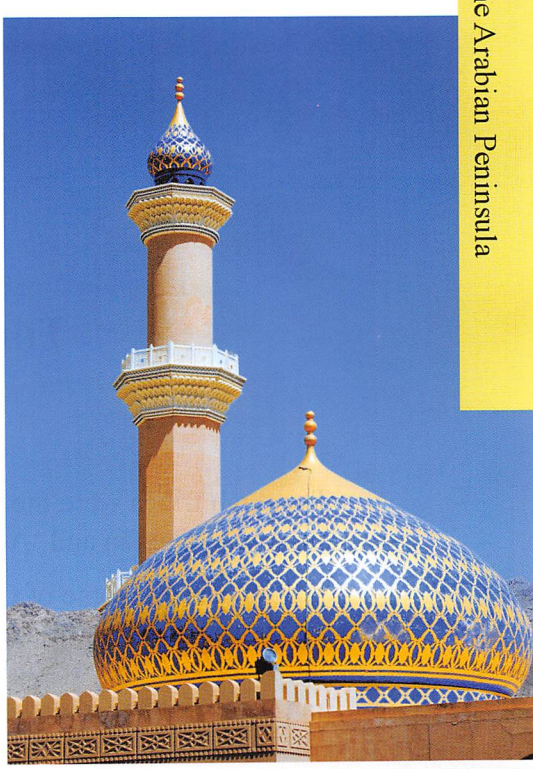


Map No:3

Wars on Apostasy

8. Hudhaifah Ibn Mihsan Ghatfāni, who was sent to Dabba, in Oman (عمان).[1]
9. 'Arfajah Ibn Harthamah, who was sent to Mahrah (Yemen).
10. Suwaid Ibn Muqarrin Muzani, who was sent to At-Tihāmah in Yemen.
11. Muhājir Ibn Abi Umayyah, who was sent to San'ā', then to Hadramawt (both in Yemen).

These brigades fulfilled their tasks in around four months and before the end of the year 11 AH (February 633 CE) the whole of the Arabian Peninsula had returned to Islam.



A mosque in Nizwa, Oman

The Results of the Apostasy Wars:

1. The 'Apostasy Wars' led to the uniting of the Arabian Peninsula under the umbrella of the Islamic creed and its state.
2. These wars were a necessary form of training and a middle phase, size-wise, between the battles of the Messenger of Allah (ﷺ) and the military operations of the conquests.
3. These wars were the result of brilliant leadership, which proved their competence and their worth and upon which the operations of the conquests were based.
4. The Muslims' success and their victories in the Apostasy Wars gave them unlimited confidence in their ability to organise and realise that which Allah had promised.
5. After the conclusion of these wars, these armies turned their attention towards the Persians and the Romans, who wished to confine Islam to the Arabian Peninsula and prevent them from emerging therefrom and preaching to the people in freedom. Due to this, the conquests with which we are concerned took place.

[1] **Oman** ('Umān): Oman is officially called the Sultanate of Oman. It is a country lying on the northern coast of the Arabian Sea. Most of the inhabitants of Oman are Ibadi (اباضي) Kharijites. Muscat (Masqat) is its capital. The country is surrounded by the United Arab Emirates, Saudi Arabia (Rub'al-Khāli), Yemen, the Gulf of Oman and the Arabian Sea. The Portuguese captured it in 1508 CE. Ahmad bin Sa'īd founded the independent state of Masqat and Oman in 1741 CE. *(Al-Munjid fil-A'lām)*

3

The Tribal Organization in the Arabian Peninsula

The Arab tribes were the military units that formed their armies; and the Arabs descended from two ancestors: Qahtān and ʻAdnān. They then branched and diversified from them.

Yemen was the home of Qahtān and his descendants, until Mā'rab Dam collapsed in the year 120 (before the start of the Christian Era). Many of these tribes emigrated, seeking new homelands in the Arabian Peninsula; they included Aus and Khazraj in Madīnah, the Ghassānids in Syria, the Lakhmids in Hīrah, Tayy' in the region of Mounts Ajā' and Salma and Kalb Ibn Wabarah in Samāwah[1] (Iraq). As for ʻAdnān[2], he was from the progeny of Ismaʻīl, the son of Ibrāhīm (ﷺ).

The Arab tribes and their offshoots were numerous; but those of them which concern us are those who played the most prominent part in the Islamic conquests and we observe that most of the conquerors of Iraq, Persia and the east were from Banu ʻAdnān. At the same time, the majority of the conquerors of Syria and Egypt were from Banu Qahtān.

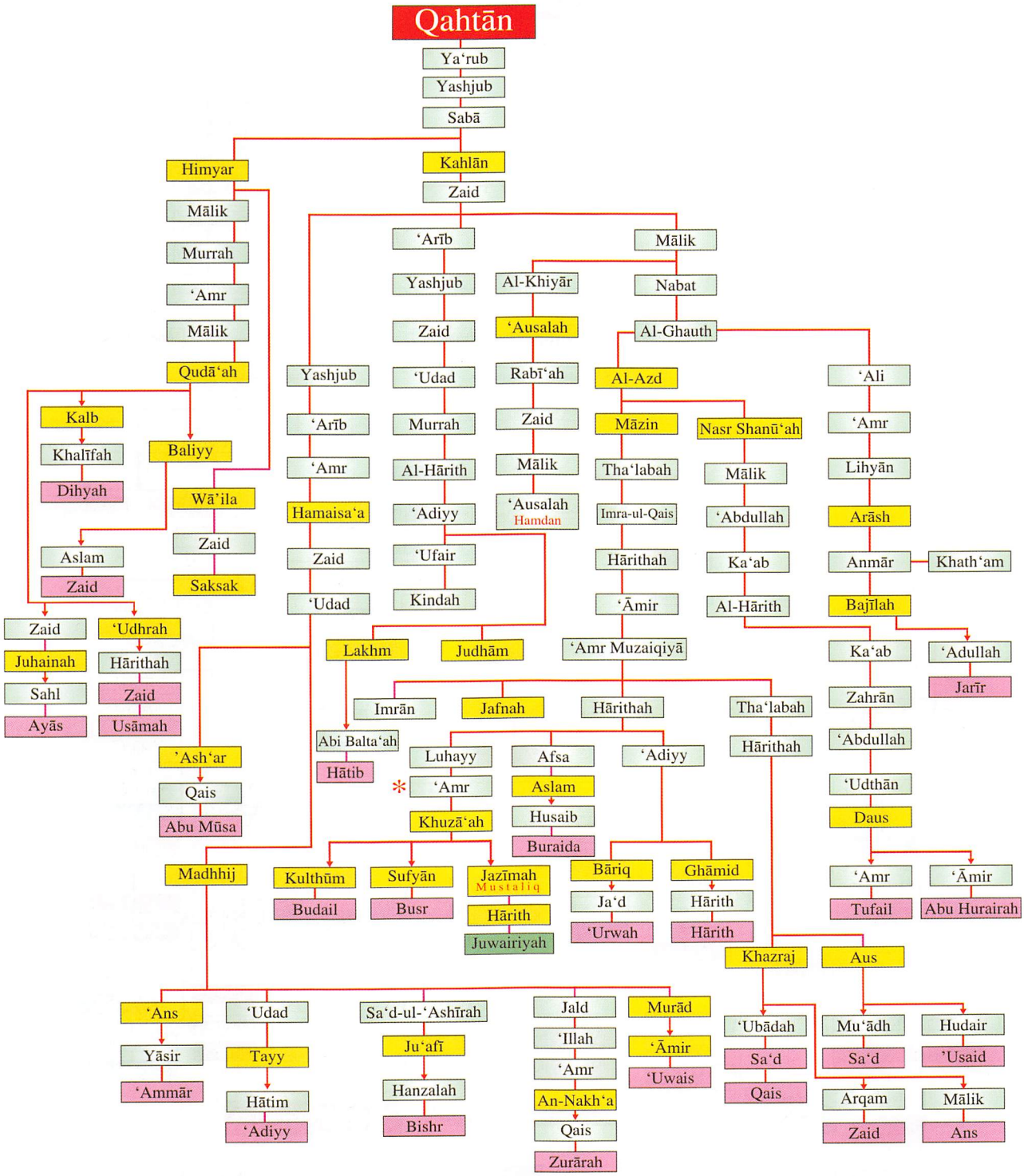
Detailed lineages of Banu Qahtān and Banu ʻAdnān have been given on the following pages.

[1] **Samāwah Desert (Bādiat-us-Samāwah):** It is a vast desert spreading from Kūfah (Iraq) to Syria. It is called "Samawah" as it is a plain desert, free of any rugged mountains (*Muʻjam-Al-Buldān*: 3/243). Samāwah city lies on the right bank of the Euphrates, between Nāsiriyyah and Qādisiyyah, about 90 kilometers distant from each of them. (*Reference Atlas of the World*)

[2] **ʻAdnān:** Banū ʻAdnān is an Arab tribe descending from ʻAdnān, a descendant of Ismāʻīl (Ishmael) (ﷺ). They inhabited and flourished in Tihāmah, Najd and Hijāz. ʻAdnān was the 21st ancestor of the Holy Prophet Muhammad(ﷺ)

The Tribe of Qahtān

(Arab ʿĀribah — The Pure Arabs)



Wife of the Prophet (ﷺ) from Banu Qahtān

Important tribal chiefs

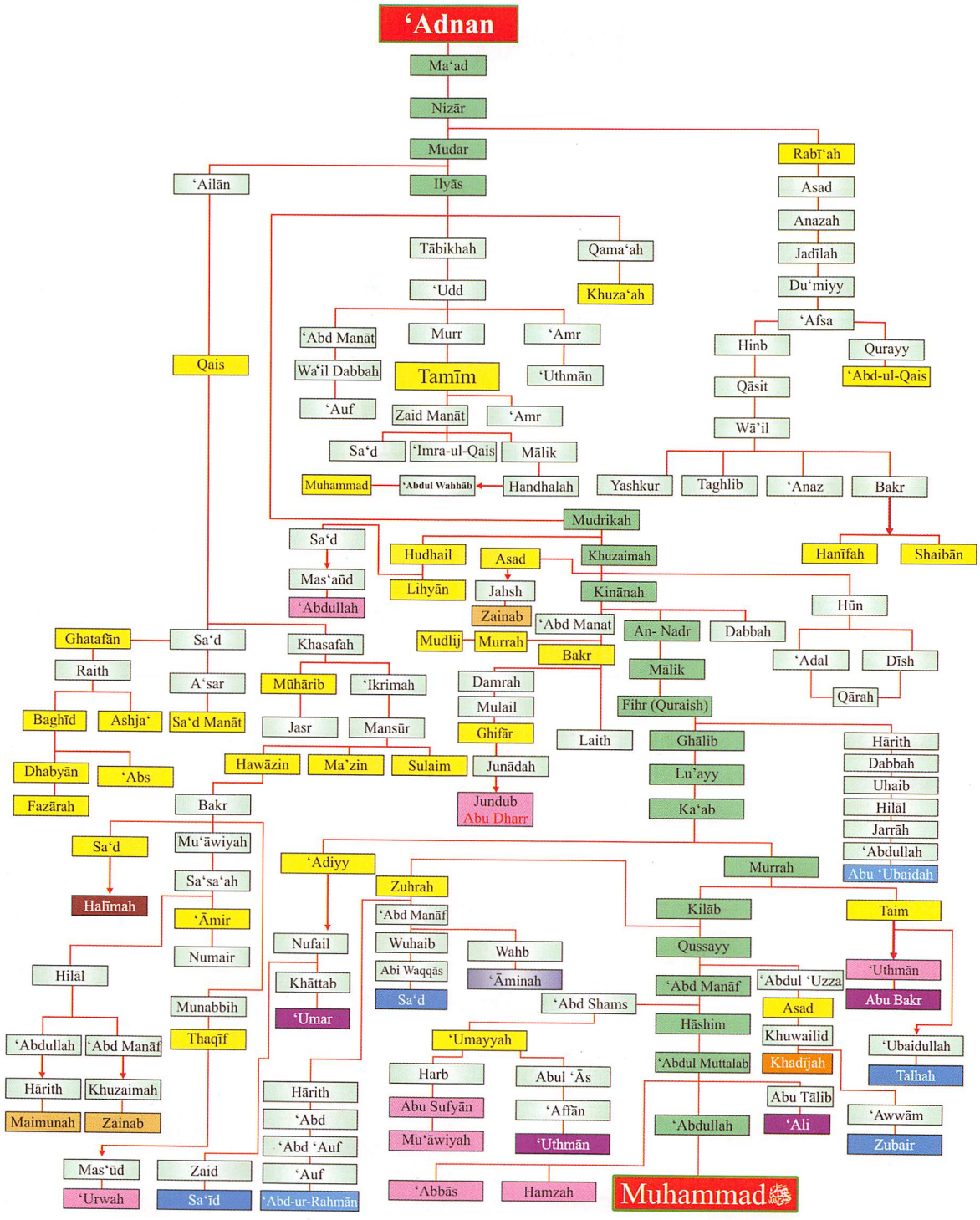
→ Descendent from

Companions of the Prophet (ﷺ)

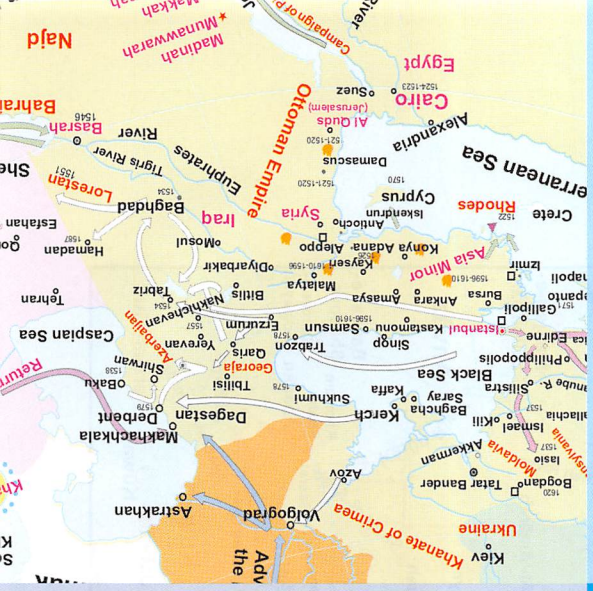
* ʿAmr Bin Luhayy was the man who introduced idolworship in Arabia

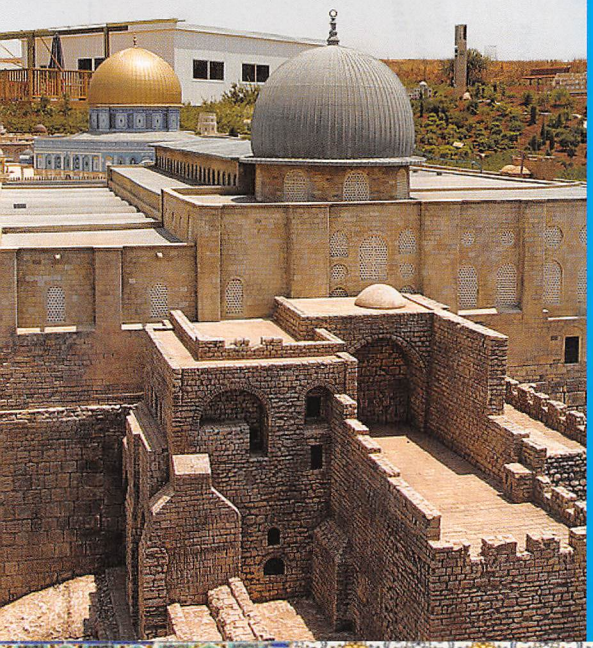
The Tribe of ʻAdnan

(Arab Mustaʻribah – Arabised Arabs)



The mother of the Prophet (ﷺ)
The first wife of the Prophet (ﷺ)
Companions of the Prophet (ﷺ)
The Rightly guided caliphs (ﷺ)
Heads of important tribes
The wet-nurse of the Prophet (ﷺ)
The wives of the Prophet (ﷺ) outside Quraish
One of the ten who were assured of Paradise
Lineage from ʻAdnān to Muhammad(ﷺ)
Descendent from





PART TWO

Chapter 1
The First Phase of Conquests

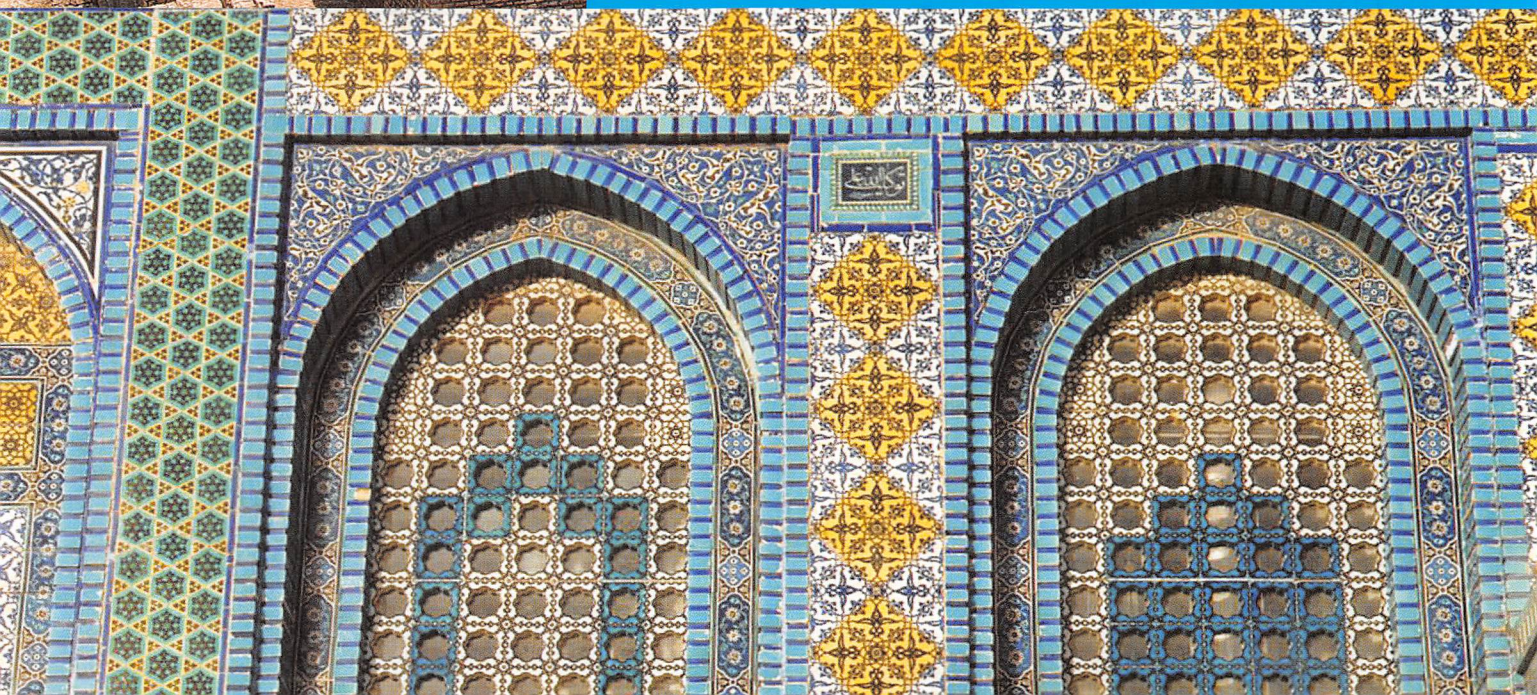
Chapter 2
The decisive Battles of Qadisiyyah and Mada'in

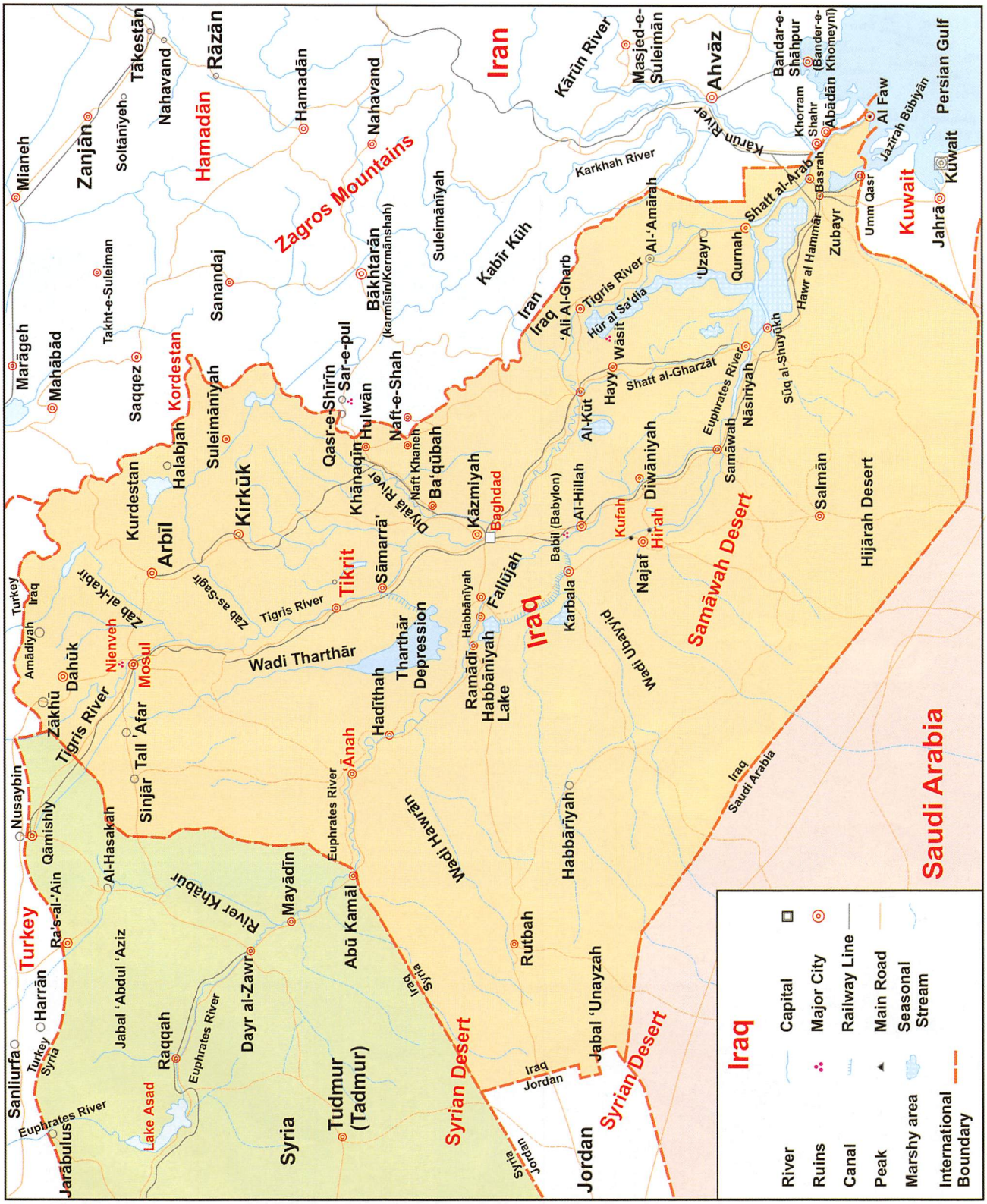
Chapter 3
The Muslims Enter the Land of Persia

Chapter 4
The Circle of Conquests Expands

Chapter 5
The Conquest of Syria and Palestine

Chapter 6
The Conquest of Egypt




Iraq
Capital
Major City
Railway Line
Main Road
Seasonal Stream
River
Ruins
Canal
Peak
Marshy area
International Boundary
Iran
Iraq
Kuwait
Saudi Arabia
Turkey
Syria
Jordan
Zagros Mountains
Hamadān
Kordestan
Kirkūk
Arbīl
Tikrit
Baghdad
Kāzmiyah
Fallūjah
Karbala
Najaf
Hirah
Kufah
Samāwah Desert
Syrian Desert
Tigris River
Euphrates River
Wadi Tharthār
Tharthār Depression
Ramādī
Habbānīyah Lake
Wadi Ubayyid
Wadi Hawrān
Shatt al-Gharzāt
Shatt al-Arab
Hawr al Hammār
Persian Gulf
Hijārah Desert
Jabal 'Abdul 'Aziz
Jabal 'Unayzah
Lake Asad
Mosul
Nienveh
Zāb al-Kabīr
Zāb as-Sagīr
Diyālā River
Karkhah River
Kārūn River
Kabīr Kūh
Zanjān
Mianeh
Marāgeh
Mahābād
Saqqez
Takht-e-Suleiman
Sanandaj
Suleimānīyah
Bākhtarān (karmīsīn/Kermānshah)
Qasr-e-Shīrīn
Sar-e-pul
Hulwān
Naft-e-Shah
Khānaqīn
Naft Khaneh
Ba'qūbah
Sāmarrā'
Hadīthah
'Ānah
Mayādīn
Abū Kamāl
Dayr al-Zawr
Raqqah
Tudmur (Tadmur)
Jarābulus
Sanliurfa
Harrān
Ra's-al-'Ain
Qāmishly
Nusaybin
Al-Hasakah
Sinjār
Tall 'Afar
Zākhū
Dahūk
Amādiyah
Kurdestan
Halabjah
Tākestān
Nahavand
Rāzān
Soltānīyeh
Hamadān
Nahavand
Masjed-e-Suleimān
Ahvāz
Bandar-e-Shāhpur
Khorram Shahr
Ābādān
Al Faw
Jazīrah Būbiyān
Basrah
Umm Qasr
Zubayr
Jahrā
Kuwait
Qurnah
'Uzayr
Al-'Amārah
'Ali Al-Gharb
Hūr al Sa'dia
Wāsit
Hayy
Al-Kūt
Al-Hillah
Babil (Babylon)
Diwāniyah
Samāwah
Nāsīriyah
Sūq al-Shuyūkh
Salmān
Rutbah
Habbārīyah
Iraq
Saudi Arabia
Syria
Jordan
Turkey
Syria
Iraq
Syria
Iraq
Jordan
Syria
Jordan
Iraq
Saudi Arabia
Turkey
Iraq

Map No:4

Part 2

Chapter 1

The First Phase of the Conquests (The Rightly-guided Caliphate)

1

The First Military Expeditions to Iraq

The Geographical Nature of Iraq:

From a strategic point of view, Iraq was extremely important due to the fact that it contains a land-bridge which connects Asia with Europe and Africa, and it was one of the land links which connects the Indian Ocean to the Mediterranean Sea.

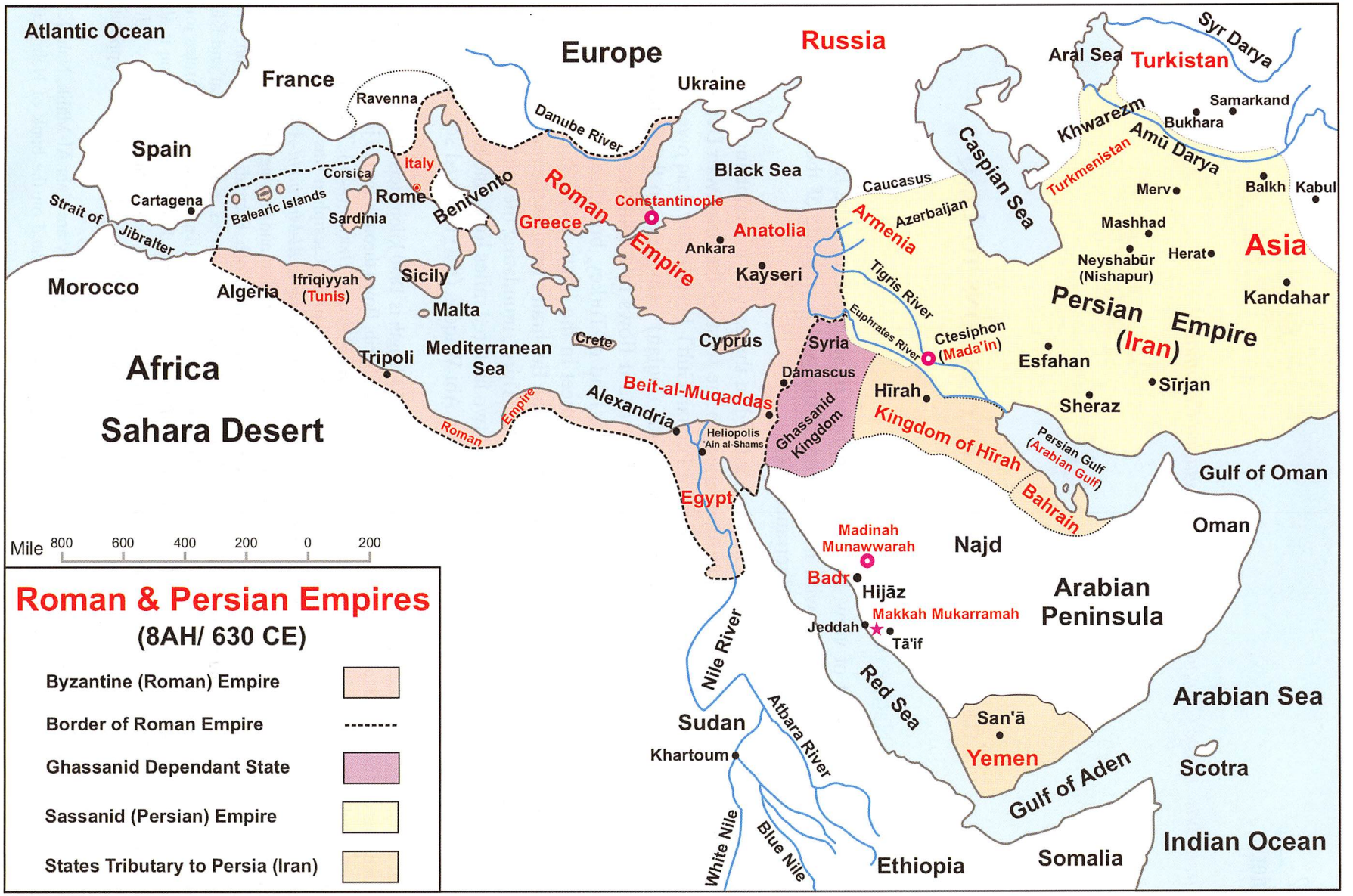
Iraq consists mostly of low plains and is bordered in the east by a mountainous region, in the north by the mountains of Armenia and Azerbaijan; in the west by the Samāwah Desert and in the south by Najd, Al-'Urūd and the Arabian Gulf (or Persian Gulf). Historically, Iraq owes its prosperity to two rivers; the Tigris and the Euphrates. The Tigris (Dijlah)[1] emanates in the south-east of the Turkish mountains and many tributaries pour into it and it flows in a south-easterly direction. As for the Euphrates (Furāt)[2], it also emanates from the land of Turkey, branching into a number of channels[3] which feed the Tigris, then the two rivers meet in the Shatt Al-'Arab (شط العرب), before pouring into the Arabian Gulf. Much of the water from the Euphrates reaches the region of Hīrah and numerous wide beds result from its flood and that of the Tigris, inundating the lands, until the largest of them floods an area said to be fifty miles wide and two hundred miles long, and towards the end of the Sassanid Empire, the marshes spread out. Sa'd Ibn Abi Waqqās (رضي الله عنه) reported something of that

[1] **Tigris:** It is a river flowing through Turkey, Syria and Iraq. Its length is 1850 kilometers. It rises in the eastern mountains of Turkey and touching the north eastern border of Syria, flows through Iraq to join the Euphrates. Main tributaries of the Tigris are: Great Zāb, Little Zāb, Diyala (ديالى) and 'Uzaym (عظيم). This river passes by Mosul, Tikrīt, Samarrā' and Baghdad. The capital of the Sassanid dynasty, Ctesiphon was also situated on its bank. Salman Pak is the current name of Ctesiphon (Madā'in), according to *Al-Munjid fil-A'lām*.

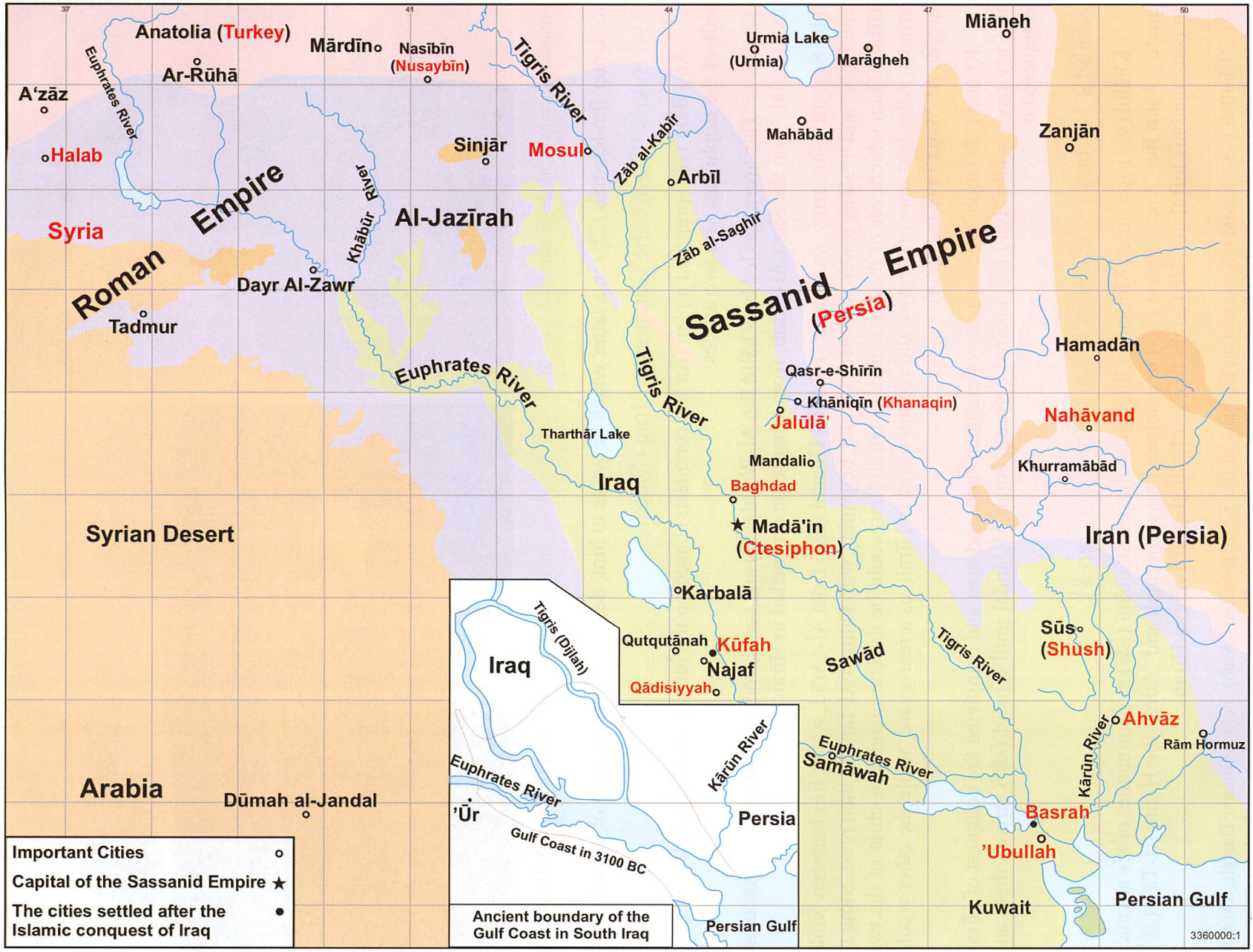
[2] **Euphrates:** The River Euphrates, 2735 kilometers long, rises in Eastern Turkey and passing through Northeastern Syria, flows to the southeast and enters Iraq near Abū Kamāl. Raqqah, Hadīthah, Ramādī, Habbāniyyah, Hīllah, Dīwāniyyah, Nāsiriyyah and the ruins of Babylon (Bābil) are located on its banks. Karbalā, Najaf and Kūfah, in Iraq, are situated on the western channel of the Euphrates. At Qarnah, the Tigris and the Euphrates join to form Shatt-Al-'Arab which passes by the historical city of Basrah. The Kārun River rising from Iran is also a tributary to Shatt-Al-Arab which ultimately falls into the Persian Gulf. The ruins of the ancient city "Ur" or "Ūr", called Tal-Al-Muqayyar (تل المقير) nowadays, are found in the south of the Euphrates, just opposite to Nāsiriyyah.

[3] Three canals from the Euphrates, flowing to the southeast, join the Tigris. They are Nahr Al-Malik, Nahr Kūtha and Nahr Al-Nīl. Kūtha is the birth-place of Ibrāhīm (Abraham) (عليه السلام), located on the bank of Nahr Kūtha. *(Map: 20)*

Map No:5



Roman & Persian Empires



Iraq at the Time of its Islamic Conquest

Map No:6

An orchard on the bank of the Euphrates

A beautiful landscape of the Tigris Valley

to 'Umar Ibn Khattāb (ﷺ) in a letter which he wrote to him, describing the location of Qādisiyyah.

Abu Bakr's Plan for the Conquest of Iraq (Map 7):

Abu Bakr (ﷺ) prepared a plan (for the conquests) based on the idea of surrounding the western side of the Euphrates with two armies:

The First: This army was led by Khālid Ibn Al-Walīd (ﷺ) and came from the direction of Yamāmah to 'Ubullah[1], on the Shatt Al-'Arab, from whence he proceeded to Hīrah.

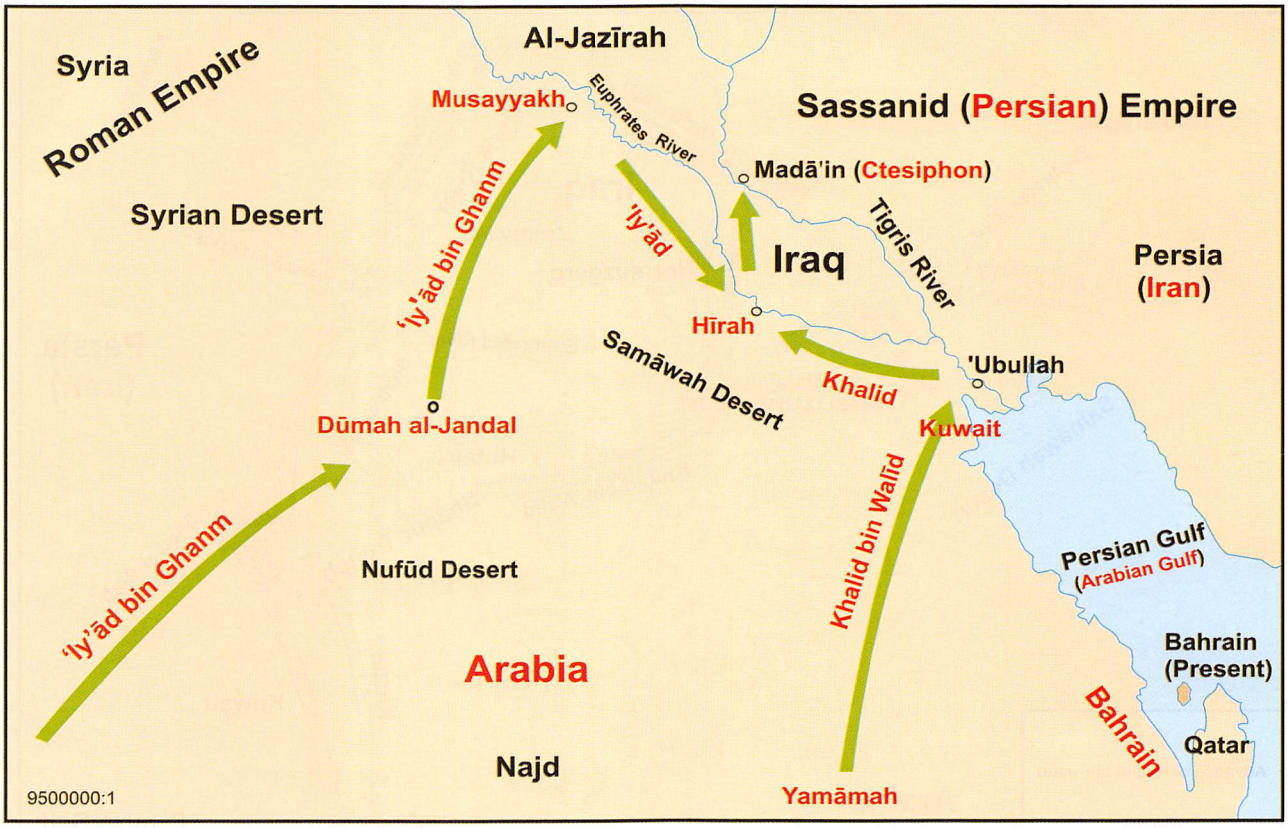
The Second: This army was led by 'Iyād Ibn Ghanm (ﷺ) from Al-'Arād, which lies between Nibāj and Hijāz, and heading towards Al-Musayyakh, beginning with Dūmah Al-Jandal, then proceeding to Hīrah. Then whichever of them reached Al-Hīrah first would be the commander-in-chief of the two armies. After that, one of them would remain based in Hīrah, as a rear-guard, while the other would invade Al-Madā'in (Ctesiphon).

Khālid (ﷺ) mobilised an army of eighteen thousand men and completed the conquest of Hīrah in forty days, while 'Iyād (ﷺ) halted before Dūmah Al-Jandal until Khalid (ﷺ) arrived there and conquered it.

Khalid's Military Expeditions in Southern Iraq (Map 8):

Khālid (ﷺ) appointed Muthanna Ibn Hārithah Ash-Shaibāni (ﷺ) as commander of his advance guard, 'Asim Ibn 'Āmr Tamīmi (ﷺ) to command his right flank and 'Adiyy Ibn Hātim At-Tā'ī (ﷺ) to command his left flank. He fought five battles before arriving at Hīrah:

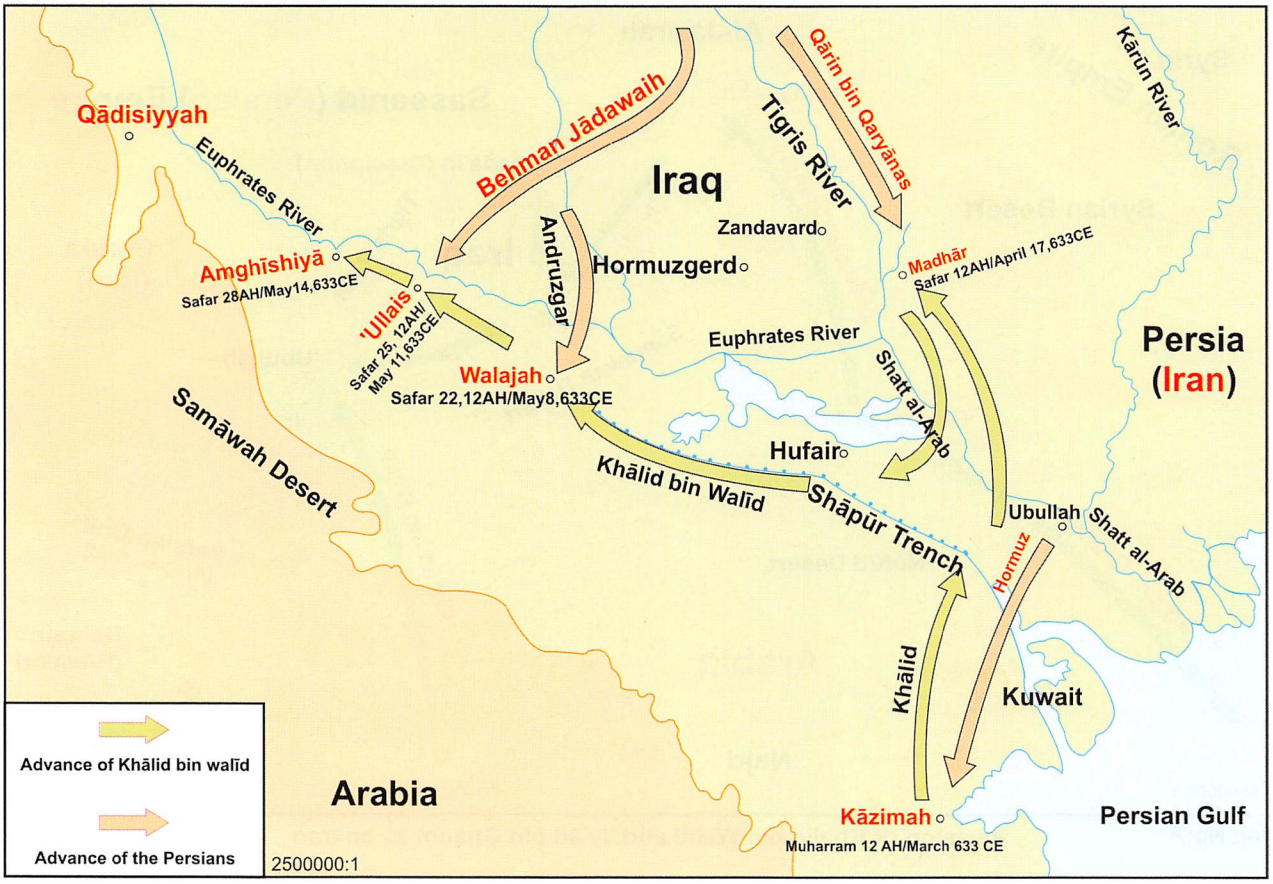
[1] **'Ubullah** (ابلة): An old city located on the bank of the Tigris (Shatt al-'Arab), below Greater Basrah, towards the Gulf. In Chosroes' period, it was an army camp. 'Ubullah literally means "a pile or basket of dates". *(Mu'jam-Al-Buldān: 1/77)*



Map No:7 **Invasion of Khalid bin Walīd and 'Iy'ād bin Ghanm ﷺ on Iraq**

1. Dhāt As-Salāsil (Battle of Chains), in Muharram 12 AH (March-April 633 CE) at Kāzimah[1], in which the Persian army, led by Hormuz was routed and Hormuz was killed by Khālid (ﷺ). The Emperor, Shīrwaih sent reinforcements, but they did not reach Hormuz and the news of the Persian defeat was conveyed to them while they were at Madhār.
2. Madhār, on the 1st of Safar, 12 AH (17th April, 633 CE) approximately: The leader of the Persian force was Qārin Ibn Qaryānis, who was killed by Khālid (ﷺ) and he routed his army, killing more than thirty thousand men.
3. Madā'in (Ctesiphon): Another army was sent under the command of Andruzgar and a second force followed them, commanded by Behman Jadawaih. Andruzgar marched on until he reached Walajah, while Behman marched to the centre of Iraq, with the intention of surrounding Khālid (ﷺ) at Al-Madhār; but he raced to the lower Tigris region and then to the desert, employing the tactics of ambush and successfully annihilating Andruzgar and his army and those of the Bedouins of Banu Bakr Ibn Wā'il who had joined up with him. (Map 8)
4. Behman sent an advance force commanded by Jābān to Ullais, but Khālid (ﷺ) spotted them while they were eating and swept them away on the 25th of Safar, 12 AH (6th May, 633 CE).
5. Then Khālid (ﷺ) marched to Amghīshiyā, which was a large city; its inhabitants had supported the Persians, so he destroyed it on the 28th of Safar, 12 AH (14th May, 633 CE).

[1] **Kāzimah** (كاظمه)**:** It is a site near Al-Jahrā' (الجراء), on the Gulf of Kuwait. *(Atlas al-'Ālam)*



Map No:8 **Invasion of Khālid bin Walīd (ﷺ) on Southern Iraq**

The Ambush of Al-Walajah (Map 9):

Khālid Ibn Al-Walīd (ﷺ) organised his forces and secretly left behind two forces:

The First: led by Busr Ibn Abi Ruhm Al-Juhani; which was behind the right flank of Khalid's force.

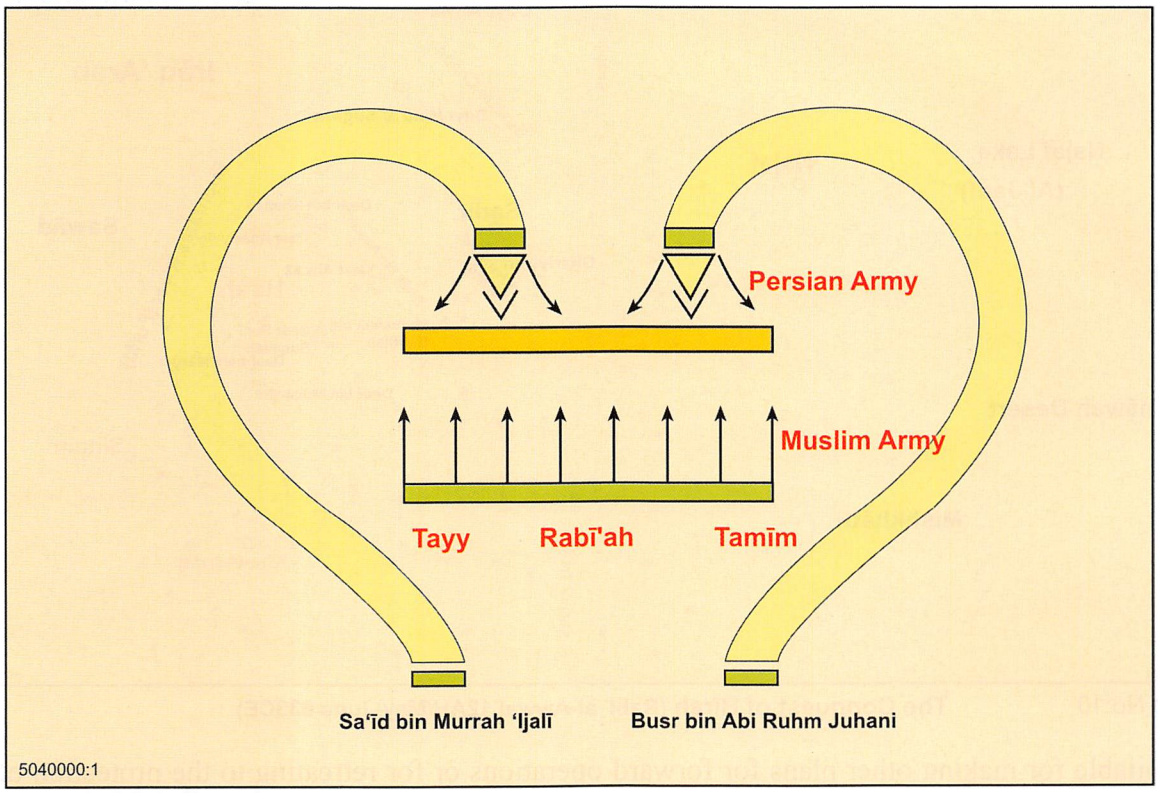
The Second: led by Sa'īd Ibn Murrah Al-'Ijalī; which was behind the left flank of Khālid's force.

The battle raged fiercely until the Muslim army was almost at the end of its endurance; then Khālid (ﷺ) sprang two ambushes, and the two forces circled around behind the Persians and their ranks were thrown into disarray and turned to flee. Andruzgar fled to the desert and died of thirst.

The Conquest of Al-Hīrah (Map 10):

Khalid (ﷺ) moved on with his forces from Amghīshiyā by river and by land and they joined up before he reached Khuwarnaq. Azādbeh was the Marzbān of Hīrah[1] and his army was between Al-Ghariyyīn and the White Palace (القصر الابيض). When he was informed of Khālid's approach, he retreated to an area beyond the Euphrates, leaving the Arabs of Hīrah to defend themselves, if they could. They (the Arabs) had four forts:

[1] **Hīrah** (حيره)**:** This ancient city was the capital of the Lakhmid dynasty. Its ruins are found between Kūfah and Najaf in Iraq. Nestorian Christians lived here (in the beginning of Islam). It was called Hīrah an-Nu'mān (حيرة النعمان) after one of its rulers, Nu'mān bin Mundhir. Tarfah and Nābighah Dhubyanī, two eminent poets of Arabia, also belonged to the court of Hīrah. *(Al-Munjid fil-A'lām)*



Map No:9 **The War Strategy of Khālid bin Walīd (ﷺ) in Walajah (Iraq)**

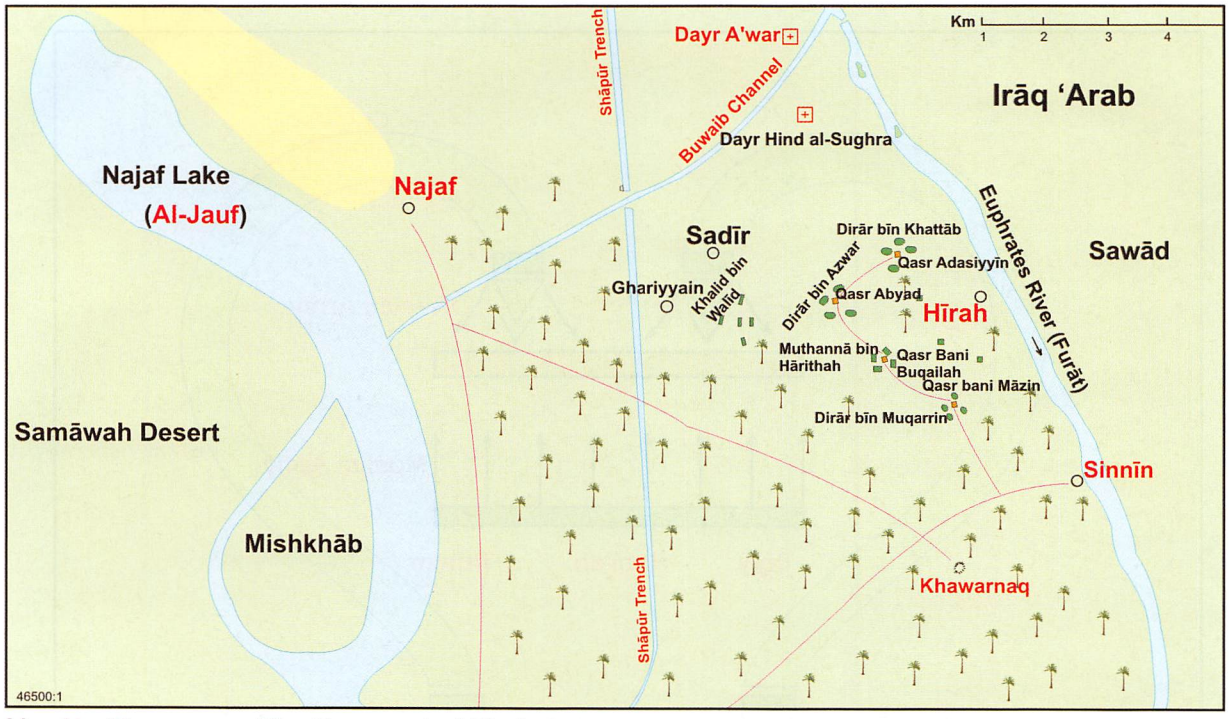
1. Dirār Ibn Khattāb (ﷺ) besieged the Fort of the 'Adasiyyīn.
2. Dirār Ibn Azwar (ﷺ) besieged the White Palace (Qasr Abyad).
3. Muthanna Ibn Hārithah (ﷺ) besieged the palace of Banu Buqailah.
4. Dirār Ibn Muqarrin (ﷺ) besieged the palace of Banu Māzin.

Fighting broke out within the forts and raids were launched against those outside the forts, and then, in Rabī' Al-Awwal 12 AH (May-June 633 CE), they made a treaty with Khālid(ﷺ); that they would pay the *jizyah* and cease fighting.

The Effects of the Conquest of Hīrah:

1. Hīrah was the first capital in the Sassanid Empire to fall into the hands of the Muslims and this caused great fear to the Persians; leaders from surrounding areas made peace treaties with the Muslims.
2. Hīrah became a forward military base for the Muslims on the road to Madā'in[1] (Ctesiphon).
3. Hīrah became a supply centre; providing the Muslim army with meat, milk, dates, grain and fodder for their camels and horses.
4. Hīrah also became a place between the rural area of Iraq and the edge of the desert, which was

[1] **Madā'in (Ctesiphon):** Ruined city of the Sassanid Empire, located at 30km in the south of Baghdad, on the Tigris River. Many cities were established at the site of Ctesiphon, so the Arabs named it Madā'in, while the Greeks called it Ctesiphon *(Encyclopedia of the World History: 1/5).* Ctesiphon was the winter capital of the Sassanid Empire. Its fame is due to the Taqe Kisra, the grand vaulted hall, dating back to 600 CE. With a span of 25.5 meters, height of 37 merters and depth of 48 meters, it represents the largest single-span brick arch in the world. Next to Ctesiphon, on the right bank of the Tigris, was the city of Seleucia established by Seleucus the Greek ruler, and the twin city became the capital of the Sassanid Empire. *(Encyclopedia of the Orient, Al-Munjid fil-A'lām: p.306)*

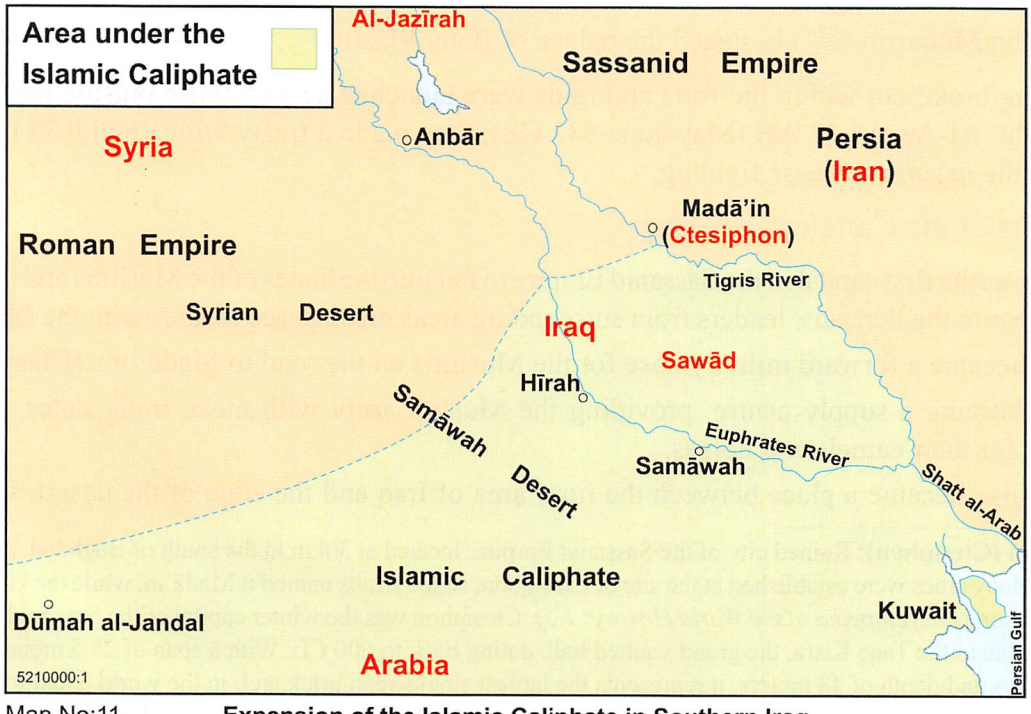


Map No:10 **The Conquest of Hīrah (Rabi' al-Awwal 12AH/May-June 633CE)**

suitable for making other plans for forward operations or for retreating to the protection of the desert, should the situation require it.

The Conquest of Anbār (Map 12):

'Iyād Ibn Ghanm (ﷺ) halted before Dūmah Al-Jandal and he did not succeed in conquering it, so he called for help from Khālid (ﷺ), who decided to go to him, but before that, he had to clear out



Map No:11 **Expansion of the Islamic Caliphate in Southern Iraq (Till Rabī' al-Awwal 12 AH)**

the Persian districts in the north, the most important of which was Anbār Fort[1]. So he marched to it and crossed a trench which lay in front of it by filling it with the carcasses of lean camels. Sherzād, the Persian leader surrendered the fort in return for guarantee of safe passage from it. This took place on the 4th of Rajab, 12 AH (14th of September, 633 CE).

ʻAin Al-Tamr (11th Rajab, 12 AH = 21st September, 633 CE) (Map 13):

The Persians had a large garrison in ʻAin Al-Tamr Fort, commanded by Mihrān Ibn Bahrām. ʻUqqah Ibn Abi ʻUqqah, leading a large force of Arabs, blocked Khālid's route, but Khālid (ﷺ) defeated him and took him captive, upon which his force fled and Mihrān retreated north with his army, crossing the Euphrates, enabling Khālid (ﷺ) to conquer ʻAin Al-Tamr.

Dūmah Al-Jandal (24th Rajab, 12 AH = 4th October, 633 CE) (Map 14):

ʻIyād (ﷺ) was unable to conquer Dūmah Al-Jandal; in it the tribes of Kalb, Bahrā', Dajāʻam (ضجاعم), Ghassān and Tanūkh had gathered, so Khālid (ﷺ) marched to it and conquered it.

A mosque of Fallujah city in al-Anbār district

Hasīd and Khanāfis (10th, 11th Shaʻbān, 12 AH = 20th, 21st October, 633 CE) (Map 15):

Two Persian forces set out from Baghdad to retake ʻAin Al-Tamr, and they arrived at Hasīd and Khanāfis, but their progress was obstructed by Aʻbad Ibn Fadakī and ʻUrwah Ibn Jaʻd Al-Bāriqī, who blocked their way until Khalid (ﷺ) returned. He stopped at ʻAin Al-Tamr and sent Qaʻqāʻ (ﷺ) to Hasīd and Abu Laila to Khanāfis. Qaʻqāʻ routed the enemy force at Hasīd and their scattered remnants joined their comrades at Khanāfis, then they all fled together to Musayyakh, where they joined forces with the Bedouins who were garrisoned there.

Musayyakh (15th Shaʻbān, 12 AH = 29th October, 633 CE) (Map 16):

Qaʻqāʻ (ﷺ) marched from Hasīd, Abu Laila from Al-Khanāfis and Khālid (ﷺ) from ʻAin Al-Tamr and they encircled Musayyakh from three sides, then they attacked it at night and annihilated the garrison.

Thaniyy and Zumail (23rd Shaʻbān, 12 AH = 2nd November, 633 CE) (Map 17):

Khālid (ﷺ) raced north and attacked Thaniyy by night and he wiped out its garrison, then he moved on without delay to Zumail[2] and took the Bedouins therein unawares. After that, the return trip began.

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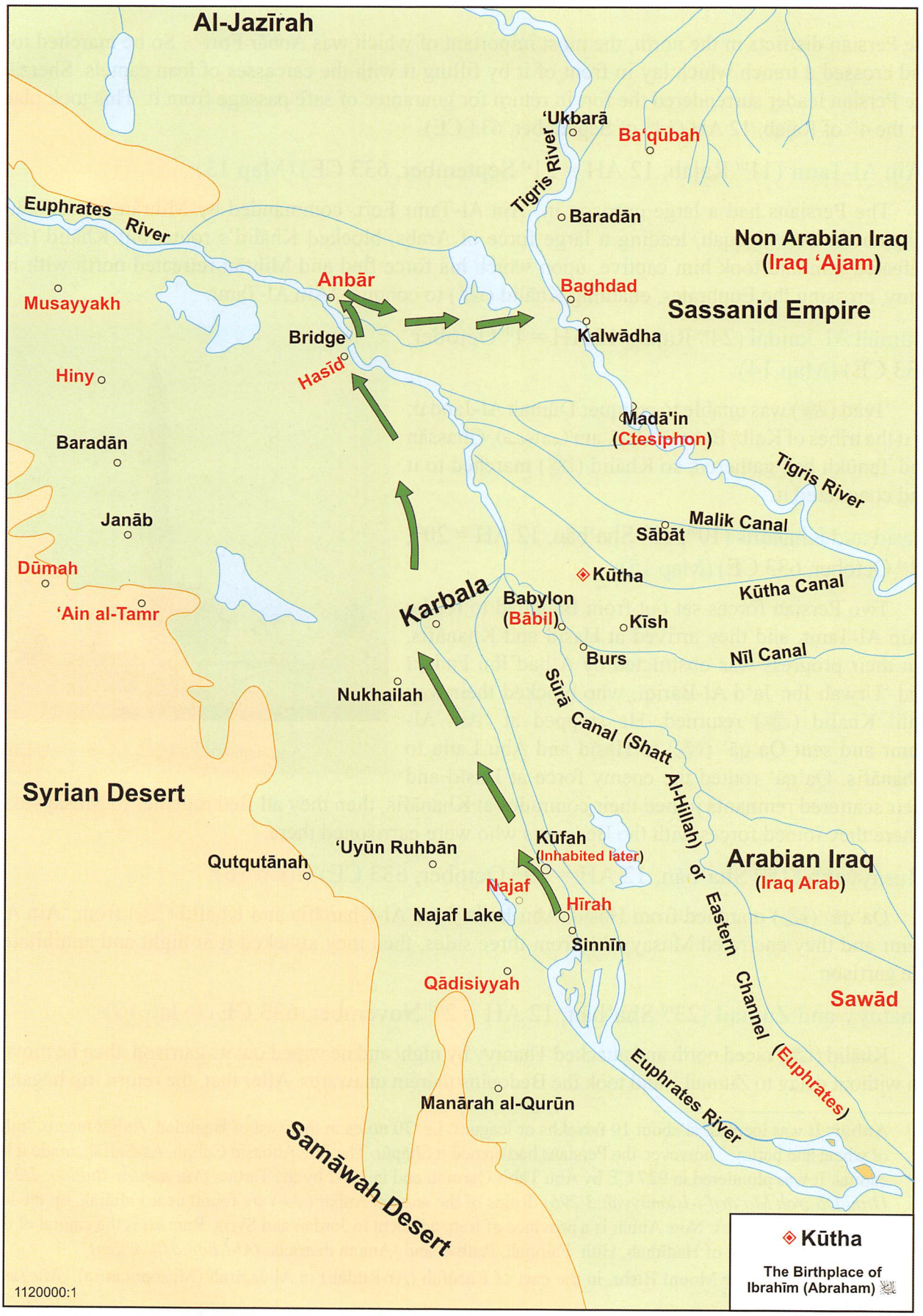
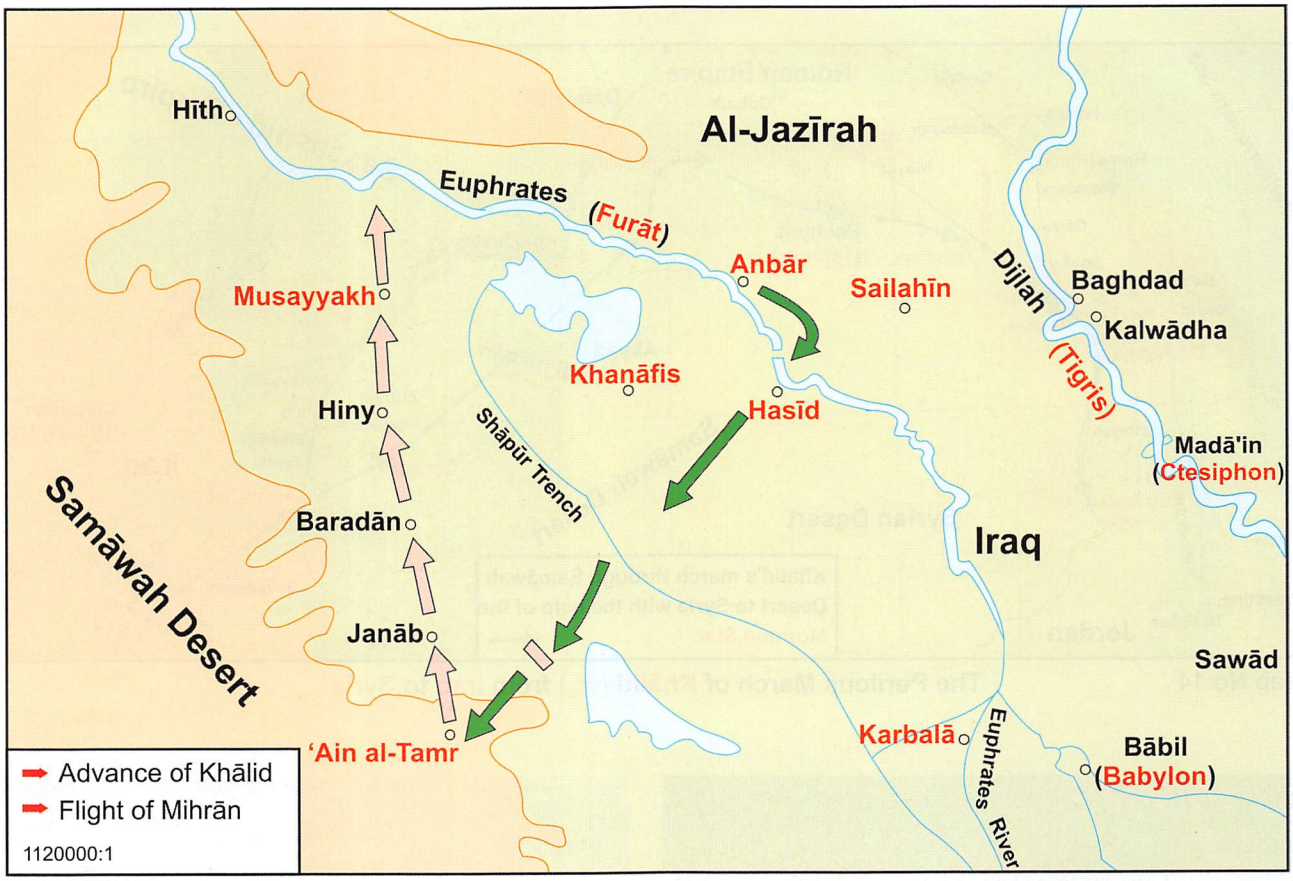
[1] **Anbār:** It was located, at about 10 farsakhs or leagues, i.e. 30 miles in the west of Baghdad. Anbār means "piles of wheat and barley"; however, the Persians had named it Shāpūr. The first Abbasid Caliph, As-Saffāh, made it his capital. It was plundered in 927 CE by Abu Tāhir Qarmati and in 1262 by the Tartars *(Muʻjam-Al-Buldān: 1/257, Urdu Dāʻirah Maʻārif-i-Islāmiyyah:3/296).* Ruins of the ancient Anbār (انبار) are found near Fallūjah, on the left bank of the Euphrates. Now Anbār is a province of Iraq, adjacent to Jordan and Syria. Ramādi is the capital of the province, consisting of Hadīthah, Hīth, Fallūjah, Rutbah and ʻAnnah districts. *(Al-Munjid fil-Aʻlām)*

[2] **Zumail:** It lies near Mount Bishr, in the east of Rusāfah (Ar-Rudāb) in Al-Jazīrah (Mesopotamia). *(Muʻjam-Al-Buldān: 3/151)*



Map No:12 **The Conquest of Anbār (Rajab 4,23 AH, September 14,633 CE)**



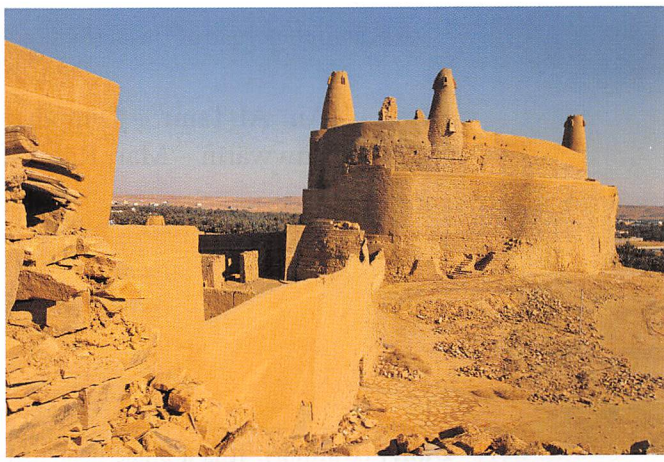
Map No:13 **The Conquest of 'Ain al-Tamr (Rajab 11, 12 AH/September 21,633 CE)**

Firad (15th Dhul Qa'dah, 12 AH = 21st January, 634 CE) (Map 17):

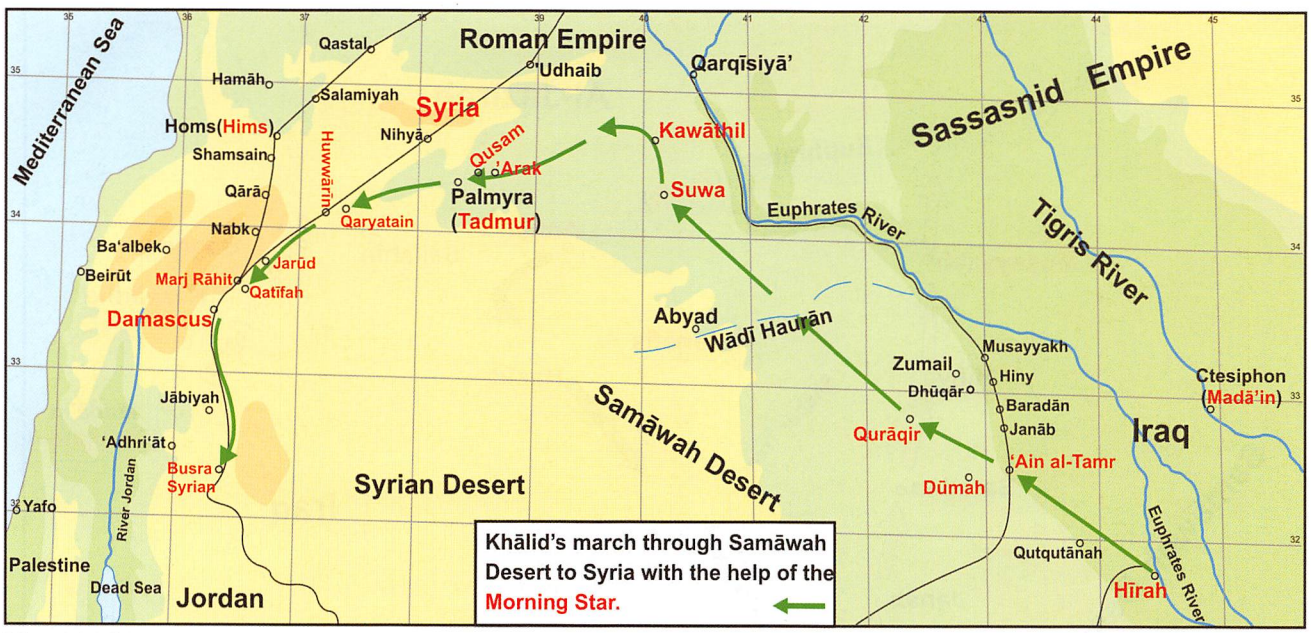
The Romans, Persians and their Bedouin allies joined forces on Khālid's way as he returned from Rudāb, and he routed them. On the road to Hīrah, he slipped away to Makkah to perform Hajj, after which he caught up with his troops as they reached Hīrah.

Khālid's Movement from Iraq to Syria

The armies sent by Abu Bakr (ﷺ) to conquer Syria were in need of reinforcements in order to face the huge number of Roman forces and so Abu Bakr (ﷺ) decided to move Khālid (ﷺ) from Iraq to Syria. Therefore, he wrote to Khālid (ﷺ) telling him to leave Muthanna in command in Iraq and to move with half of his army to Syria. So he crossed the Samāwah Desert expeditiously. We have established the history of this crossing in a clear manner in the book *'At-Tarīq Ilal-Madā'in'* (The Road to Al-Madā'in [Ctesiphon]). Khālid (ﷺ) set out with around ten thousand men from Iraq to Syria in the first days of the month of Safar 13 AH (April 634 CE) and we have shown the route he took in green, based upon historical narrations and geographical research (Map 18). The path that he followed was, as we have shown in the map, as follows:



Mārid Castle in Dūmah al-Jandal



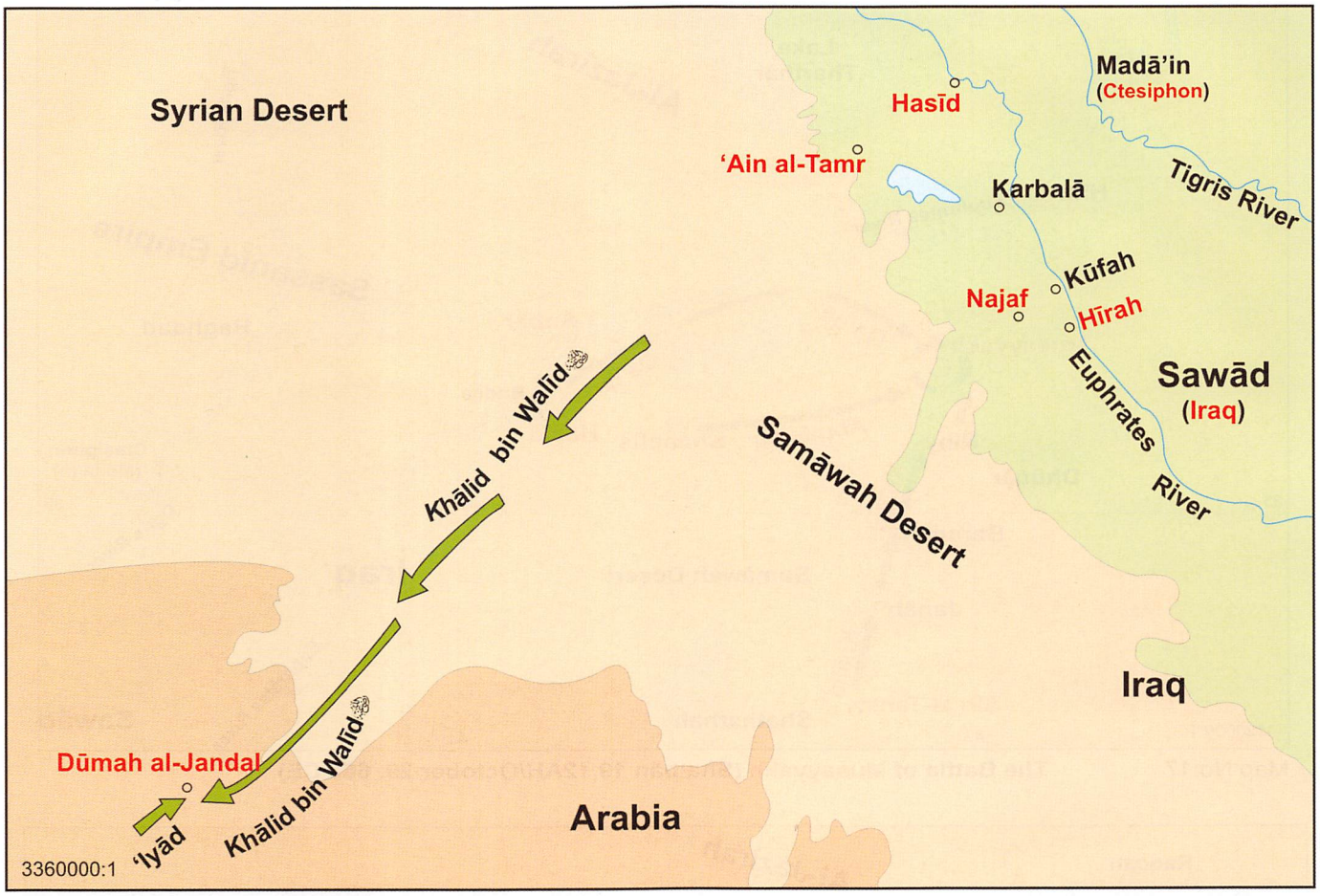
Map No:14 **The Perilous March of Khālid (رضي الله عنه) from Iraq to Syria**

A beautiful mosque of Busra (Syria)

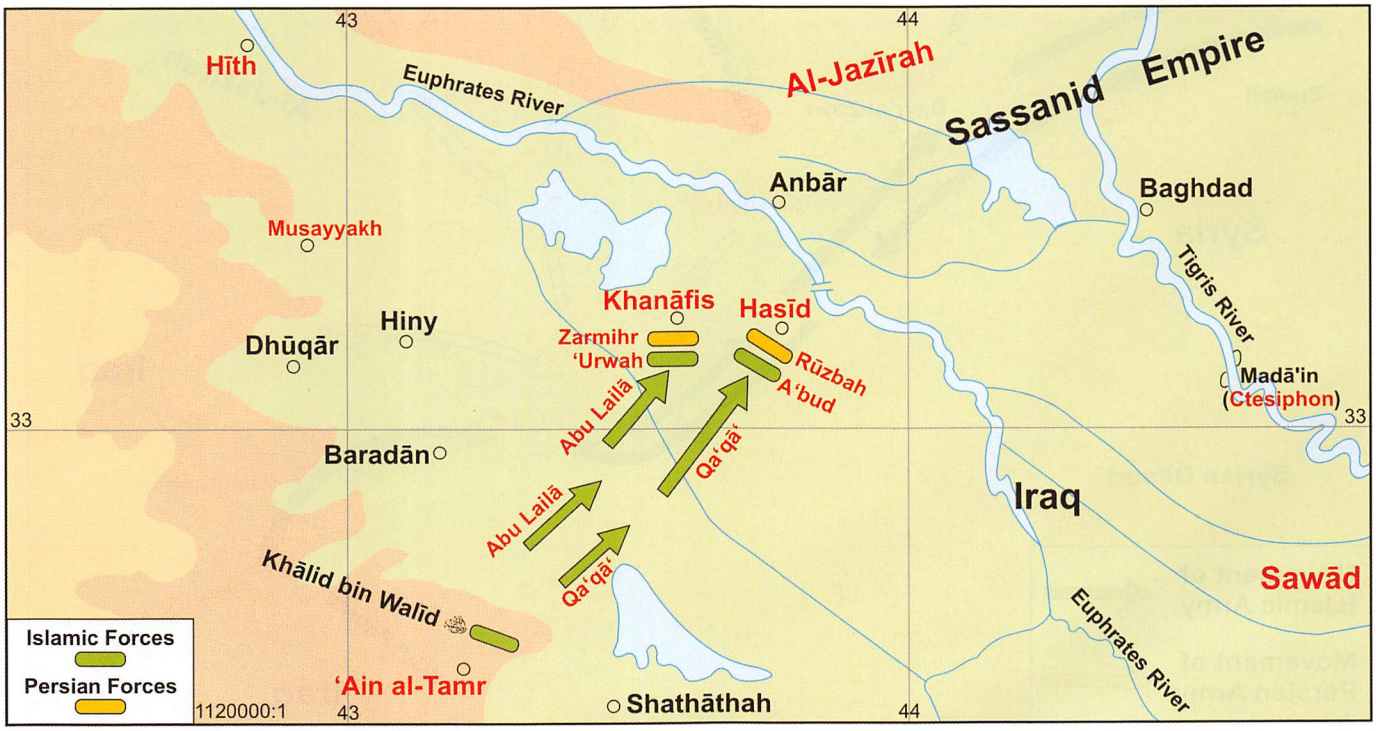
The remains of Rusafa (Syria)

Hīrah – 'Ain Al-Tamr – Dūmah[1] – Qurāqir – Suwa –Kawāthil – 'Arak – Qusam – Tadmur –Qaryatain – Huwwārīn – Marj Rāhit – Ghutah Dimashq –Jābiyah – Busra.

[1] **Duma (Dūmah):** It is a place near Kūfah and Najaf. It was named Dūmah by 'Ukaidar, ruler of Dūmah-al-Jandal. When Caliph 'Umar bin Khattāb (رضي الله عنه) exiled 'Ukaidar, he came to this place and built here a castle. *(Mu'jam-Al-Buldān: 2/286)*

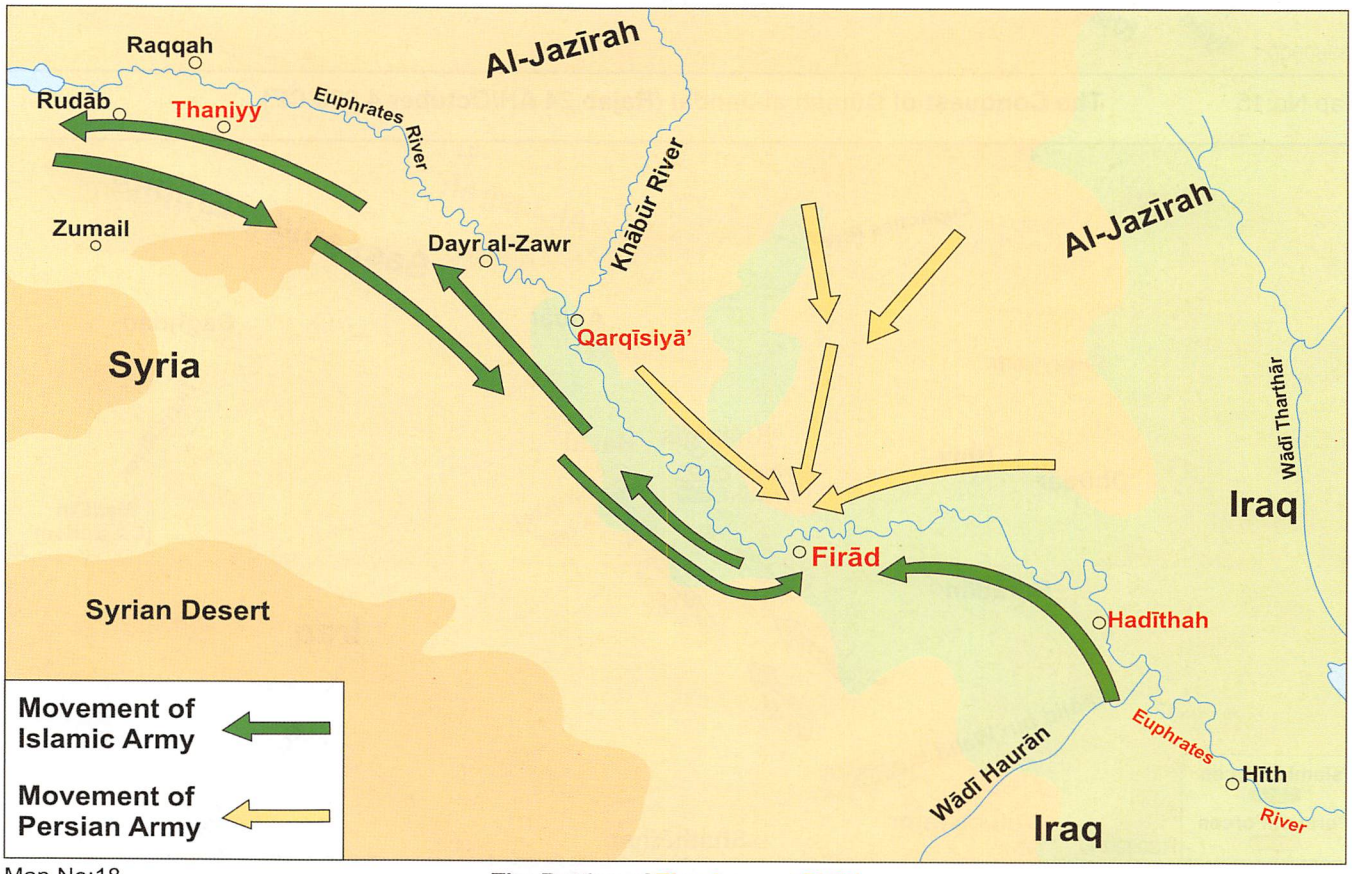


Map No:15 The Conquest of Dūmah al-Jandal (Rajab 24 AH/October 4,633 CE)



Map No:16 The Battle of Hasīd and Khanāfis

Map No:17 **The Battle of Musayyakh (Sha'bān 19,12AH/October 29, 663 CE)**



Map No:18 **The Battles of Thaniyy and Firād**

2

Khālid Ibn Walīd's Military Operations in Iraq

Salient Features of Khālid Ibn Walīd's Campaigns:

1. All of the previous invasions of Iraq came from the north, from the direction of Al-Jazīrah; such as the invasion of Alexander the Great and the wars with Byzantine Empire. For this reason, the Persians' strong forts were concentrated in the north, such as Tikrīt, Mawsil (Mosul), Nineveh and Qarqīsiyā'.

   As for Khālid's campaign, it was the first to attack Iraq from the south; this was because, before Islam, there were no military forts or camps in the south, so Khālid's campaign was a complete strategic surprise to the Persians.

2. Khālid (ﷺ) also depended on the element of tactical surprise; for instance when he mobilised his forces before the Persians had realised it, so that he was able to catch them unaware; or when he prepared an ambush, by means of which he was able to defeat their army in Walajah; or when he crossed the trench at Anbār by filling it with the carcasses of lean camels; or when he captured 'Uqqah Ibn Abi 'Uqqah, after defeating him in single combat at 'Ain Al-Tamr; or when he attacked Al-Musayyakh and Zumail by night.

3. Khālid (ﷺ) never neglected the safety of the expeditionary force and he used to entice the Persian forces to fight with him at the edge of the desert so that he would avoid obstacles caused by rivers. He would send out a strong, rapid advance cavalry force and he would protect his back with a rearguard. He would take care to clear whatever was to his right as he advanced, whereas as for as his left flank was concerned, the vast desert lay there, so there was no danger from that direction.

4. Khālid (ﷺ) had a highly effective intelligence corps, which had been set up by Muthanna Ibn Harithah (ﷺ) and so his plans were based on previously received data and information from the combat zone.

5. Khālid (ﷺ) would seize the initiative; he always went on the offensive, selecting the weak points in his opponent's defense. He would conceive his plan and carry out the action and leave his confused enemy to respond to it; so that the Persians were unable to do anything except the strategy of the powerless, which is to immediately encounter the enemy, thus losing the ability to choose the place and also to select the time.

6. Khālid (ﷺ) possessed an outstanding ability to mobilise his troops and the flexibility to march them wherever they were needed.

7. Khālid (ﷺ) utilised each success in order to achieve another success, for he realised that each

victory he achieved weakened the position of his enemy, so he hastened to benefit from that, conquering all the area lying between Kāzimah and Hīrah in forty days[1]. He remained in Iraq for fourteen months.

8. There was a mutual deep love and high esteem between Khālid Ibn Al-Walīd (رضي الله عنه) and his troops; they loved fighting under his command and were totally obedient to him. He trusted them completely and relied on their abilities. He created a second rank of officers and granted them a degree of authority.

9. The Persian intelligence service failed against Khālid's rapid advance. It was reported that he would outstrip their intelligence reports.

Map No:19 **The Battles of Khālid bin Walīd (رضي الله عنه) in Iraq**

10. The Persian soldiers and commanders alike were completely demoralized and this became evident in the fall of Hīrah and that of Anbār, and the withdrawal of the Persians from 'Ain Al-Tamr[2]. And it is well known that the enemy's psychological weakness and their physical weakness are preludes to their defeat; and this was the opposite of the Muslim Camp's situation. So the result of a battle is determined by the mental state of the combatants before they set foot on the battlefield.

11. The Persians had lost any sense of kinship or oneness, for their forces consisted of Persian soldiers, soldiers from Ahvāz, soldiers from Jīlān, the people of As-Sawād, the people of Hīrah and the people of Al-Jazīrah. So there was no unity between them; on the contrary, they spoke different languages and the Persians viewed their Arab allies with contempt. In addition, some of them acted independently of the others and their military training was weak.

12. The Persians possessed greater numbers and had superior equipment and they had war elephants. They used to fight on their own land and in their own localities, making use of the excellent defensive terrain, such as its rivers, which formed obstacles to an advancing army, but they were weak, cowardly and untrained. Also, their leadership was unimaginative and timid and they were unaware of their own attributes. The Muslims were fewer in numbers, but they possessed formidable strength, had strong faith and were well trained, in addition to the fact that they loved to be martyred.

[1] During which time he fought and won the Battle of the Chains, in April 633 CE; the Battle of the River, in the 3rd week of April 633 CE; the Battle of Ullais, in the first week of May 633 CE; the Battle of Walajah, in the third week of May 633 CE (where he successfully used a double envelopment manoeuvre) and in the last week of May 633 CE, the Battle of Hīrah. *(Translator)*

[2] **Ain Al-Tamr:** This town lies in the west of Kūfa, near Anbār. At the conquest of Ain Al-Tamr 12 AH, those who were made prisoners included Sīrīn, the mother of Imām Muhammad bin Sīrīn. *(Mu'jam-Al-Buldān: 4/176)*

3

The Battle of Al-Jisr (the Bridge)

(23rd of Sha'bān, 13 AH = 22nd of October, 634 CE)

When Khalid (ﷺ) departed from Iraq for Syria, he left Muthanna Ibn Hārithah (ﷺ) in command of the army in Iraq; upon this, the Persians took heart and bore down heavily on Muthanna (ﷺ), who requested reinforcements from Abu Bakr (ﷺ). Those reinforcements were slow to arrive and so he went personally to Madinah, where he found the Caliph (ﷺ) on his sickbed. Due to this, he was unable to discuss the matter with him; however, Abu Bakr (ﷺ) knew of his arrival and of his requirement and so one of the last things he said to his successor, 'Umar Ibn Al-Khattāb (ﷺ), was that he should prepare a force to depart with Al-Muthanna (ﷺ). 'Umar (ﷺ) did this after he became Caliph. During a period of three days, the people averted enlistment; they were stricken by uncertainty, due to fear of the Persians, but the first to enlist was Abu 'Ubaid Ibn Mas'ūd Ath-Thaqafi (ﷺ)[1], who was appointed as commander of the force which set out for Iraq.

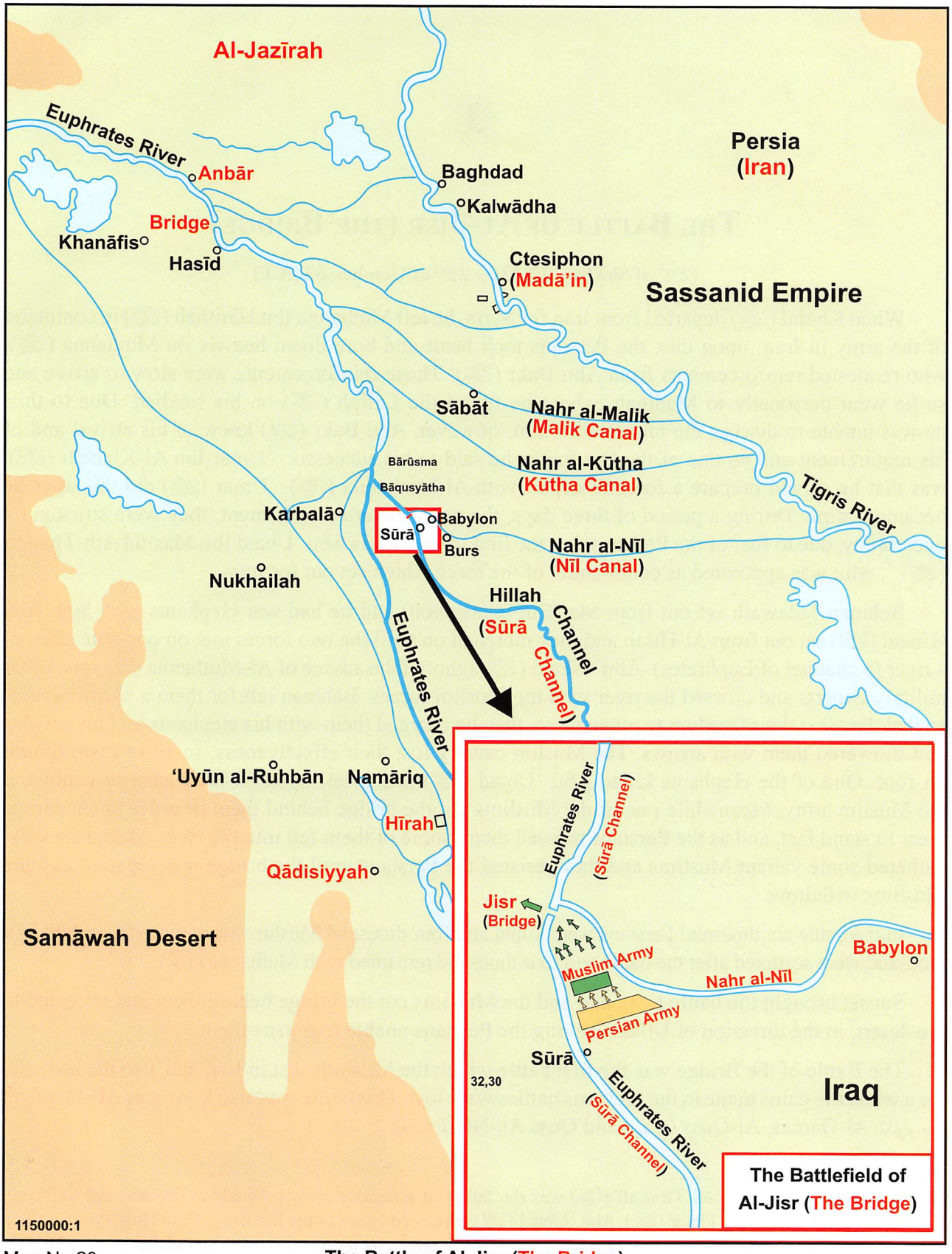
Behman Jadawaih set out from Madā'in (Ctesiphon) and he had war elephants with him. Abu 'Ubaid (ﷺ) set out from Al-Hīrah and they marched on until the two forces met on opposite sides of a river (a channel of Euphrates). Abu 'Ubaid (ﷺ) ignored the advice of Al-Muthanna (ﷺ) and other military experts and crossed the river with the Muslim forces. Behman left for them a narrow space, so that they lost their freedom to manoeuvre, then he charged them with his elephants and his cavalry and showered them with arrows. The Muslim cavalry lost their effectiveness, so all of them fought on foot. One of the elephants killed Abu 'Ubaid (ﷺ) and it fell upon Al-Muthanna to command the Muslim army. Meanwhile one of the Muslims cut the bridge behind them in order to encourage them to stand fast, and as the Persians pressed them, some of them fell into the river. Muthanna (ﷺ) gathered some valiant Muslims and they resisted the Persians until the bridge was repaired and the Muslims withdrew.

In the battle six thousand Persians were killed and four thousand Muslims were martyred, while four thousand were scattered after the battle and four thousand remained with Muthanna (ﷺ).

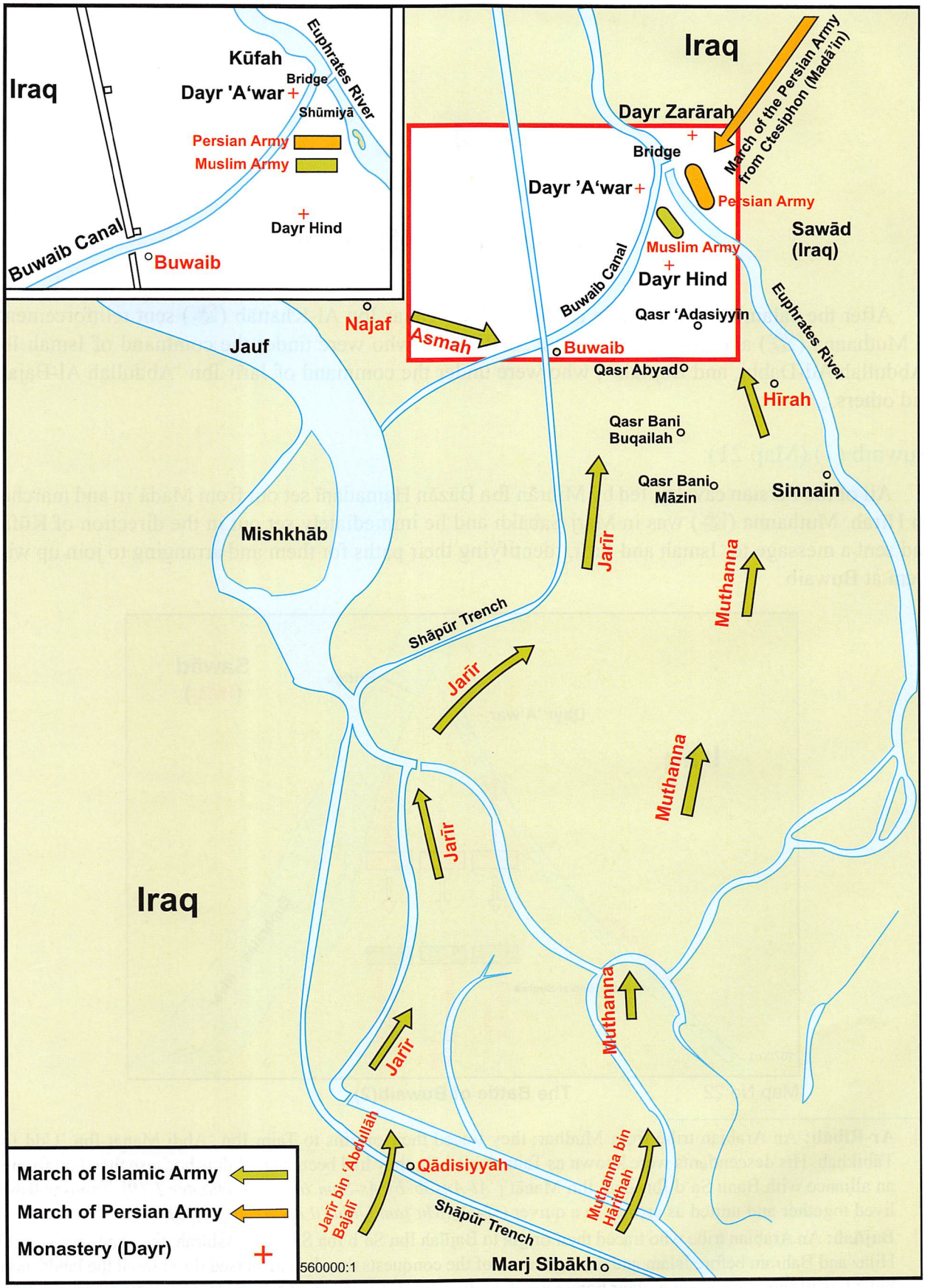
Sunset brought the battle to an end and the Muslims cut the bridge behind them and retreated to the desert, in the direction of Ullais, leaving the Persians unable to pursue them.

The Battle of the Bridge was the first battle which the Muslims lost in Iraq and also the last; and for a while the gains made in the previous battles were lost. This battle was also known as AlMirwahah (المروحه), Al-Qarqas, Al-Quss (القس) and Quss An-Nātif (قس الناطف).

[1] **Abu 'Ubaid bin Mas'ūd Thaqafi** (ﷺ) was the father of a famous upriser, Mukhtār Thaqafi, and Safiyyah, wife of 'Abdullah bin 'Umar (ﷺ). Abu 'Ubaid (ﷺ) embraced Islam in the life time of the Holy Prophet (ﷺ). 'Umar(ﷺ) sent him to Iraq with a heavy force, in 13 AH, which included a group of the fighters who had fought in Badr. *(Asad-al-Ghābah: 6/201)*



Map No:20 **The Battle of Al-Jisr (The Bridge)**



Map No:21 **The Battle of Buwaib (1) (Ramadan 13AH / November 634 CE)**

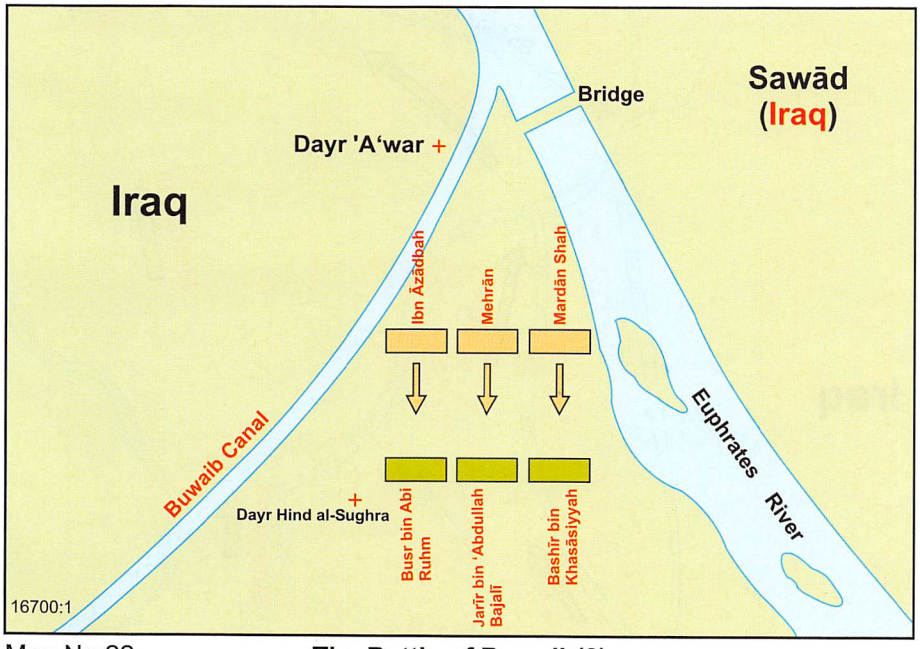
4

The Battle of Buwaib

After the calamity of the Battle of the Bridge, 'Umar Ibn Al-Khattāb (ﷺ) sent reinforcements to Muthanna (ﷺ) and among them were Ar-Ribāb[1], who were under the command of Ismah Ibn 'Abdullah Ad-Dabbi, and Bajīlah[2], who were under the command of Jarīr Ibn 'Abdullah Al-Bajali, and others.

Buwaib (1) (Map 21):

All of the Persian cavalry, led by Mihrān Ibn Bāzān Hamadānī set out from Madā'in and marched on Hīrah. Muthanna (ﷺ) was in Marj Sabākh and he immediately set out in the direction of Kūfah and sent a message to 'Ismah and Jarīr, identifying their paths for them and arranging to join up with them at Buwaib.



Map No:22 **The Battle of Buwaib(2)**

[1] **Ar-Ribāb:** An Arabian tribe from Mudhar; they traced their origins to Taim Ibn 'Abdi Manat Ibn 'Udd Ibn Tābikhah. His descendants were known as Taim Ar-Ribāb; they had been named thus because they had formed an alliance with Banu Sa'd Ibn Zaid Ibn Manāt *('Al-Ansāb' by As-Sam'āni 2/39, chapter 1/19)*. Taim-ar-Ribāb lived together and united as arrows in a quiver (ربابه). *(Mu'jam Qabā'il al-'Arab: 2/415)*

[2] **Bajīlah:** An Arabian tribe who traced their origin to Bajīlah Ibn Sa'b Ibn Sa'd Al-'Ashīrah; they had settled in Al-Hijāz and Bahrain before Islam and during the era of the conquests they had dispersed throughout the lands; none but a few of them remained in their homeland. *('Jamharah Al-Ansāb':p. 365 and 'Al-A'lām' by Zirakli: p.2/44)*

Buwaib (2) (Map 21):

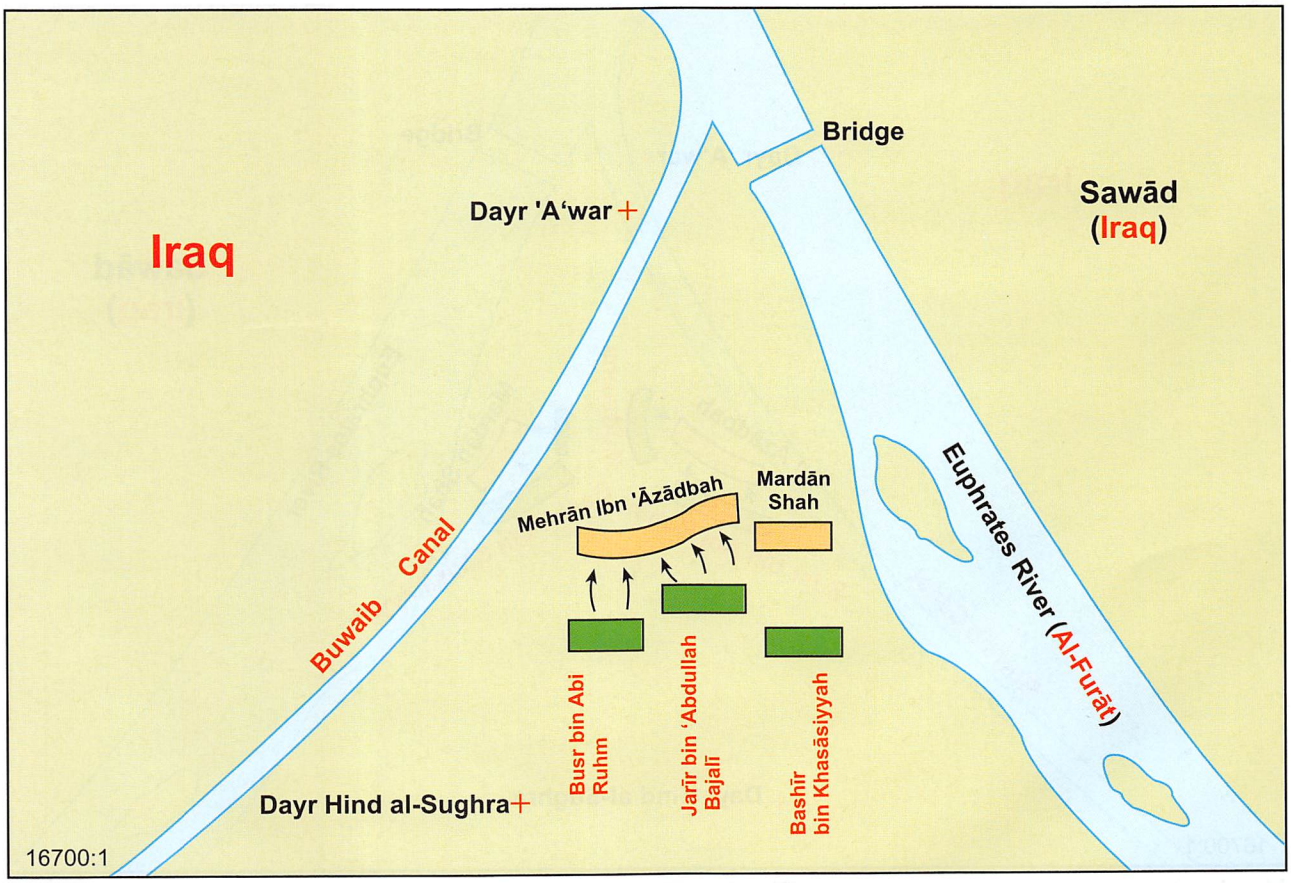
Buwaib was a stream running off the Euphrates and pouring flood water into Al-Jauf, in order to prevent the flooding of the lands. The Muslims gathered in Shūmiyā, while the Persians reached Basūsā; and in between them was a bridge spanning the Euphrates. Muthanna (ﷺ) learnt a lesson from the Battle of the Bridge and he refused to cross it, instead inviting the Persians to come to him, which they did, crossing the bridge to reach him.

Buwaib (3) (Map 22):

Muthanna (ﷺ) placed Bashīr Ibn Al-Khasāsiyyah in command of his right flank, while Busr Ibn Abi Ruhm Al-Juhanī was given command of his left flank and Jarīr Ibn 'Abdullah Al-Bajalī was appointed to command the centre. Ibn Azadbah was in command of the right flank of Mehrān's forces and Mardānshah led the left flank. The encounter took place in the month of Ramadān, so the Muslims broke their fast and took the initiative by attacking the Persians.

Buwaib (4, 5 and 6) (Maps 23, 24 and 25):

The two sides struggled together for a long time, then Muthanna (ﷺ) advanced against Mehrān, attacking his right flank and the Muslims threw back the Persian army's centre, penetrating it deeply and destroying it. Mehrān was killed and his army split into two. The Muslims continued to press their flanks until they were forced to retreat. The Persians began to flee, but Muthanna forestalled this by



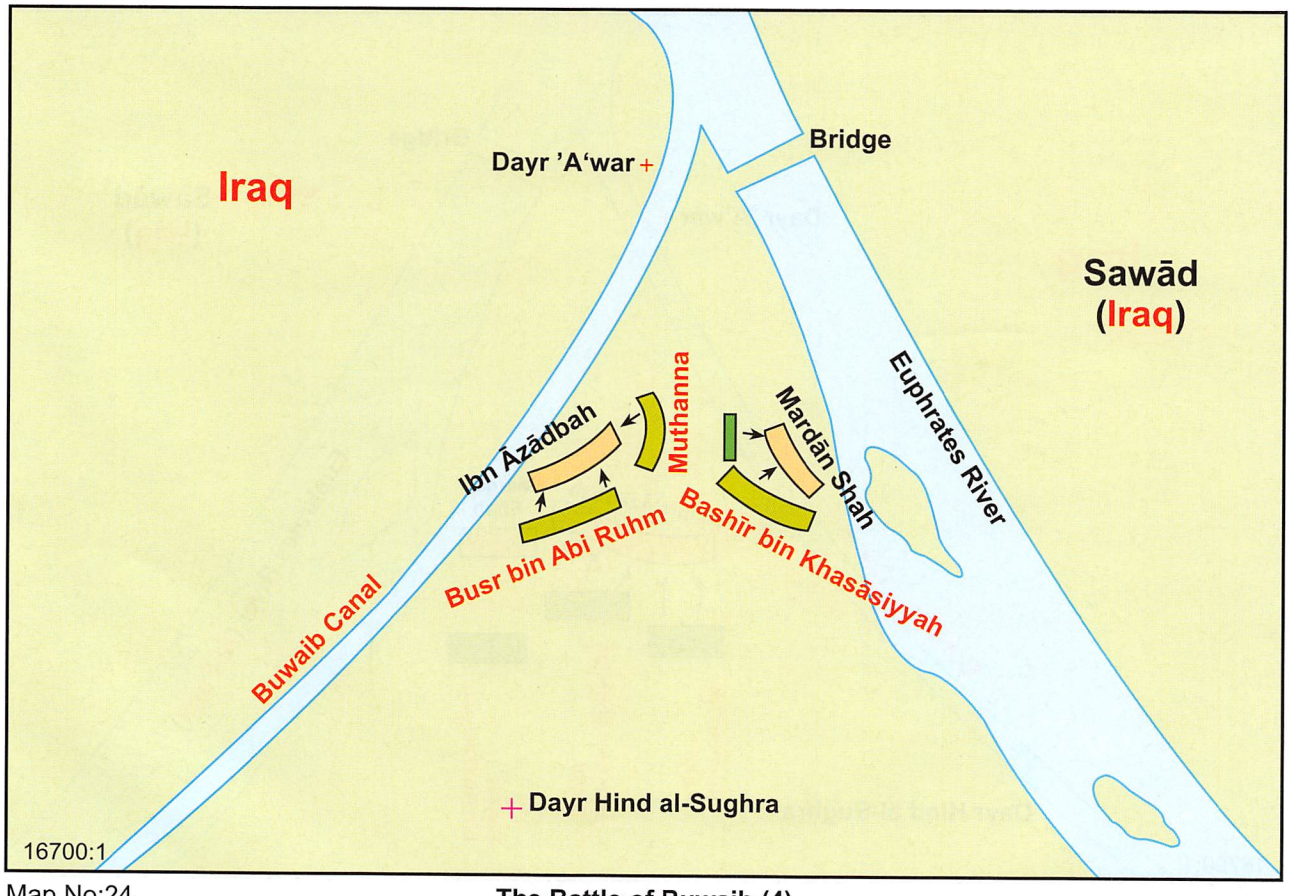
Map No:23 **The Battle of Buwaib (3)**

riding with a company of men to the bridge and cutting off their retreat, causing them to disperse left and right. The Muslim cavalry annihilated them. Narrators estimated that the Persian dead amounted to one hundred thousand. Muthanna (ﷺ) sent four thousand men who had taken part in the Battle of the Bridge and two thousand from Bajīlah to chase the scattered remnants of the Persian army as far as Sābāt. They acquired a vast quantity of spoils. The Muslims considered the Battle of Buwaib as a settling of scores for the Battle of the Bridge, which took place one month prior to it.

The elements which aided in the Muslims' victory included the following:

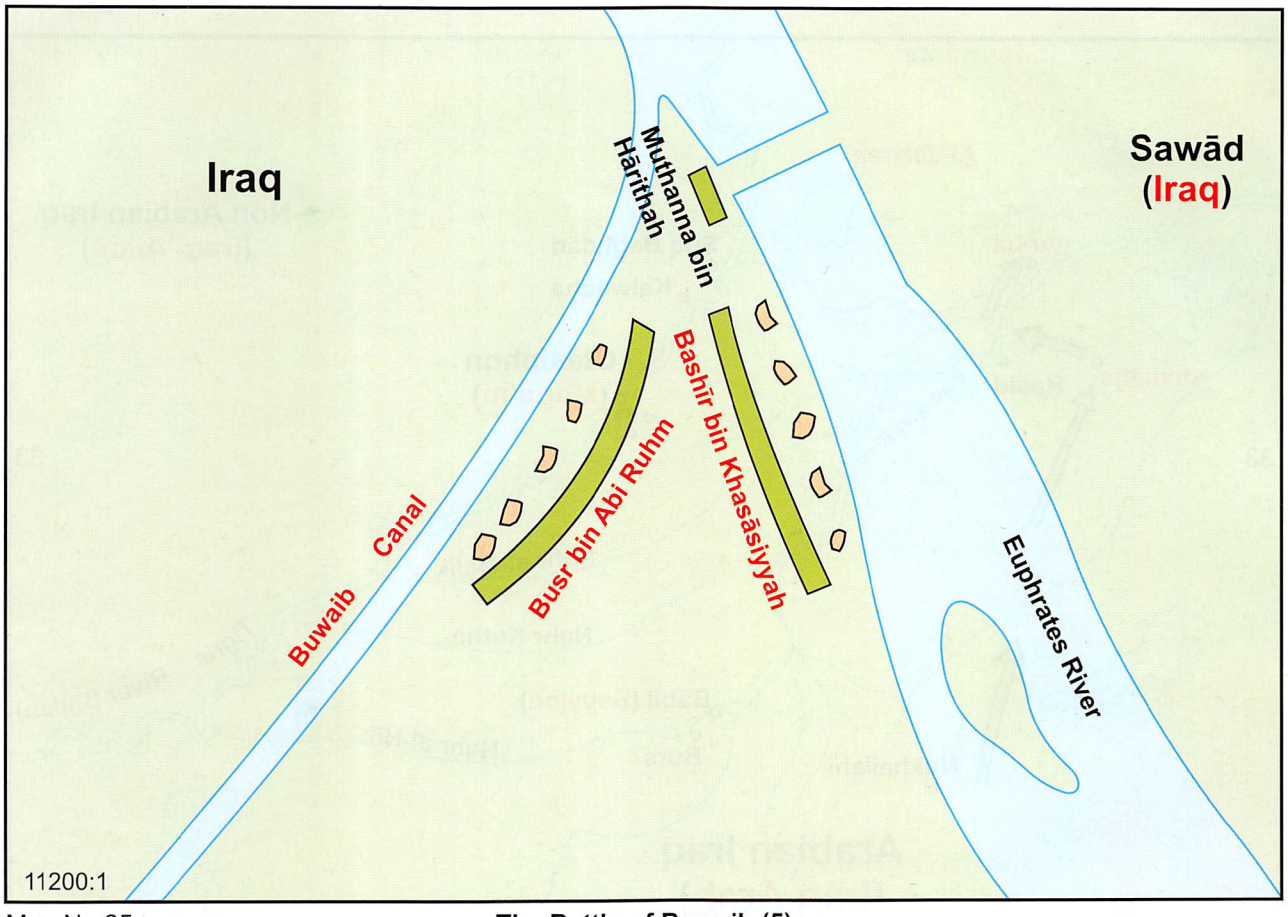
1. The choice of the land on which the battle was fought was open to the Muslims, but restricted for the Persians.
2. A suitable plan which took advantage of the restriction imposed on the Persians, who were placed in a bottleneck.
3. Muthanna (ﷺ) benefitted from the lesson of the Battle of the Bridge, and turned the tables on the Persians, for it was a repeat of it, aside from the change of locations.
4. The fact that the Muslims had faith in Allah and high morale.

After the battle, Muthanna (ﷺ) took it as a subject for study with the Muslims, discussing the mistakes made and the correct decisions. He took it upon himself to cut off the Persians' retreat; it was his credit to push them to the limits where they had to fight to the death, but Allah protected the Muslims from the evil of the enemy.



Map No:24

The Battle of Buwaib (4)



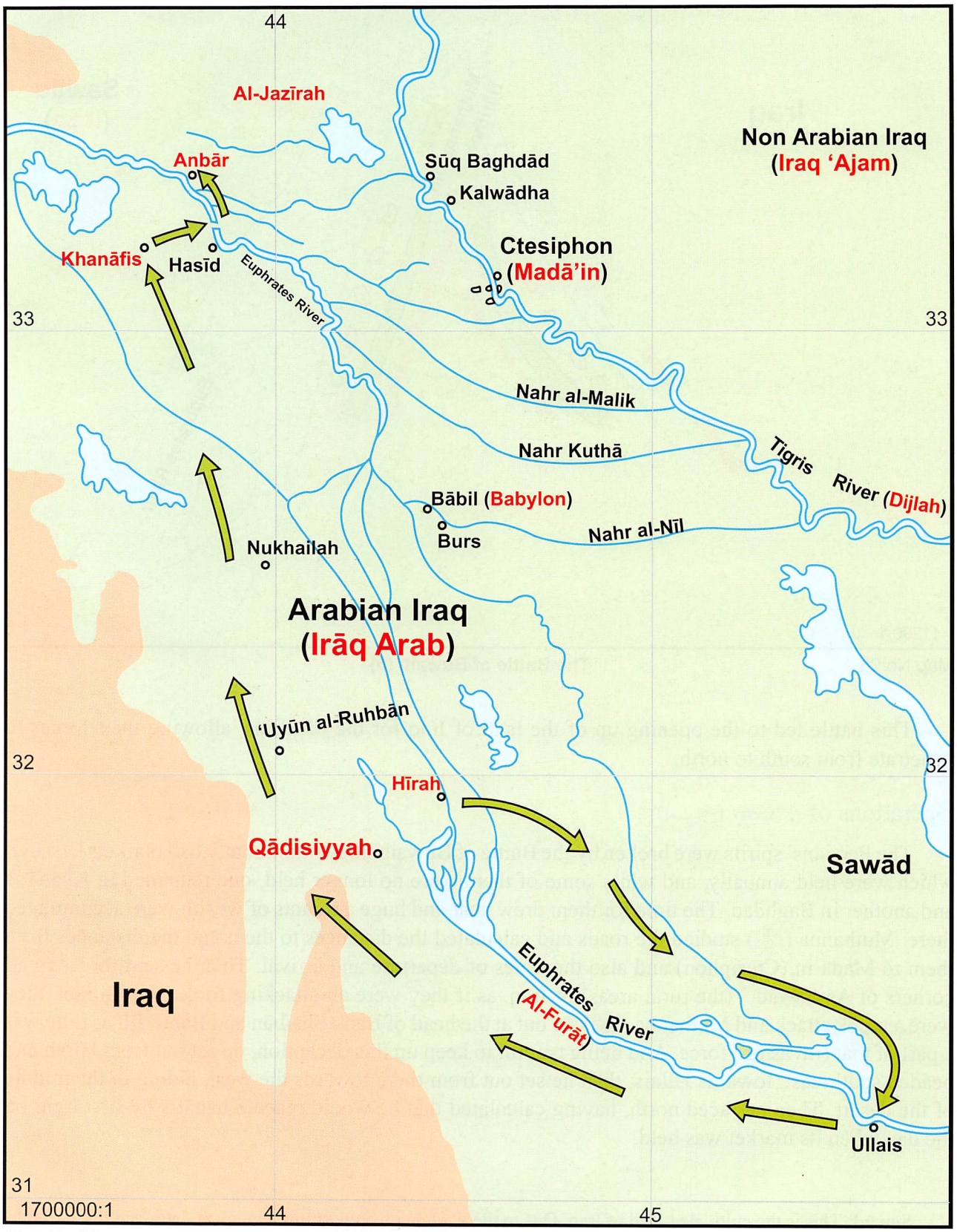
Map No:25 **The Battle of Buwaib (5)**

This battle led to the opening up of the land of Iraq for the Muslims, allowing their forces to penetrate from south to north.

Operations of *Aswāq* (اسواق):

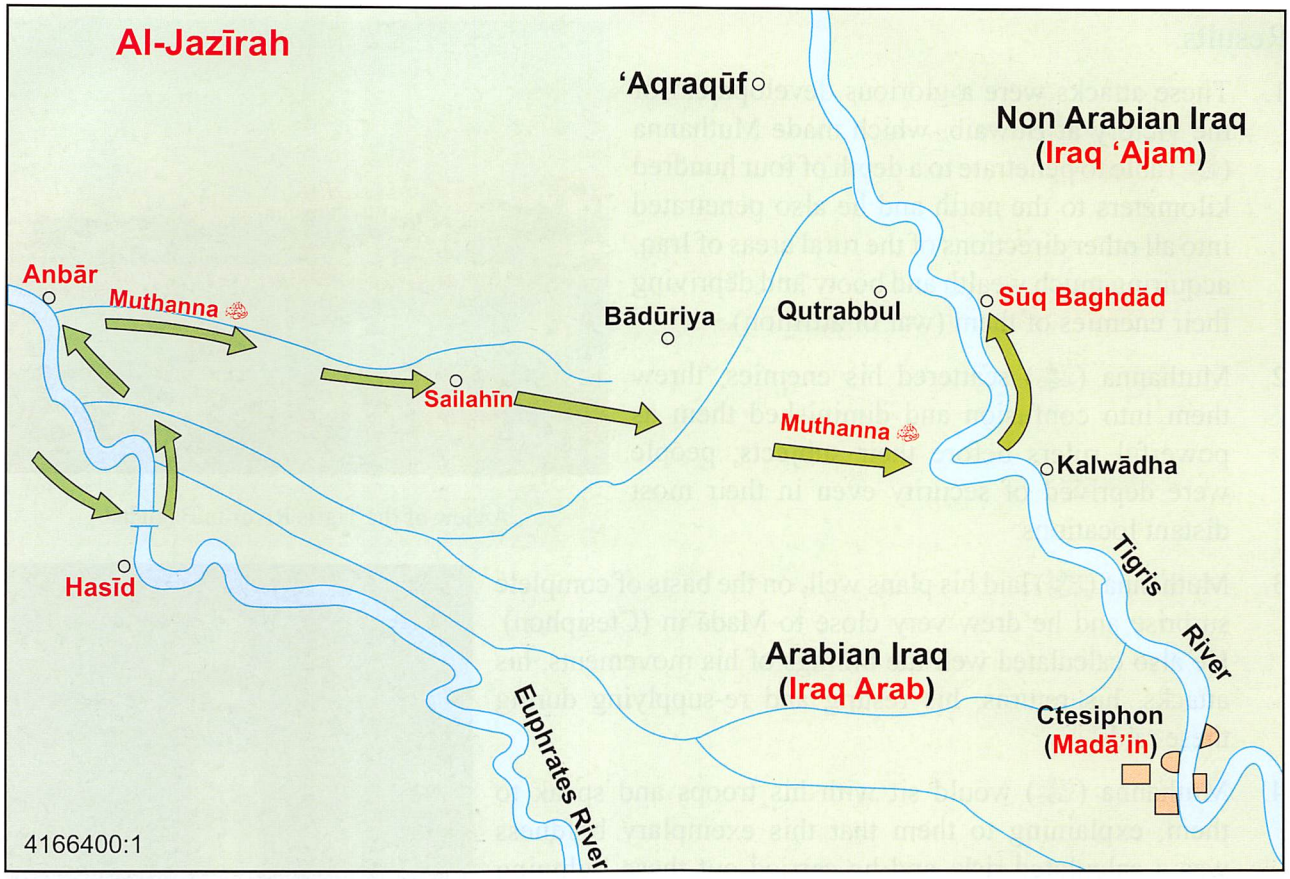
The Persians' spirits were broken by the Battle of Buwaib; they traditionally had markets (*Aswāq*) which were held annually, and while some of them were no longer held, one remained in Khanāfis and another in Baghdad. The time for them drew near and huge amounts of wealth were accumulated there. Muthanna (رضي الله عنه) studied the roads and calculated the distances to them and the distances from them to Madā'in (Ctesiphon) and also the times of departure and arrival. Then he sent forces to all corners of As-Sawād[1] (the rural areas) of Iraq, as if they were an attacking forces, but in fact, they were a mock attack and Muthanna (رضي الله عنه) set out at the head of Banu Shaibān and Banu 'Ijl, as if he was a part of that (invasion) force. And being careful to keep up this deception, he set out from Hīrah and headed south-east, towards Ullais; then he set out from there towards the west, hiding in the middle of the desert. Then he raced north, having calculated that he would reach Khanāfis by first light on the day when its market was held.

[1] **Sawād:** This is the cultivated land of Iraq. Due to the verdant green pastures, abundant dates and thick woods, the area was called Sawād (black). Its boundaries spread from Hadithah-al-Mosul to 'Abbādān, lengthwise, and from 'Udhaib (عذيب), located near Qādsiyyah, to Hulwān, widthwise. *(Mu'jam-Al-Buldān: 3/272)*



Map No:26

Muthanna's Attack on Khanāfis



Map No:27 **Muthanna's Attack on Sūq Baghdād**

Muthanna (رضي الله عنه) raided its market and destroyed it, and then he raced immediately to Anbār, arriving there in the month of Shawwāl, in the year 13 AH (December 634 CE). There he acquired provisions and guides, after which he covered half of the distance to Baghdād, camping twenty kilometers from it, in order to recuperate, eat and perform ablution. He sent out sentries on the road, so that news of his arrival should not be conveyed to the Persians. Then in the latter part of the night, they set off and crossed the Tigris and reached Baghdād Market at the first light of day, and there they rested. They took gold and silver as booty, and then they withdrew and rested in the region of As-Sailahīn[1]. They returned to Al-Anbār and embarked on other raids; reaching Kabāth[2] (كباث), Siffīn[3] (صفين) and Qasr Sābūr (Shāpūr), then Maskin[4] and then Qutrabbul[5] (قطربل).

[1] **Sailahīn:** A river channel near Al-Anbār.

[2] **Kabāth** (كباث): Banū Taghlib founded this town of Al-Jazīrah. *(Mu'jam-Al-Buldān: 4/433)*

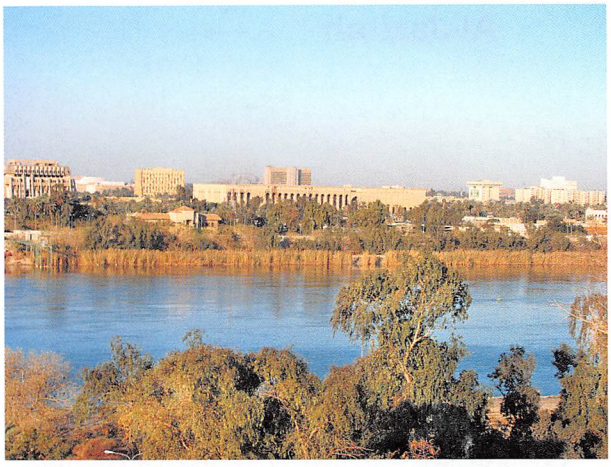
[3] **Sīffīn** (صفين): A place in Syria situated on the bank of the Euphrates in the west of Raqqah. The battle of Sīffīn was fought here between 'Ali and Mu'āwiyah (رضي الله عنهما) which ended in arbitration in 37 AH/657 CE. The Kharijites revolted against 'Ali (رضي الله عنه) after the arbitration *(Al-Munjid fil-A'lām)*. It is a place between Raqqah and Bālis (بالس) according to another view, and the battle took place between 'Ali and Mu'āwiyah (رضي الله عنهما) in Safar 37AH which took a toll of 70 thousand Muslims.

[4] **Maskin:** A town located near Deir-al-Jāthilīq (دير الجاثليق) on the bank of the Dujail Canal. Here a battle, between 'Abdul Malik bin Marwān and Mus'ab bin Zubair, was fought in which Mus'ab was martyred and buried there *(Mu'jam-Al-Buldān: 5/127)*. The Dujail Canal flows out of the Tigris between Baghdad and Tikrīt. *(Mu'jam-Al-Buldān : 2/443)*

[5] **Qutrabbul** (قطربل): A town located in the north of Baghdad, between Baghdad and 'Ukbarā (عكبرا). *(Mu'jam-Al-Buldān: 4/371)*

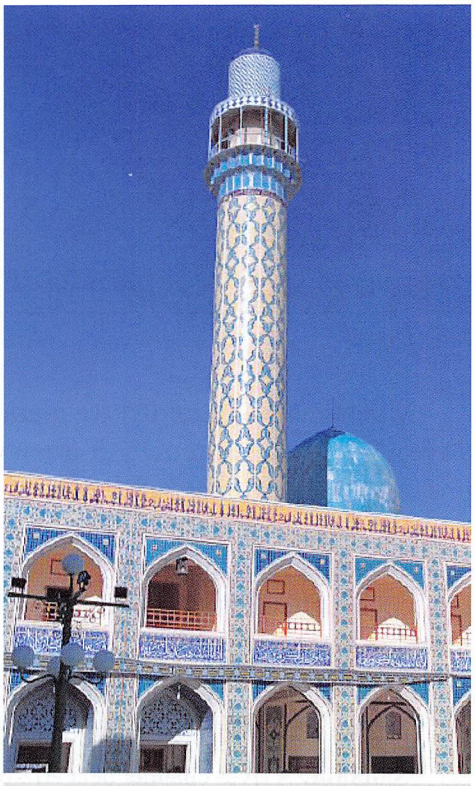
Results:

1. These attacks were a glorious development of the victory at Buwaib, which made Muthanna (ﷺ) able to penetrate to a depth of four hundred kilometers to the north and he also penetrated into all other directions of the rural areas of Iraq, acquiring much wealth and booty and depriving their enemies of them (war of attrition).
2. Muthanna (ﷺ) scattered his enemies, threw them into confusion and diminished them as powerful rulers before their subjects; people were deprived of security even in their most distant locations.

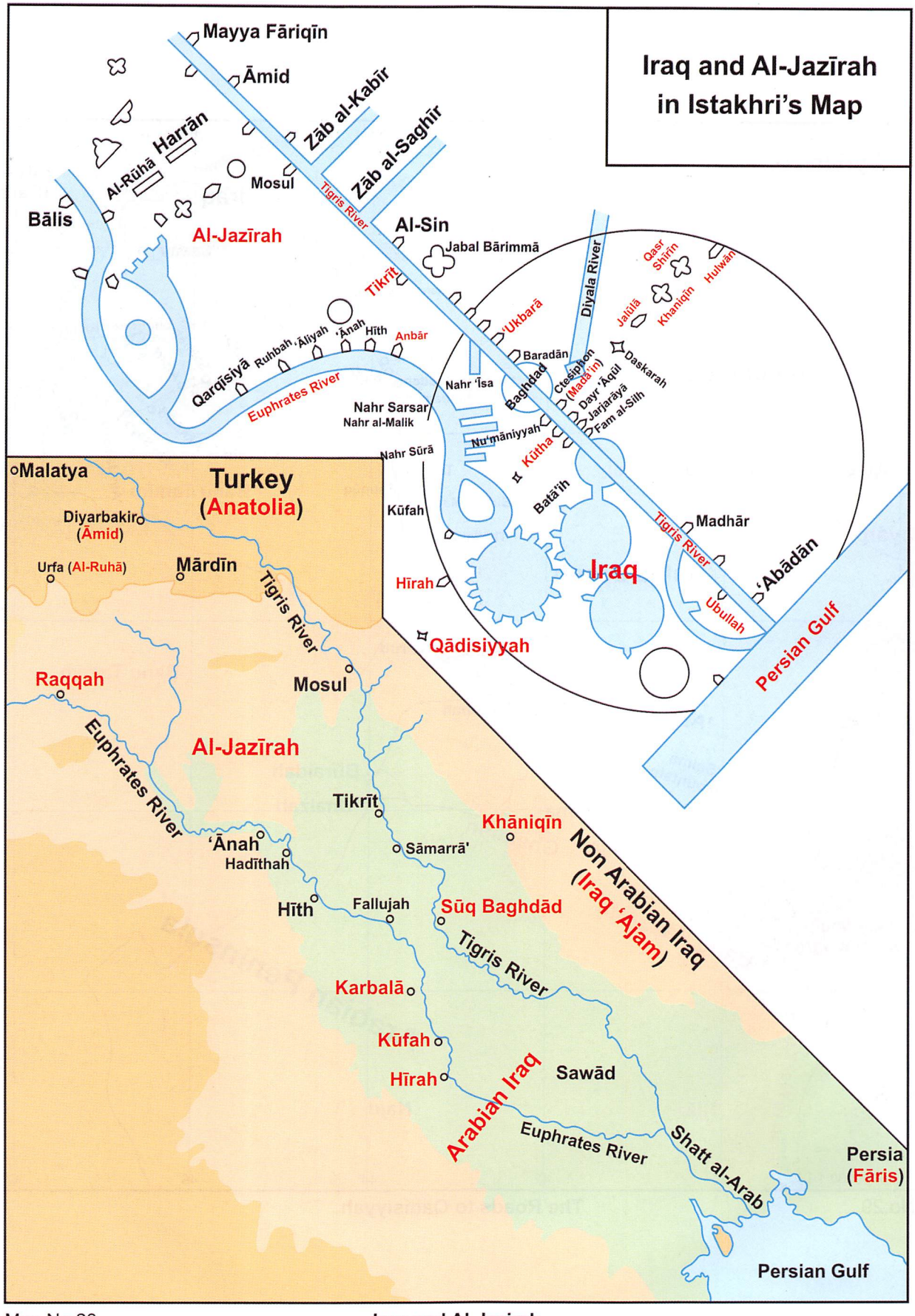


A view of the Tigris River in Baghdad

3. Muthanna (ﷺ) laid his plans well, on the basis of complete surprise and he drew very close to Madā'in (Ctesiphon). He also calculated well the timings of his movements, his attacks, his returns, his resting and re-supplying during these raids.
4. Muthanna (ﷺ) would sit with his troops and speak to them, explaining to them that this exemplary boldness was a calculated risk, and he carried out these lightning strikes using the most modern concepts.
5. The Persian leaders realised the difficulty of their situation and so they agreed to install Yazdegerd III as their king. He appointed Rustum and Ferzān to lead his army and they began to prepare a counterattack; in the course of which they stirred the people of *Sawād*, who then attacked the Muslims.
6. The army of Muthanna (ﷺ) numbered about eight thousand men, which was a small force, so he decided to retreat with them to the desert, and they dispersed throughout it, from one end to the other. This took place in the last days of Dhul Qa'dah 13 AH (January 635 CE) and he wrote to 'Umar (ﷺ), after which the mobilisation of the army to fight the next battle, which was Al-Qādisiyyah, began.

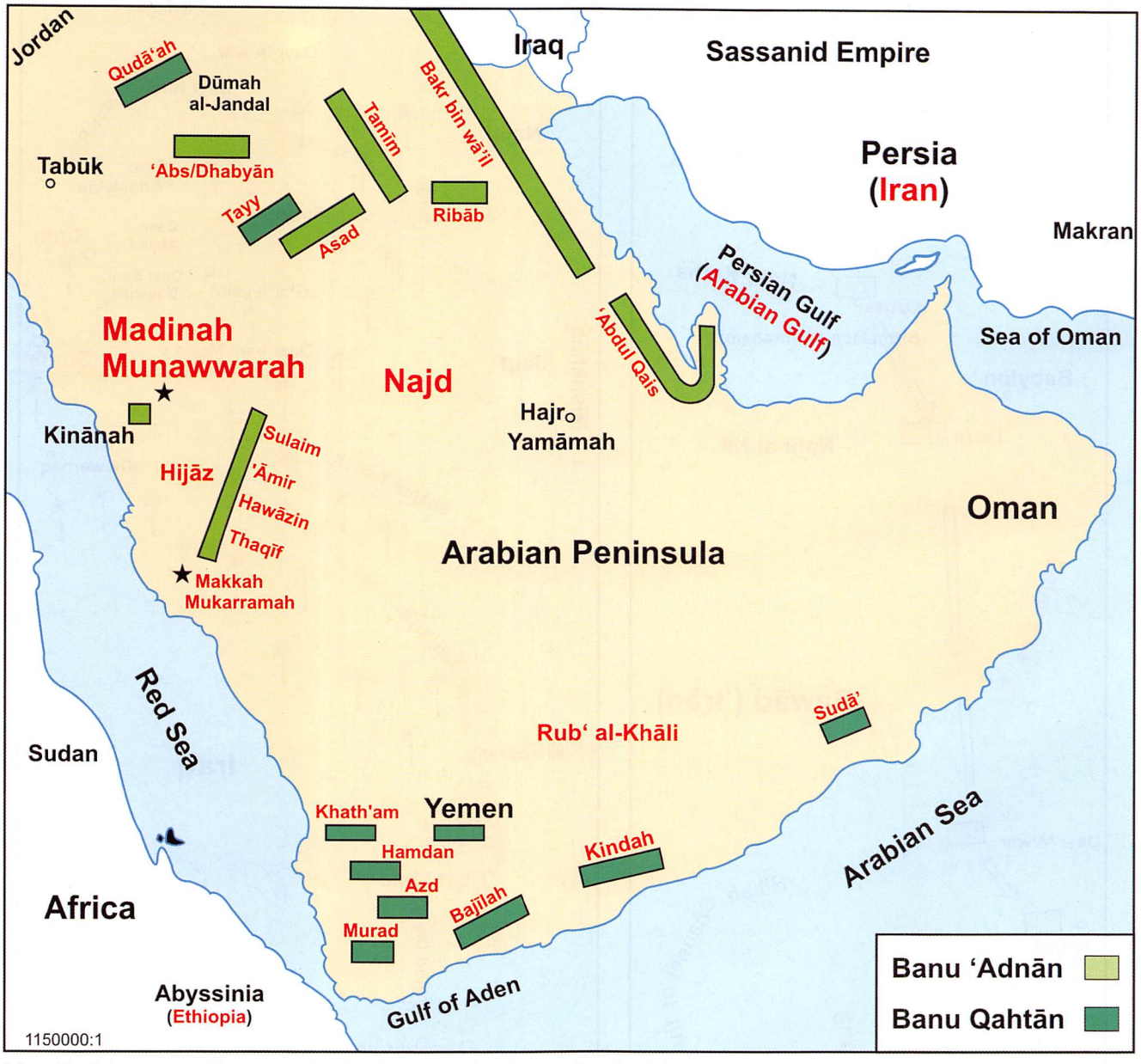


The Mosque of 'Ammār bin Yāsir in Siffin (Syria)

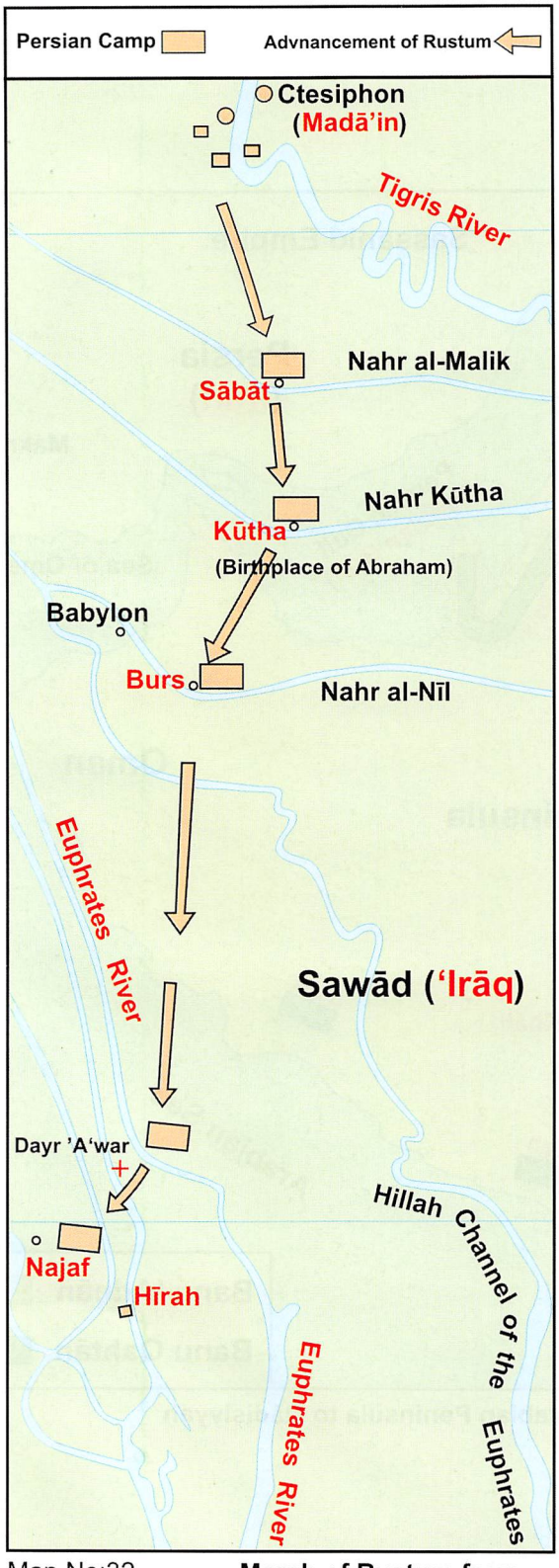


Map No:28 Iraq and Al-Jazirah

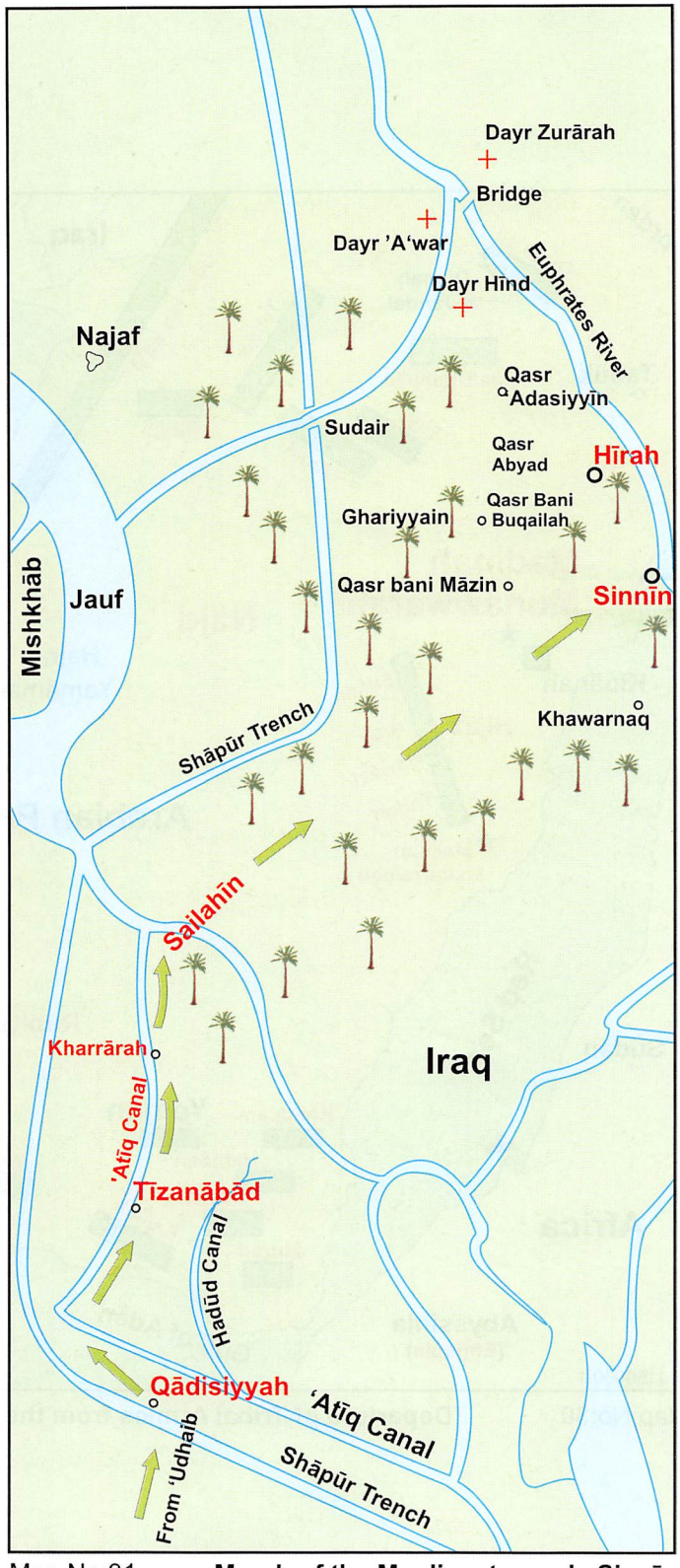
Map No:29 **The Roads to Qādisiyyah**



Map No:30 **Departure of Tribal Armies from the Arabian Peninsula to Qādisiyyah**



Map No:32 **March of Rustum from Madā'in towards Qādisiyyah**



Map No:31 **March of the Muslims towards Sinnīn**

The Decisive Battles of Qādisiyyah and Madā'in

1

The Battle of Qādisiyyah

The Battle of Qādisiyyah[1] began with mobilisation, organisation and preparation. They made a careful study of the available resources – both physical and spiritual – and assessments were made of the enemy's strength, along with studies of the land.

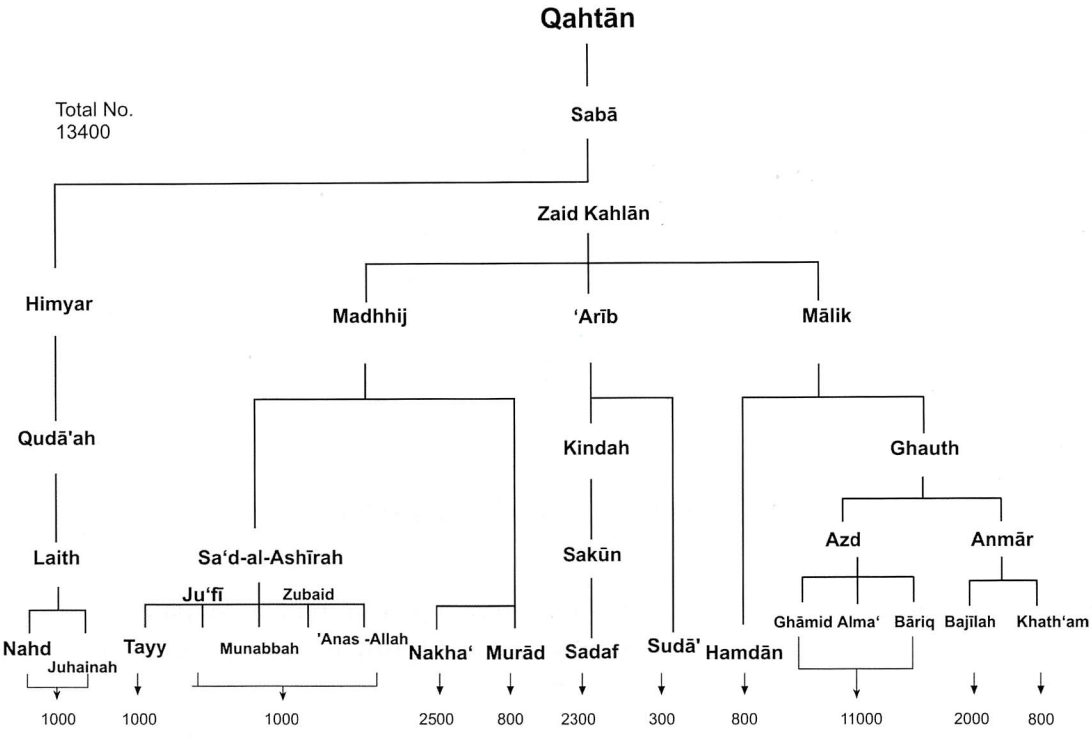
On the Persian side was a huge force, numbering sixty thousand cavalry and sixty thousand foot soldiers and they also had thirty trained war elephants; in addition, they had eighty thousand followers, providing services to the troops, which made a total of two hundred thousand. They had superior weapons and they were led by Rustum Ibn Farrukhzād, who was the most renowned of all the Persian nobles in warfare and politics, Hormuzān, Jālīnūs, Behman Jādawaih, Birzan, Mihrān, Kanāri and others.

The fort in the city of Derbent (Azerbaijan)

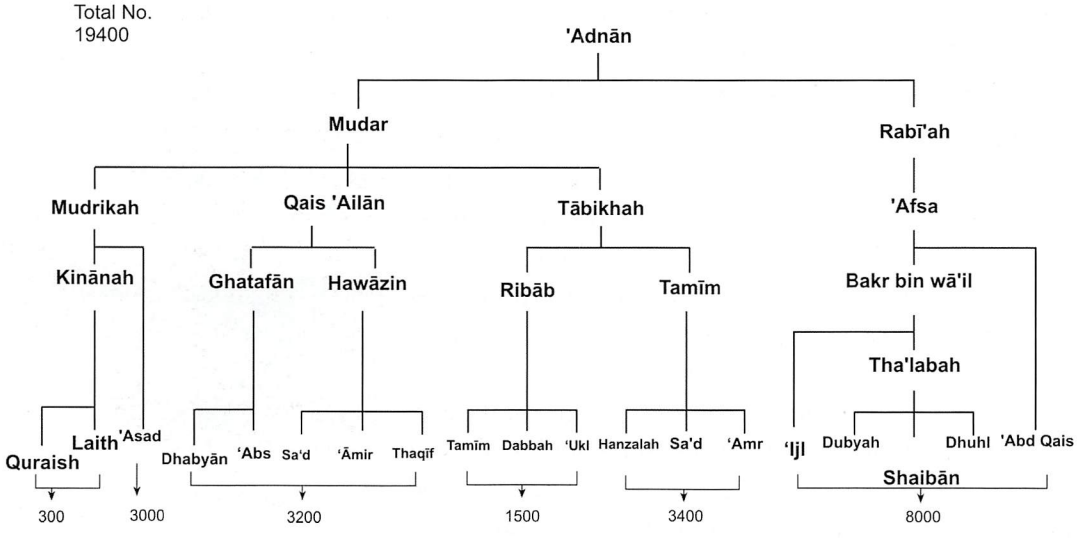
The Muslims were led by Sa'd Ibn Abi Waqqās (رضي الله عنه), whose advance force – led by Zuhrah Ibn Al-Hawiyyah – halted at Qādisiyyah. He sent a flying column of thirty cavalrymen, led by Bukair Ibn 'Abdullah Al-Laithi that night and they rode towards Hīrah. When they had crossed the bridge over Sailahīn, they lay concealed among the date-palms, but they were discovered by the wedding procession of the daughter of Azadbah, who was the governor-general of Hīrah, on its way to the ruler of Sinnīn, who was one of Persia's nobles. Bukair attacked them taking them by surprise, her guards scattered and he captured the procession and all it contained and returned to

[1] **Qādisiyyah** (قادسيه): A town situated at 18 farsakhs (100 kilometres) from Kūfah and 4 miles from 'Udhaib (عذيب). Qādisiyyah was previously called Qiddīs (قديس), claims Madā'inī, while others say that there was a palace, Qiddīs, located near 'Udhaib village so after it the place was called Qādisiyyah. This town is located on the route of the pilgrims, in the south of Kūfah. Ibn 'Uyainah (رحمه الله) narrates: When Ibrāhīm (عليه السلام) passed through Qādisiyyah, he came across an old woman who washed his head and he prayed for her saying, "you have been consecrated in the region" (قدست من ارض). That's why this town was named Qādisiyyah (قادسية) *(Mu'jam-Al-Buldān: 4/291)*. Qādisiyyah is located just in the south of Najaf, and Qādisiyyah is also a province of Iraq with Dīwāniyyah as its capital *(Al-Munjid fil-A'lām)*. The bridge Jisr-al-'Atīq (جسر العتيق) or Jisr al-Qādisiyyah was used to cross the canal, Nahr-al-'Atīq in (the north of) Qādisiyyah. Another Qādisiyyah is situated in the southeast of Sāmarrā' (سامراء), on the eastern bank of the Tigris. This is perhaps Qātūl city (قاطول) established by Caliph Hārūn or Mu'tasim, before laying the foundations of Sāmarrā'. *(Urdu Dā'irah Ma'ārif-i-Islāmiyyah: 16-1/18)*

Troops of Qahtān (tribe) in the Muslim army at Qādisiyyah



Troops of 'Adnān (tribe) in the Muslim army at Qādisiyyah



Sa'd (رضي الله عنه) at 'Udhaib Al-Hajānāt (Map 29). Sa'd (رضي الله عنه) then halted at Qādisiyyah on the 16th of Safar, 15 AH (30th of March, 636 CE).

Rustum set out from Madā'in (Ctesiphon) and camped at Sābāt (ساباط), organising his army in the following way:

- Forty thousand men in the advance guard, the army

Map 33

of Al-Bāb[1] (Azerbaijan), which was led by Jālīnūs.

- Thirty thousand men on the right flank, the army of Ahvāz, which was led by Hormuzān.
- Thirty thousand men on the left flank, the army of Ar-Rayy (Rey), which was led by Mehrān Ibn Bahrām.
- Twenty thousand men in the rearguard, the army of Nahāvand and Sijistān (Sīstān), led by Birzān.
- Eighty thousand men were providing services to the troops.

Rustum was hesitant, but Yazdegerd compelled him to depart, so he left Sābāt and commanded Jālīnūs to move slowly towards Hīrah. Jālīnūs camped at Najaf, while Rustum camped at Kūtha[2] and then at Burs (Map 32). Then Rustum departed and camped at Miltāt, which lies between Najaf[3], Khawarnaq and Dayr Al-A'war (Map 34).

So Rustum was at Najaf, Hormuzān was at his right; Mehrān was at his left, Jālīnūs was in the advance guard, between Najaf and Sailahīn; Bahman was between Rustum and Jālīnūs, and Birzān was in the rearguard (Map 34). Then Rustum advanced from Najaf and stopped at the place where Bahman was. Bahman had advanced forward and stopped at the place where Jālīnūs – who had now advanced to Tīzanābād – had been, while Jālīnūs' cavalry occupied the place between him and Qādisiyyah. Meanwhile, Sa'd (رضي الله عنه) had sent out flying columns in all directions.

Then Rustum camped at Sailahīn and Jālīnūs advanced

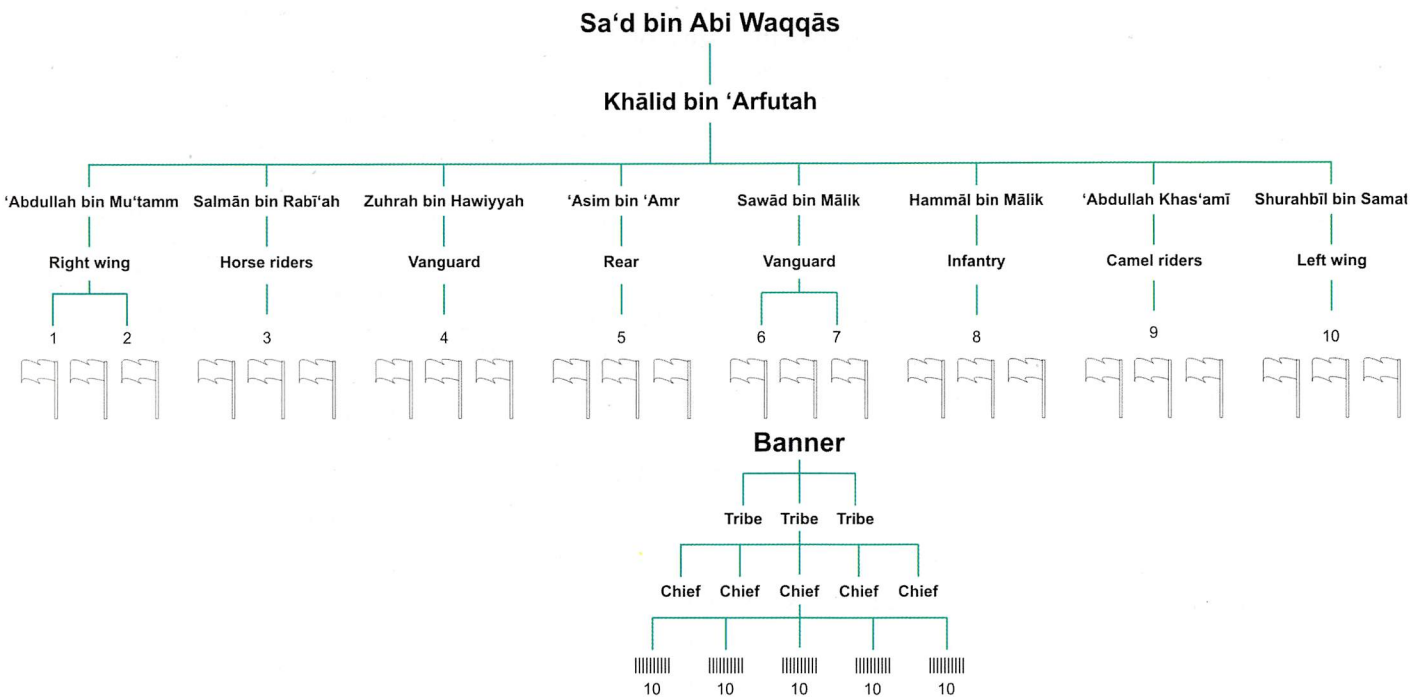
Map No:34 **Islamic and Persian armies before the battle**

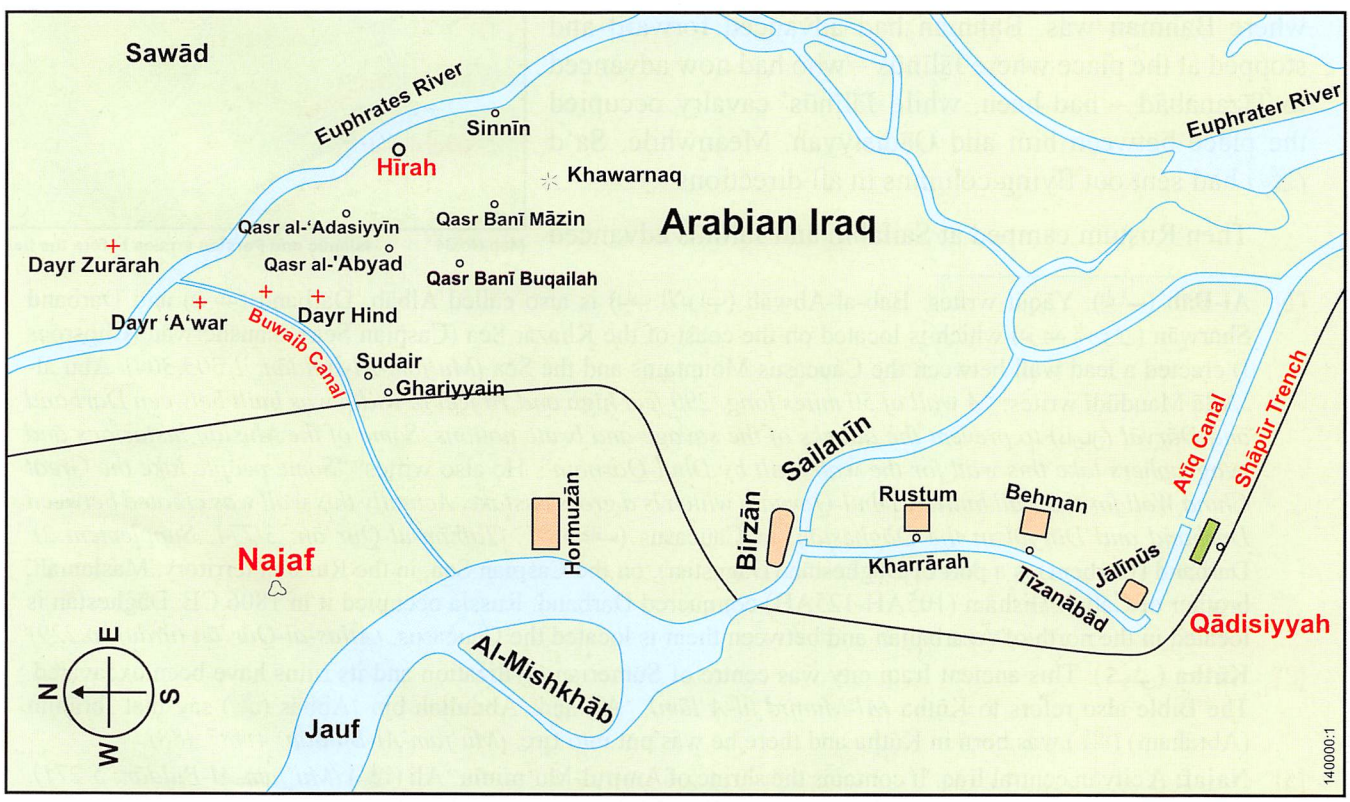
[1] **Al-Bāb** (الباب): Yāqūt writes: Bab-al-Abwāb (باب الابواب) is also called Albāb, Darband (دربند) and Darband Sharwān (دربند شروان) which is located on the coast of the Khazar Sea (Caspian Sea). Nausherwān (Chosroes I) erected a lead wall between the Caucasus Mountains and the Sea *(Mu'jam-Al-Buldān: 1/303,304)*. Abu al-'A'lā Maudūdī writes: "*A wall of 50 miles long, 290 feet high and 10 feet in width was built between Darband and Dāryāl (داریال) to prevent the attacks of the savage and brute nations. Some of the Muslim historians and geographers take this wall for the wall built by Dhul-Qarnain*". He also writes: "*Some people take the Great China Wall for the wall built by Dhul-Qarnain which is a gross mistake. Actually this wall was created between Darband and Dāryāl in the Dāghestān*, in Caucasus (کوہ قاف)" *(Tafhīm-ul-Qur'ān: 3/771, Supplement:2)*. Darband (Derbent) is a port of Dāghestān (Dagestan), on the Caspian Sea, in the Russian territory. Maslamah, brother of Caliph Hishām (105AH-125AH) conquered Darband. Russia occupied it in 1806 CE. Dāghestān is located in the north of Āzarbāijān and between them is located the Caucasus. *(Atlas-al-Qur'ān (urdu): p.229)*

[2] **Kūtha** (کوثی): This ancient Iraqi city was centre of Sumerian civilization and its ruins have been excavated. The Bible also refers to Kūtha *(Al-Munjid fil-A'lām)*. 'Ali and 'Abdullah bin 'Abbās (رضي الله عنهم) say that Ibrāhīm (Abraham) (عليه السلام) was born in Kūtha and there he was put into fire. *(Mu'jam-Al-Buldān: 4/487,488)*

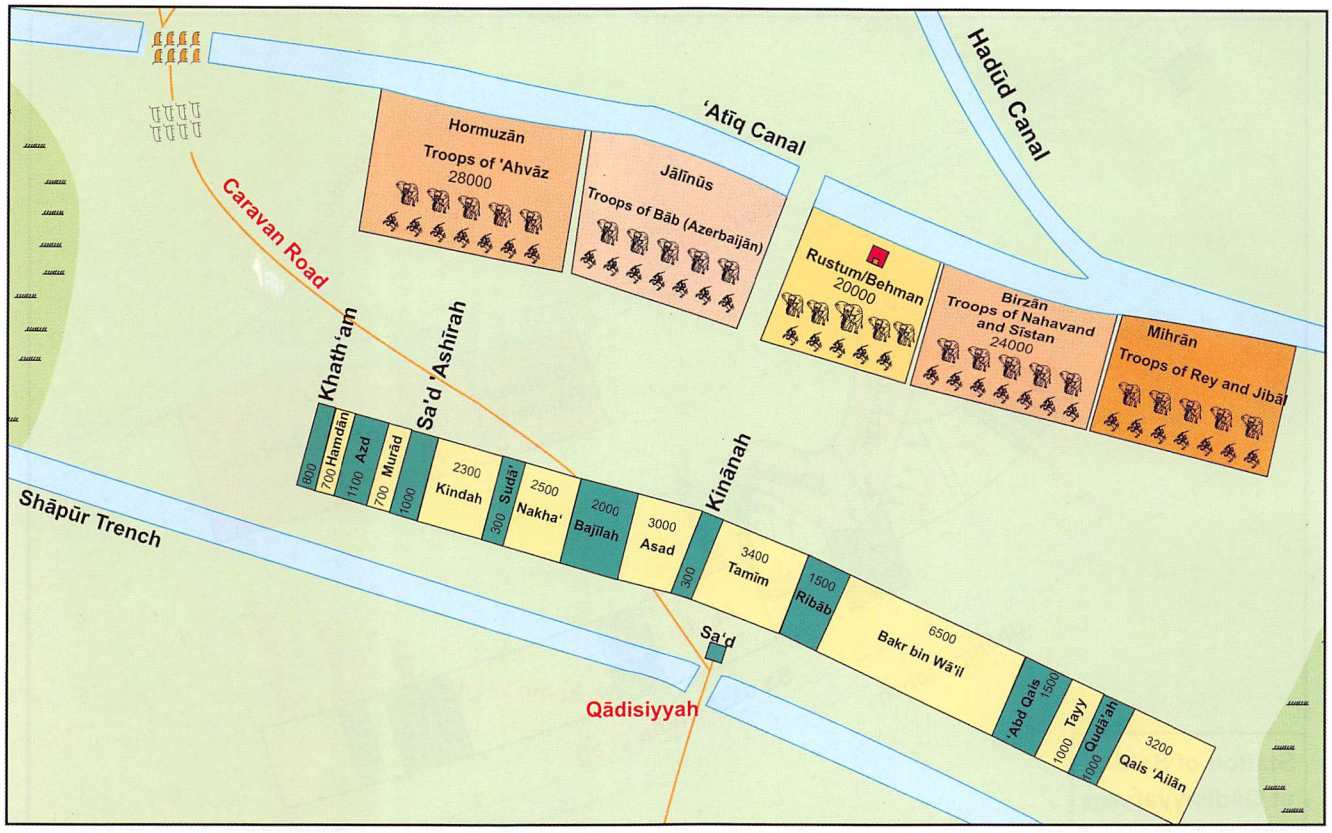
[3] **Najaf:** A city in central Iraq. It contains the shrine of Amirul-Mu'minīn 'Ali (رضي الله عنه) *(Mu'jam-Al-Buldān: 5/271)*. Najaf is the capital of the Kūfah Province, just 7 or 8 kilometres from Kūfah City. The population of Najaf is 130,000 *(Al-Munjid fil-A'lām, 'Urūsul-Bilād: P.115)*. Hīrah, the capital of the Lakhmid Dynasty was located on the western bank of the Euphrates, in the east of Najaf, across the Buwaib Canal.

The Muslim Army at Qādisiyyah and its Regiments

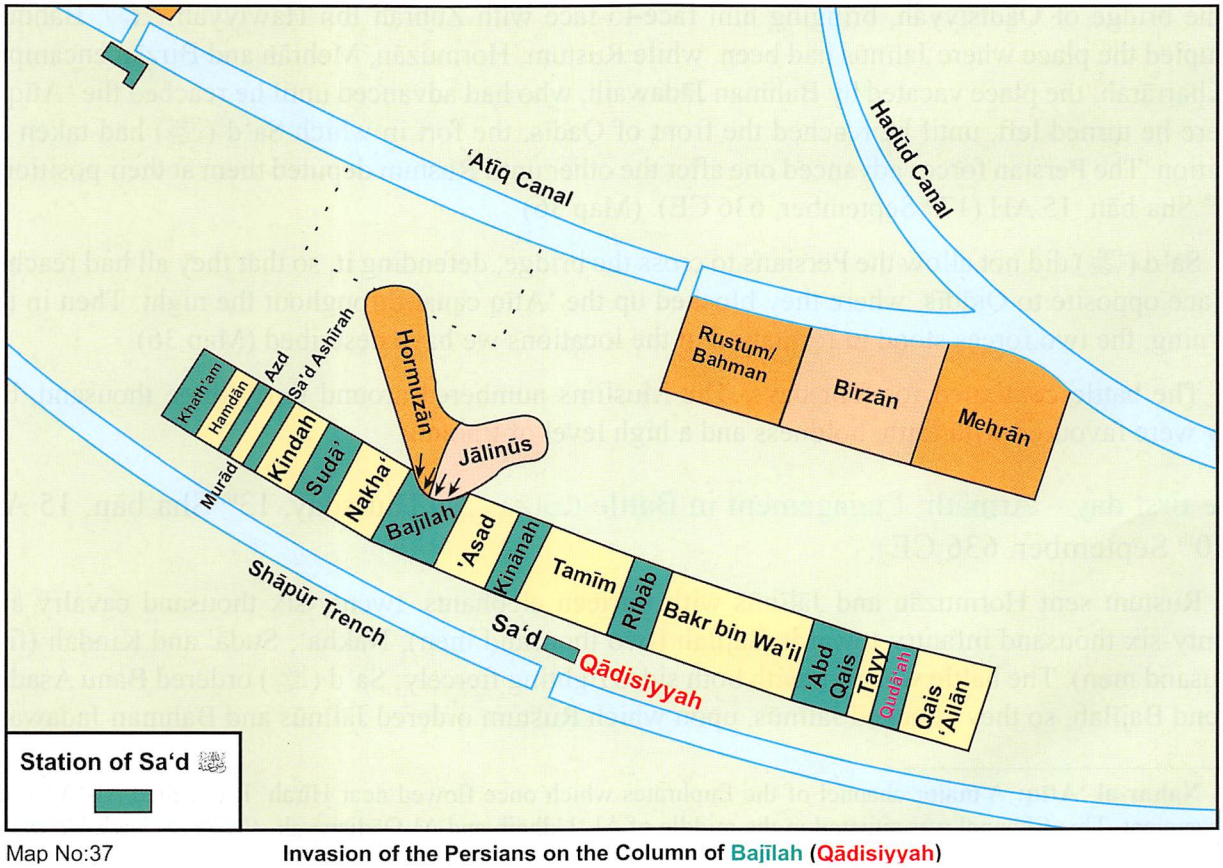




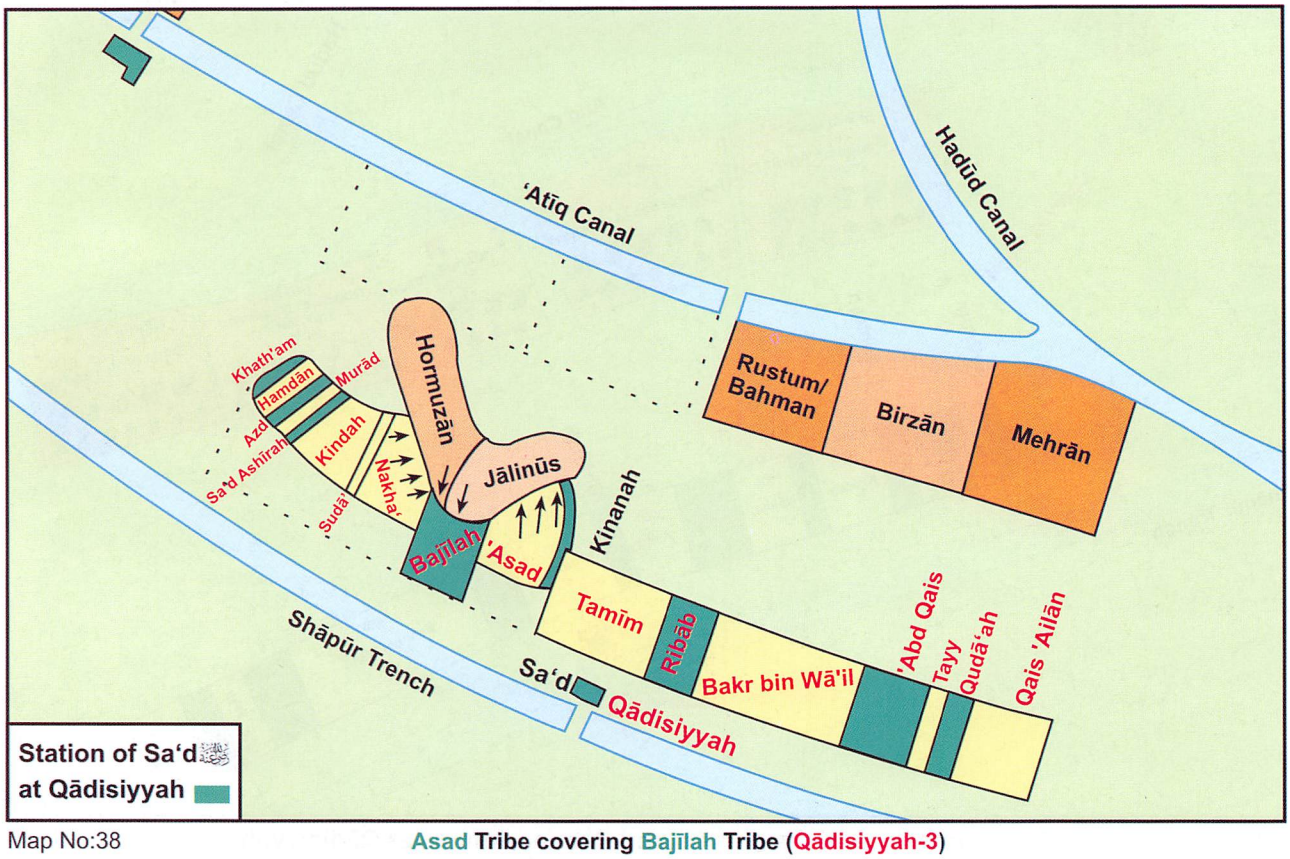
Map No:35 **Rustum and his army near Qādisiyyah**



Map No:36 **The Formations of the Muslim and Persian Armies at Qādisiyyah**



Map No:37 **Invasion of the Persians on the Column of Bajīlah (Qādisiyyah)**



Map No:38 **Asad Tribe covering Bajīlah Tribe (Qādisiyyah-3)**

to the bridge of Qādisiyyah, bringing him face-to-face with Zuhrah Ibn Hawiyyah *(ﷺ)*. Bahman occupied the place where Jālīnūs had been, while Rustum, Hormuzān, Mehrān and Birzān encamped at Kharrārah; the place vacated by Bahman Jādawaih, who had advanced until he reached the 'Atīq[1], where he turned left, until he reached the front of Qadīs; the fort in which Sa'd (ﷺ) had taken up position. The Persian forces advanced one after the other until Rustum deputed them at their positions. (10th Sha'bān, 15 AH (17th September, 636 CE). (Map 36)

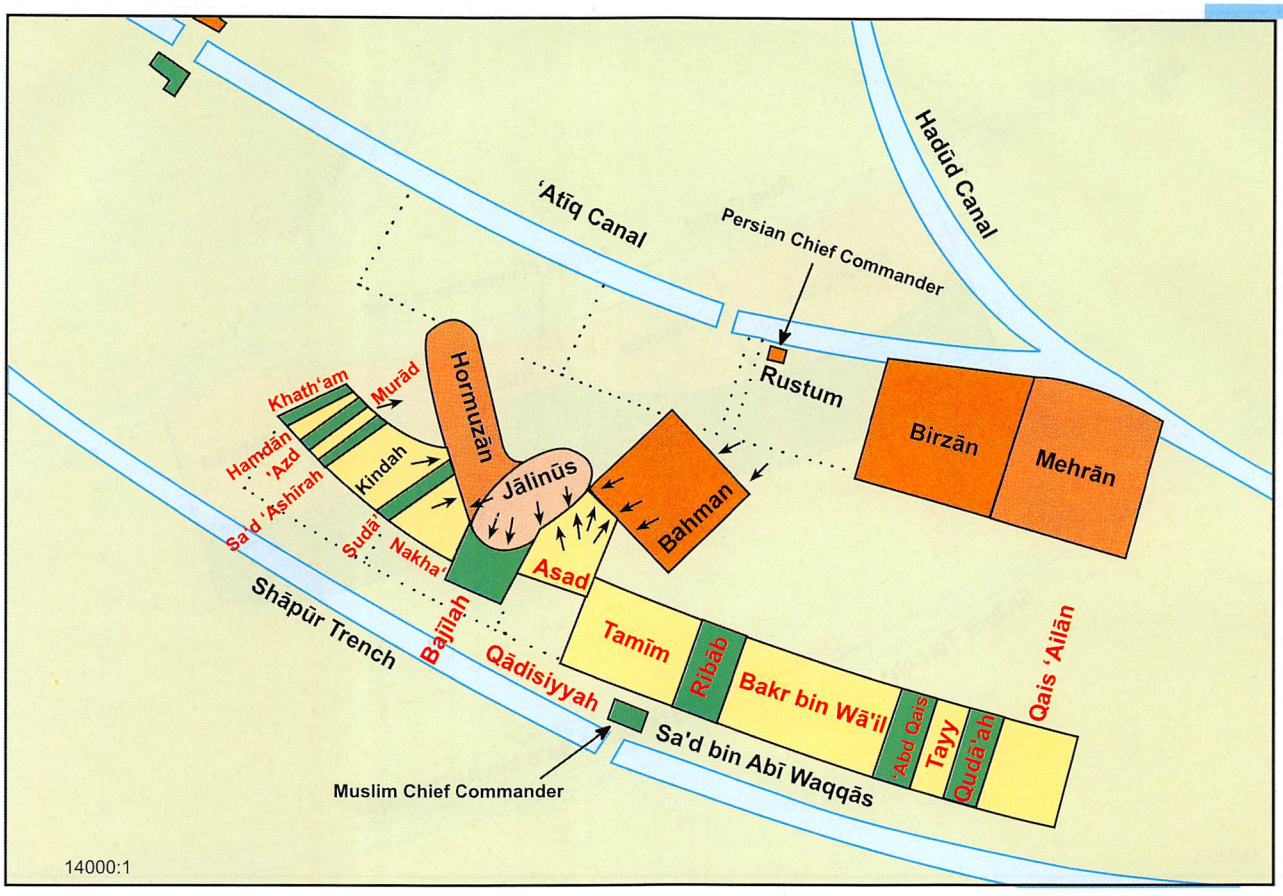
Sa'd (ﷺ) did not allow the Persians to cross the bridge; defending it, so that they all had reached a place opposite to Qiddīs, where they blocked up the 'Atīq canal throughout the night. Then in the morning, the two forces stood in formation in the locations we have described (Map 36).

The battle continued for four days. The Muslims numbered around thirty-three thousand, but they were favoured with faith, boldness and a high level of training.

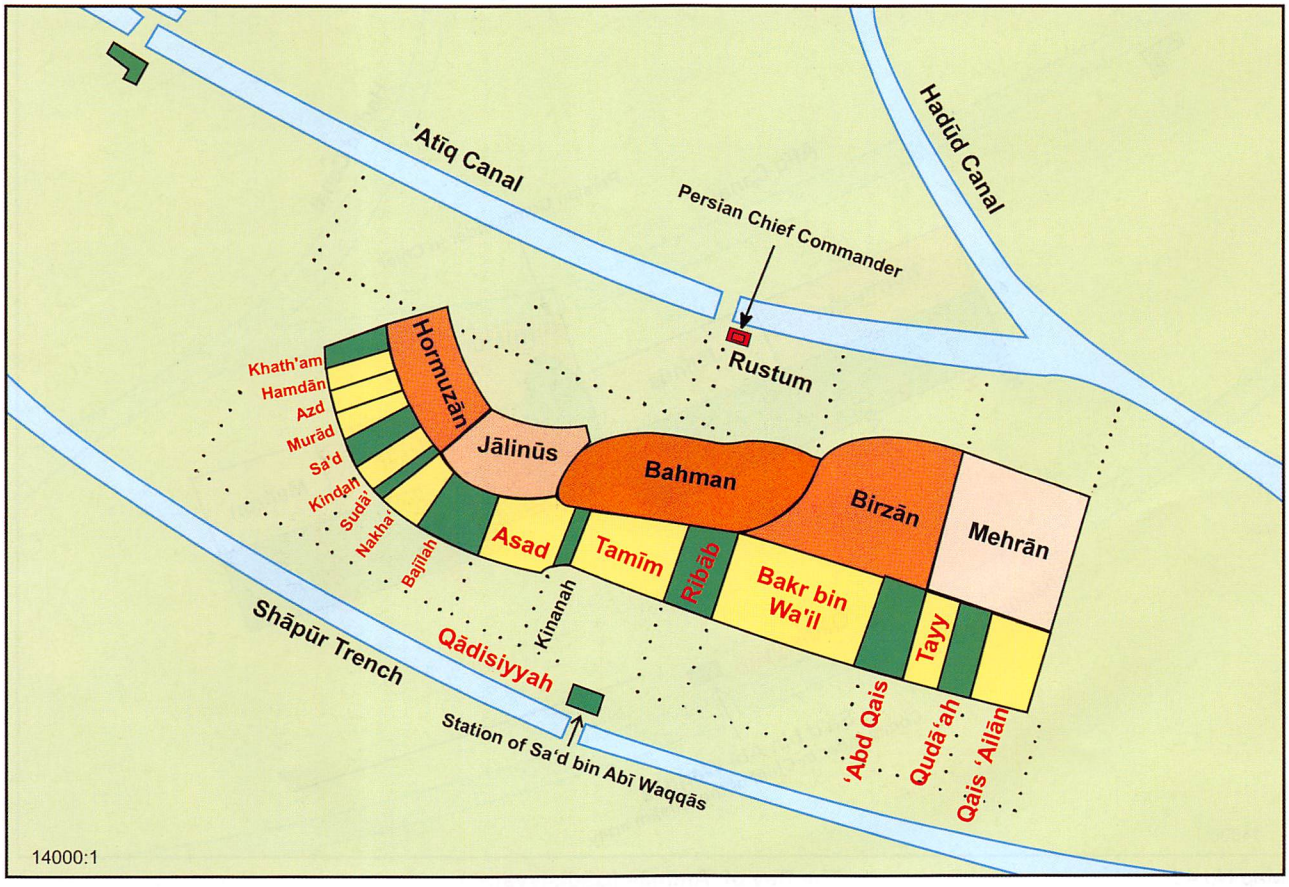
The first day – Armāth: Engagement in Battle (يوم ارماث) (Thursday, 13th Sha'bān, 15 AH = 20th September, 636 CE):

Rustum sent Hormuzān and Jālīnūs with thirteen elephants, twenty-six thousand cavalry and twenty-six thousand infantry towards Bajīlah (two thousand men), Nakha', Sudā' and Kindah (five thousand men). The battle went on, with both sides fighting fiercely; Sa'd (ﷺ) ordered Banu Asad to defend Bajīlah, so they attacked Jālīnūs, upon which Rustum ordered Jālīnūs and Bahman Jadawaih

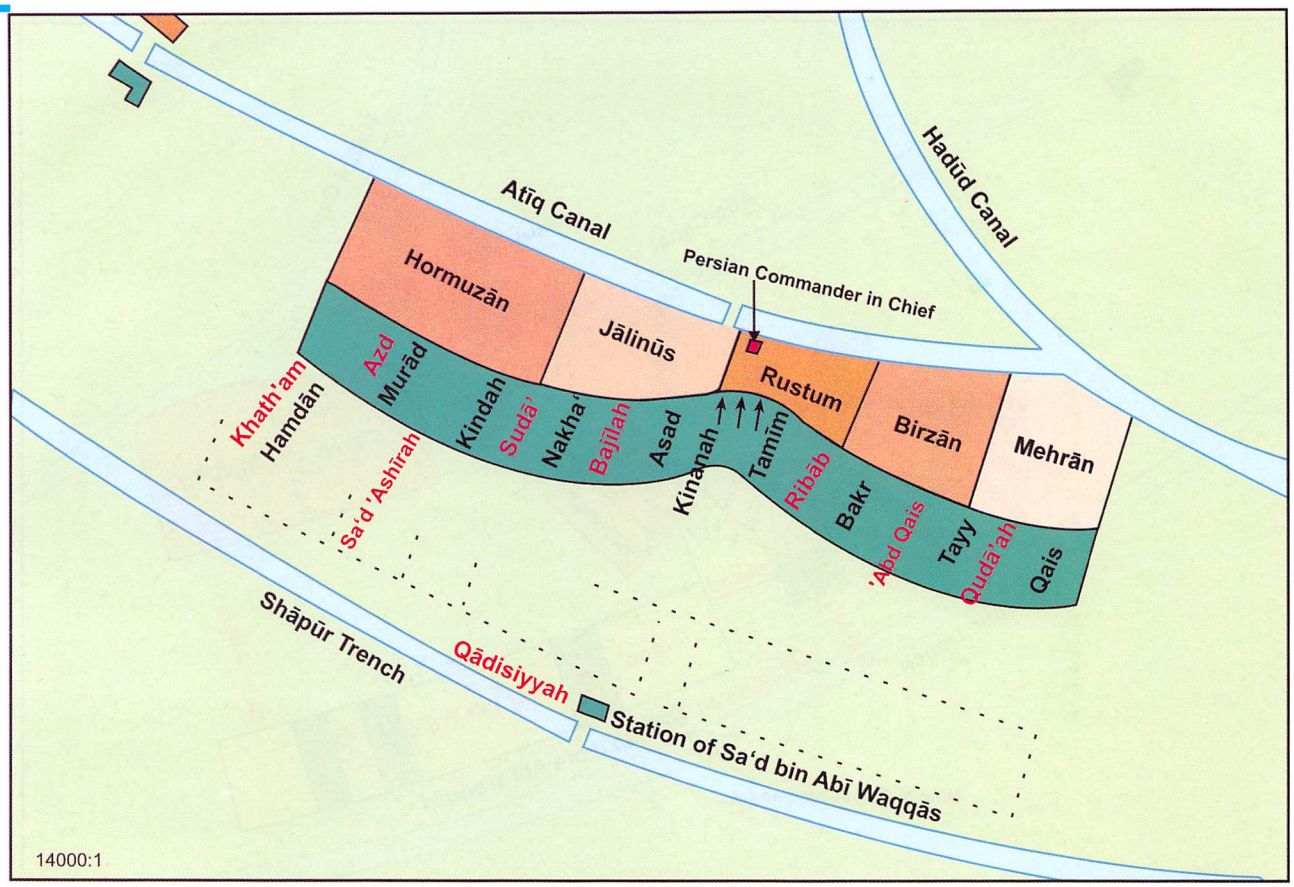
[1] **Nahar-al-'Atīq:** A major channel of the Euphrates which once flowed near Hīrah. It is called Al-'Atīq, the ancient. This Channel was situated in the middle of Al-'Udhaib and Al-Qādisiyyah. *(Urdu Dā'irah Ma'ārif-i-Islāmiyyah:16-1/21)*



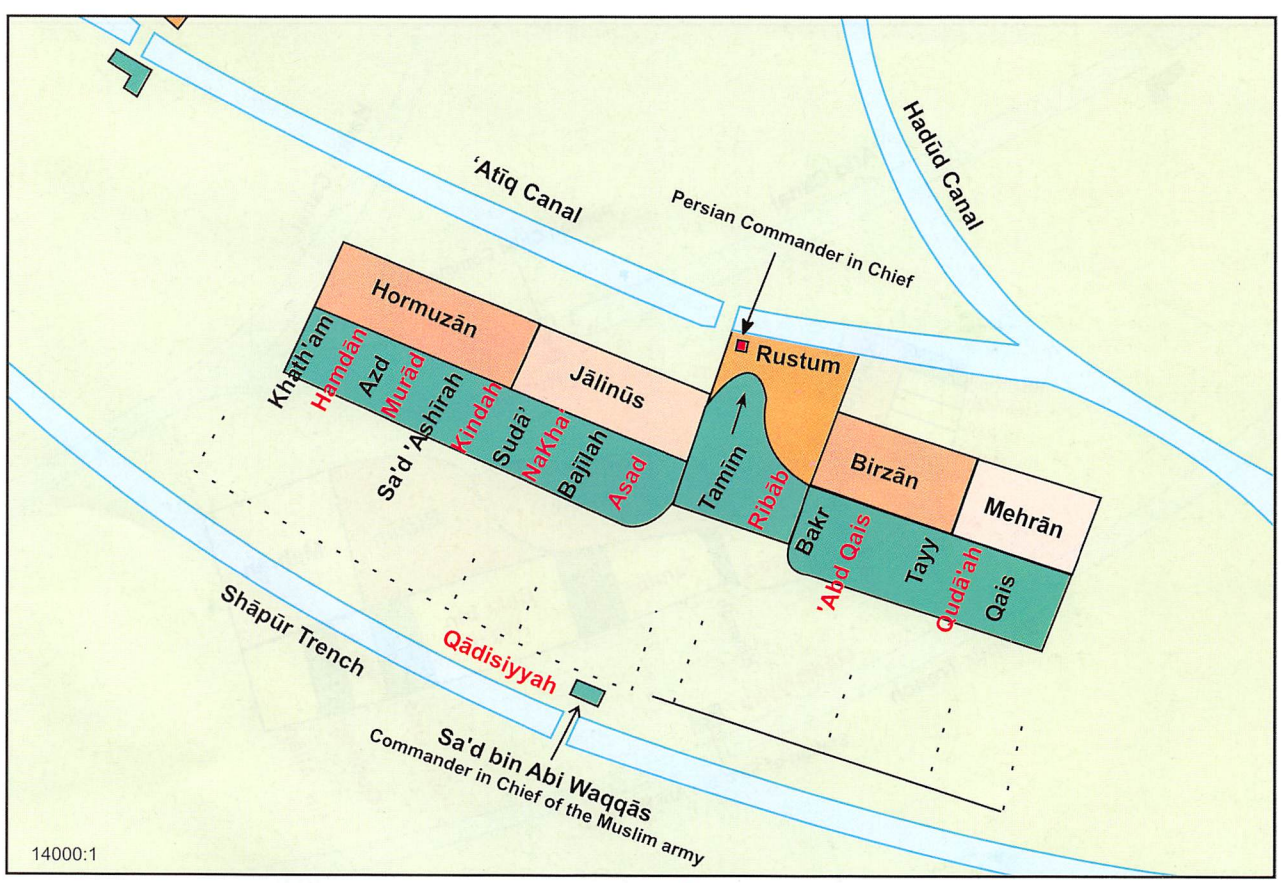
Map No:39 **Behman Jadawaih attacks Banū 'Asad (Qādisiyyah-4)**



Map No:40 **The Day of 'Armāth (Qādisiyyah-5)**

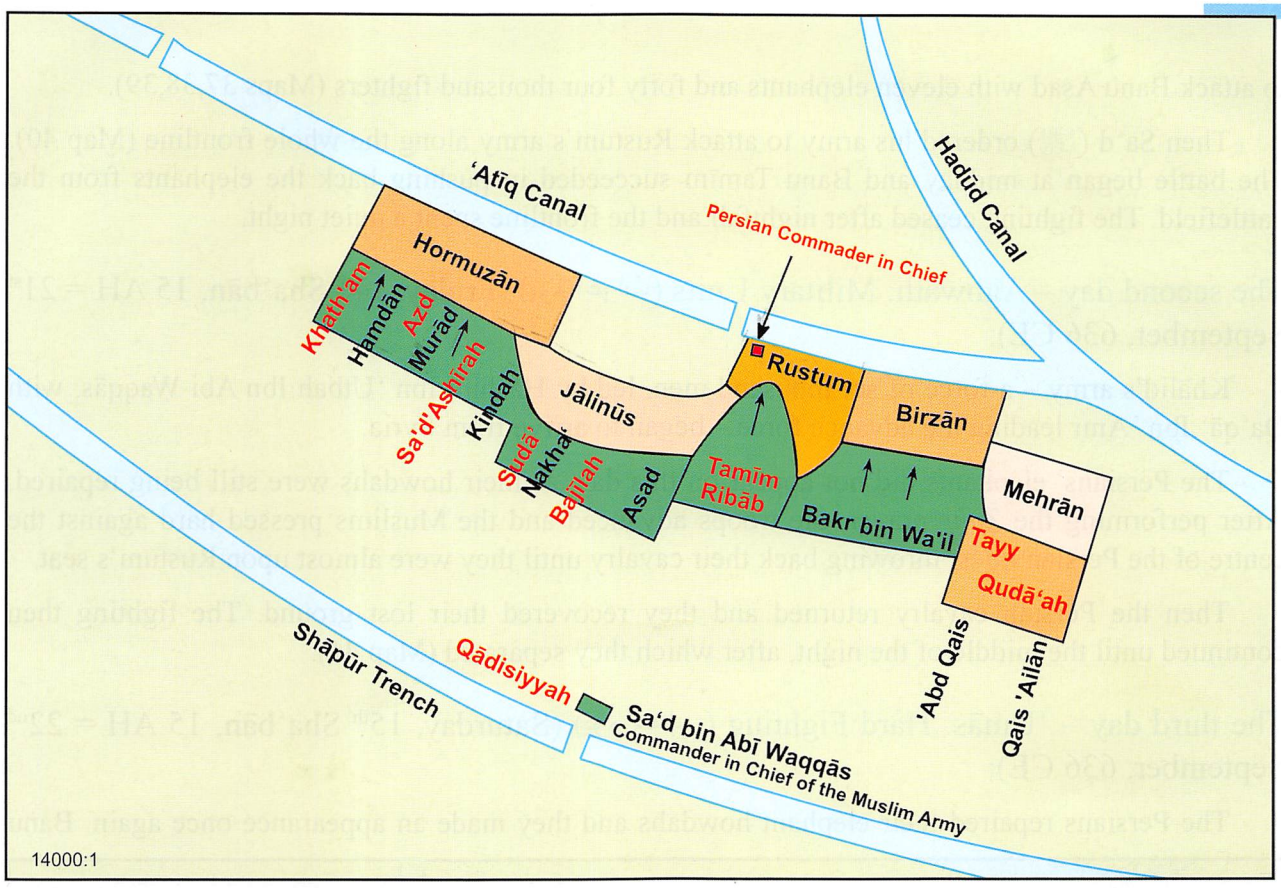


Map No:41 **The Day of 'Aghwāth (Qādisiyyah-6)**

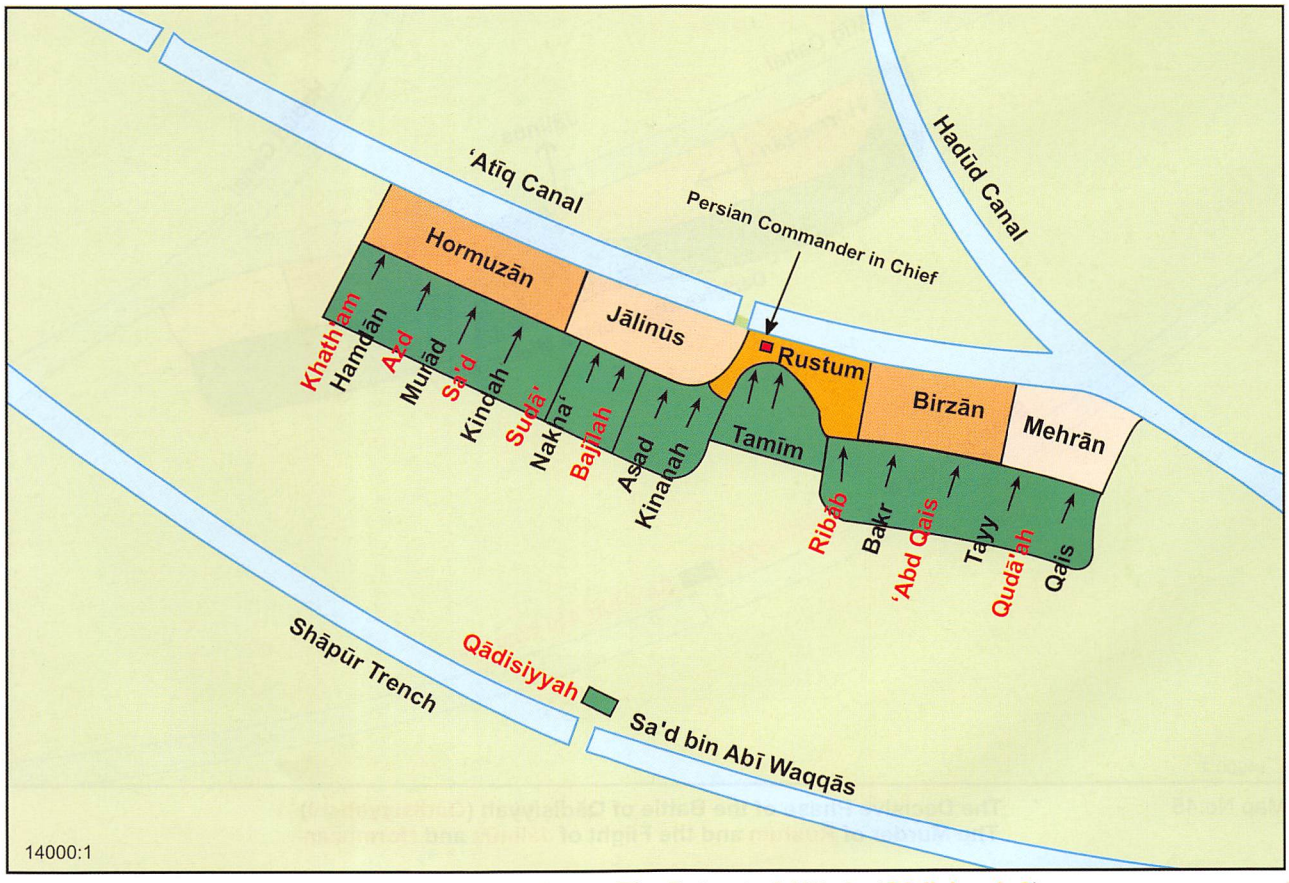


Map No 42 **The Day of 'Ammās (Qādisiyyah-7)**

The Muslim Army makes a decisive attack on the Persians



Map No:43 **The Day of Qādisiyyah ..... Attack of Banu Tamīm (Qādsiyyah-8)**



Map No:44 **The Day of Qādisiyyah ..... The Retreat of Jālinūs (Qādisiyyah-9)**

to attack Banu Asad with eleven elephants and forty four thousand fighters (Maps 37,38,39).

Then Sa'd (ﷺ) ordered his army to attack Rustum's army along the whole frontline (Map 40). The battle began at midday and Banu Tamīm succeeded in pushing back the elephants from the battlefield. The fighting ceased after nightfall and the frontline spent a quiet night.

The second day – Aghwāth: Military Units (يوم اغواث) (Friday, 14th Sha'bān, 15 AH = 21st September, 636 CE):

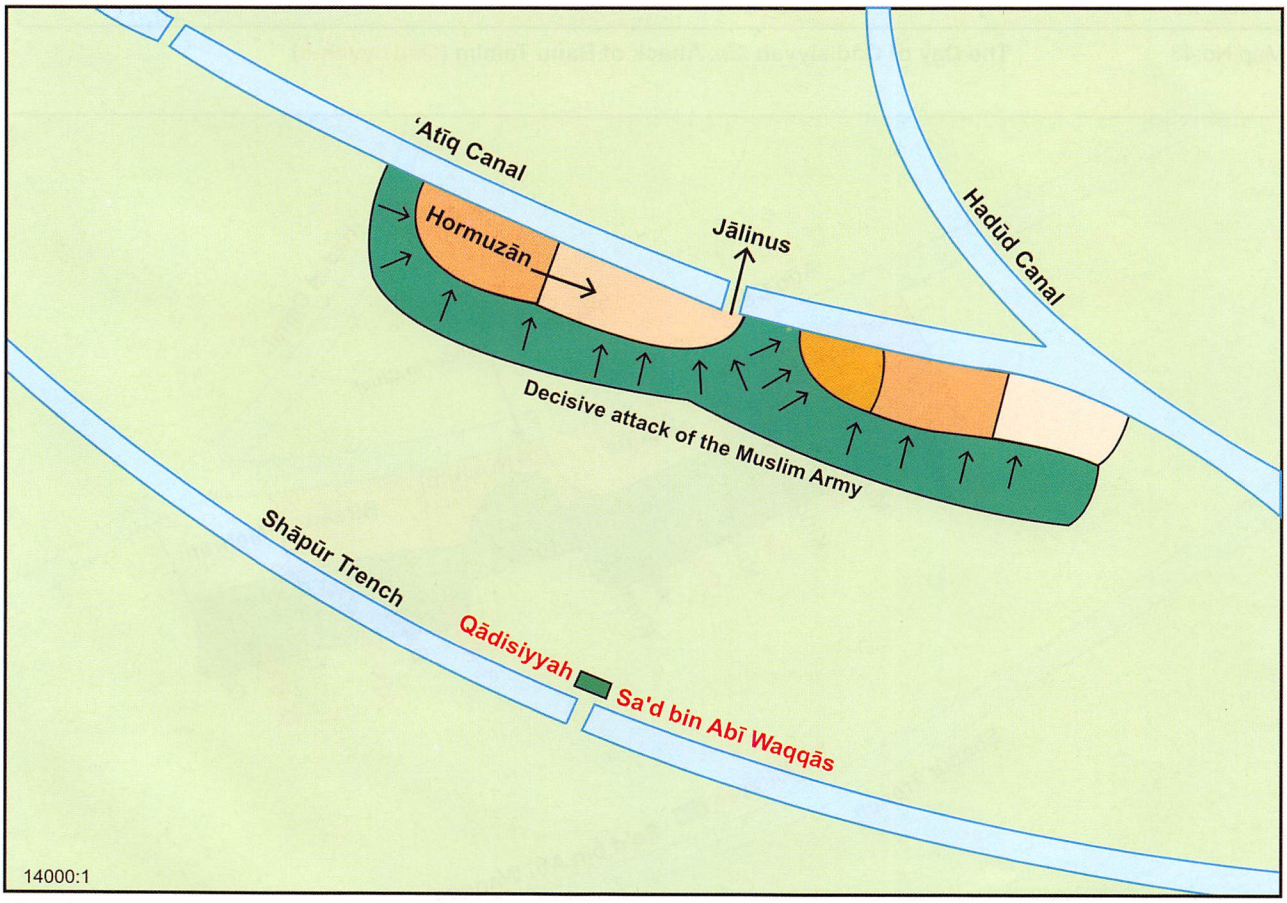
Khālid's army – a force of six thousand men, led by Hāshim Ibn 'Utbah Ibn Abi Waqqās, with Qa'qā' Ibn 'Amr leading the advance force – began to arrive from Syria.

The Persians' elephants did not appear on this day, as their howdahs were still being repaired. After performing the *Zuhr* prayer, the troops advanced and the Muslims pressed hard against the centre of the Persian lines; throwing back their cavalry until they were almost upon Rustum's seat.

Then the Persian cavalry returned and they recovered their lost ground. The fighting then continued until the middle of the night, after which they separated (Map 41).

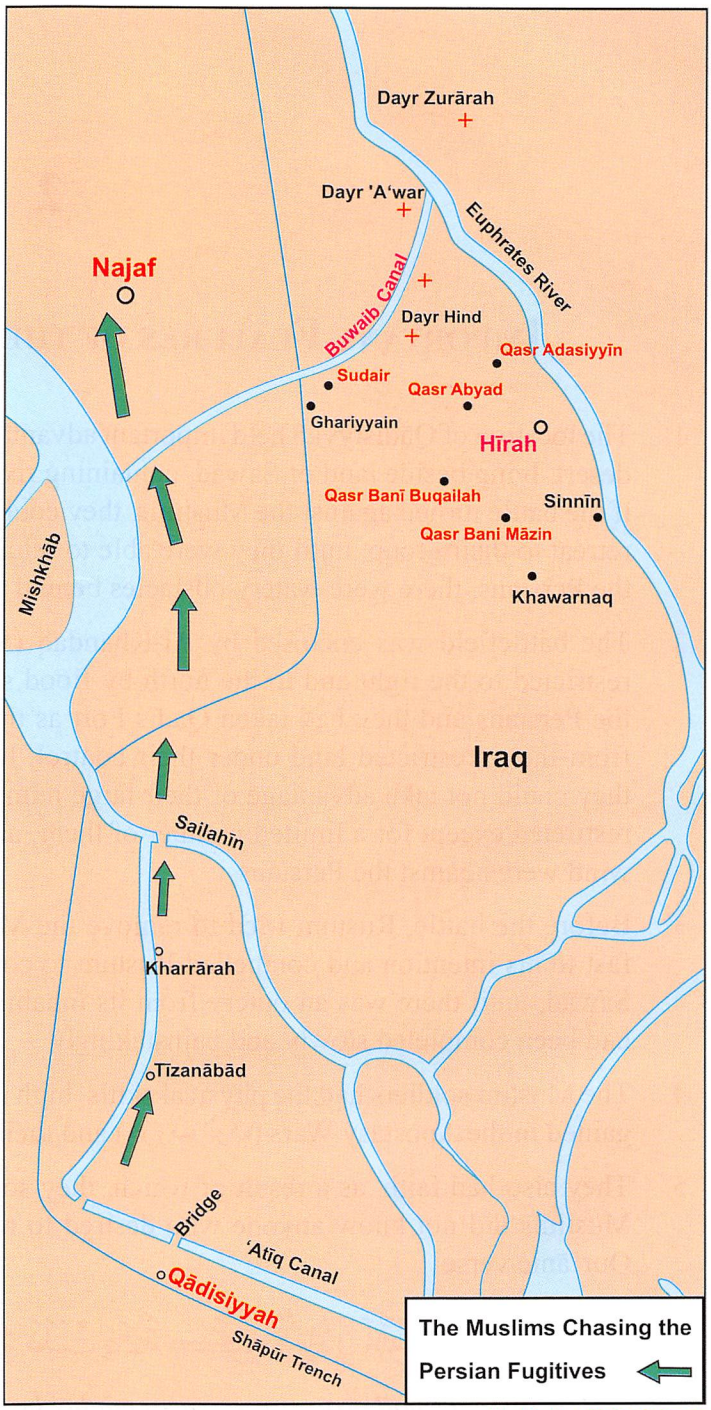
The third day – 'Umās: Hard Fighting (يوم عماس) (Saturday, 15th Sha'bān, 15 AH = 22nd September, 636 CE):

The Persians repaired their elephant howdahs and they made an appearance once again. Banu



Map No:45 **The Decisive Phase of the Battle of Qādisiyyah (Qādisiyyah-10)**
The Murder of Rustum and the Flight of Jālinūs and Hormuzān

Tamīm took on the task of expelling them from the battlefield once again by attacking their eyes and striking their trunks. This was completed at midday and the fighting continued until nightfall, after which they separated. Then Qa'qā' and others advanced; this was known as the Night of Rattling (ليلة الهرير Laila al-Harīr), when nothing could be heard except the clash of swords until the morning (Map 42).



Map No:46 **Pursuit of the Persian fugitives after the Battle of Qādisiyyah**

The fourth day – Al-Qādisiyyah (Sunday, 16th Sha'bān, 15 AH = 23rd September, 636 CE):

Qa'qā' raised his spear and rushed towards Rustum. He pushed through a gap in the Persian forces (Maps 43 and 44) and reached Rustum's seat[1]. By midday, Hormuzān's sector had retreated to Al-'Atīq, as had Birzān. A fierce wind blew and took away Rustum's awning, casting it into Al-'Atīq. After that, Rustum was killed and the Muslims reached Al-'Atīq and split the Persian force into two (Map 43). Jālīnūs retreated across the rubble filling up the canal, as did Hormuzān, but it was impossible for the Persian's left flank (ميسره) to retreat, so some of them were killed by the Muslims while others were drowned in Al-'Atīq. The battle was over by *'asr* time and Sa'd (رضي الله عنه) sent the chasing forces as far as Najaf (Map 46) and Jālīnūs was among those who were killed, while Hormuzān fled.

Two thousand and five hundred Muslims were martyred both on the Day of Armāth and the Day of Aghwāth, and on the Day of 'Umās, three thousand, five hundred Muslims got martyrdom. As for the Persians, on the Days of 'Umās, Al-Harīr and Qādisiyyah, ten thousand were killed, aside from those who were drowned in Al-'Atīq or were killed before that, who numbered thirty thousand.

The Muslims, full of happiness, celebrated with a gala of poetry, and Sa'd (رضي الله عنه) wrote a letter to 'Umar (رضي الله عنه) informing him of the victory.

[1] Only to find, according to At-Tabari, that Rustum was not there; having relocated, due to the fact that a harsh wind had blown away his awning. *(Translator)*

2

Important Features of the Battle of Qādisiyyah

1. The location of Qādisiyyah held important advantages for the Muslims, for it was at the edge of the desert, lying beside land of Sawād, containing rivers, pools and flood streams; which meant that if the battle turned against the Muslims, they could retreat to the desert as a stratagem of war or a retreat to their group, until they were able to return to the fray. But when the battle went against the Persians, there were watery obstacles behind them, which was not to their advantage.
2. The battlefield was enclosed by Al-Khandaq (Shāpūr Trench)[1] and 'Atīq Canal and it was restricted to the right and to the north by flood streams. The Muslims had arrived there before the Persians and they had taken Qadīs Fort as their centre of operations; they took their needs from the unrestricted land under their control, leaving for the Persians a narrow space where they could not take advantage of their large numbers. Their freedom to move forward was thus restricted except for a limited number of them; and in this location, the sun and the direction of wind were against the Persians.
3. Before the battle, Rustum tried to remove the Muslims from this location, but Sa'd (ﷺ) held fast to his intention and compelled Rustum to come to him by raids which he launched against Sawād, until there was an outcry from its inhabitants. The Muslims' preparations for the battle had been completed slowly and painstakingly.
4. The Muslim soldiers had the physical skills, high training and fighting experience which they had gained in the Apostasy Wars (حروب الرده) and their previous battles.
5. They also had faith, as a result of which, they sought martyrdom; and as the narrators said, the Muslims did not know anyone who desired to return to his family. They had full faith in this Qur'ānic verse:

كَم مِّن فِئَةٍ قَلِيلَةٍ غَلَبَتْ فِئَةً كَثِيرَةًۢ بِإِذْنِ ٱللَّهِ

"How often a small group overcame a mighty host by Allāh's Will?" (Sūrah Al-Baqarah 2:249)

The Map of Qādisiyyah:

We have made use of a new map of the area in which we have incorporated information derived from descriptions given by the narrators. We have also given consideration to everything that has been reported concerning the lining up of the two armies and we have shown their movements based upon the narrations. We have also explained in detail the principles of the map in our book: القادسية *(Al-Qādisiyyah)*.

[1] **Shāpūr Trench:** The Shāpūr (Sābūr in Arabic) Trench was related to the King of Persia, Shāpūr. Three Kings of the 3rd and 4th centuries bore the very same name. Perhaps Shāpūr I (240-271CE) got it prepared. (Encyclopedia of the World History: 2/128,129)

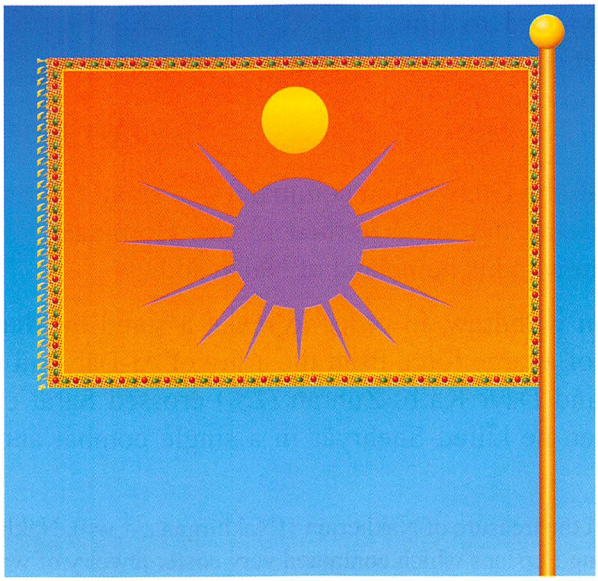
3

Derafsh Kāviyāni

This was the great Imperial Standard of Sassanid Persia, the flag of the nation. Its width was eight cubits and its length was twelve cubits (approximately 4 meters by 6 meters). Bal'amī reported that Persia had been victorious in all of the battles over which this flag had flown; and it was with Bahman Jādawaih in the Battle of the Bridge. They had added some precious stones to it after each victory and it was embroidered with gold and pearls. In addition, it was edged with mystical symbols, based on calculations of the stars. They used to seek blessings from it and embellish it, until it became the wonder of the age. It used to be carried by five Zoroastrian priests, in front of the Persian army.

Firdausi reported that it had a picture of a violet-coloured sun on it and that above that was a golden moon. Al-Mas'ūdi said that on the day of the Battle of Qādisiyyah, it fell into the hands of Dirār Ibn Khattāb (ﷺ). As for Tha'ālabī, he reported that it fell into the hands of a man from An-Nakha' and that Sa'd Ibn Abi Waqqās (ﷺ) added it to Yazdegerd's treasures which were carried to Caliph 'Umar (ﷺ) in Madīnah.

Derafsh Kāviyāni[1] was counted among Chosroes's wonders, like those in the Palace of Al-Madā'in (Ctesiphon), along with his wife, Shīrīn, his black horse Shabdīz, his white elephant and his precious carpet.



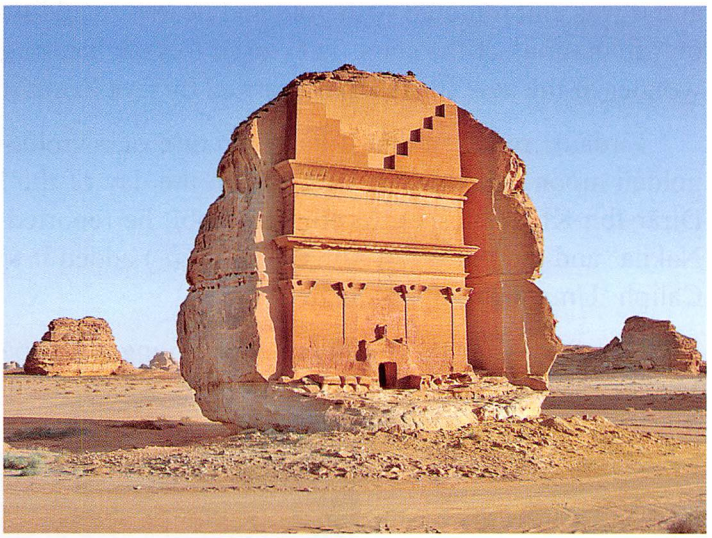
Derafsh Kaviani, the flag of the Sassanid emperors

[1] **Derafsh Kāviyāni:** It was a flag made by Kāva (کاوه), the blacksmith. It is said that under this flag Farīdūn had got victory over the cruel King Dahhāk. *(Hasan al-Lughāt (Persian): p,383)*

4

The March to Madā'in (Ctesiphon)

In the month of Shawwāl, 15 AH (November 636 CE), Sa'd (رضي الله عنه) sent the advance force under the command of Zuhrah Ibn Hawiyyah to Hīrah and Kūfah, where there was a Persian force led by Nakherjān[1], who immediately withdrew. Then 'Abdullah Ibn Mu'tāmm advanced on the right flank and he was followed by Shurahbīl Ibn Samt on the left flank. Then Hāshim Ibn 'Utbah moved, whom Sa'd (رضي الله عنه) had appointed as his deputy. Then Khālid Ibn 'Arfatah marched, who was in command of the rearguard. The whole army had been supplied with horses after the spoils they had won from the Persians. 'Abdullah Ibn Mu'tamm had camped at a place in Kūfah, while Zuhrah (رضي الله عنه) rode on to Burs, where he routed a force commanded by Busbahrī after a skirmish, following which, they fled to Babylon (بابل). Zuhrah followed them to the troop concentration of Nakherjān, Busbahrī, Mihrān, Hormuzān and others. Sa'd (رضي الله عنه) advanced to Burs, then they all marched together to Babylon, leaving the Persians with no choice but to disperse.



The ruins of Al-Madā'in

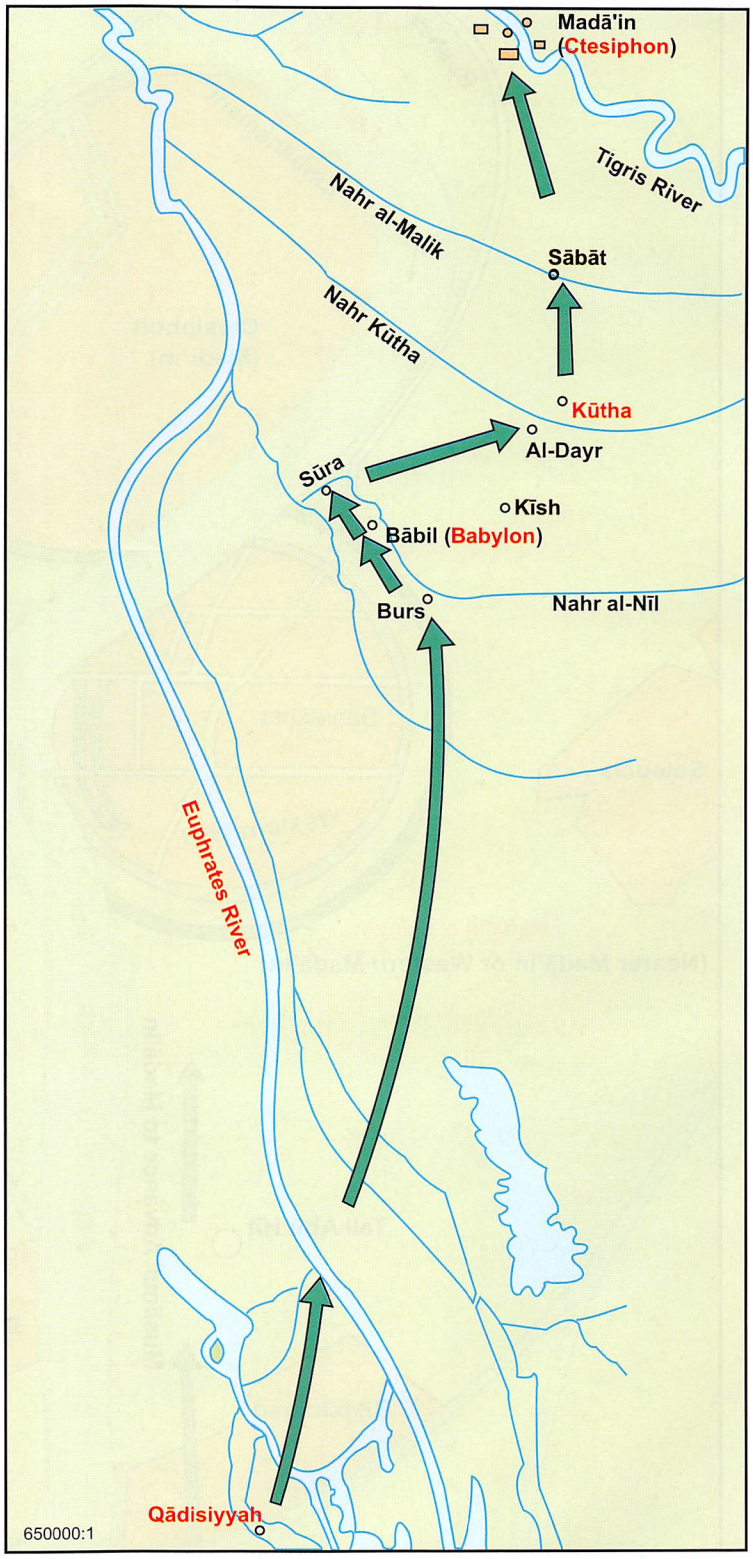
'Umar (رضي الله عنه) sent 'Utbah Ibn Ghazwān in command of a small force in the direction of 'Ubullah, in order to distract the Persians and disperse their forces. Hormuzān withdrew to his homeland of Ahvāz, while Ferzān withdrew to his homeland of Nahāvand.[2]

Mehrān and Nakherjān withdrew, in order to make a stand in Madā'in (Ctesiphon) and they left Shehryār in command of a large force from the army of Al-Bāb and the remains of Hormuzān's divisions between Kūtha and Dayr Ka'b. Zuhrah (رضي الله عنه) crossed Sarāt channel (نهر الصراة) and the Muslims followed him, then he killed Shehryār in a single combat and his forces dispersed. The

[1] **Nakherjān:** The Arabs got the treasure of Nakherjān {(Nakhīrgān نخیرگان), Nakhwairjān (نخویرجان) in the correct form} from the withdrawing Persians which contained very costly jewelry of women. *(Urdu Dā'irah Ma'ārif-i-Islāmiyyah:16-1/21)*

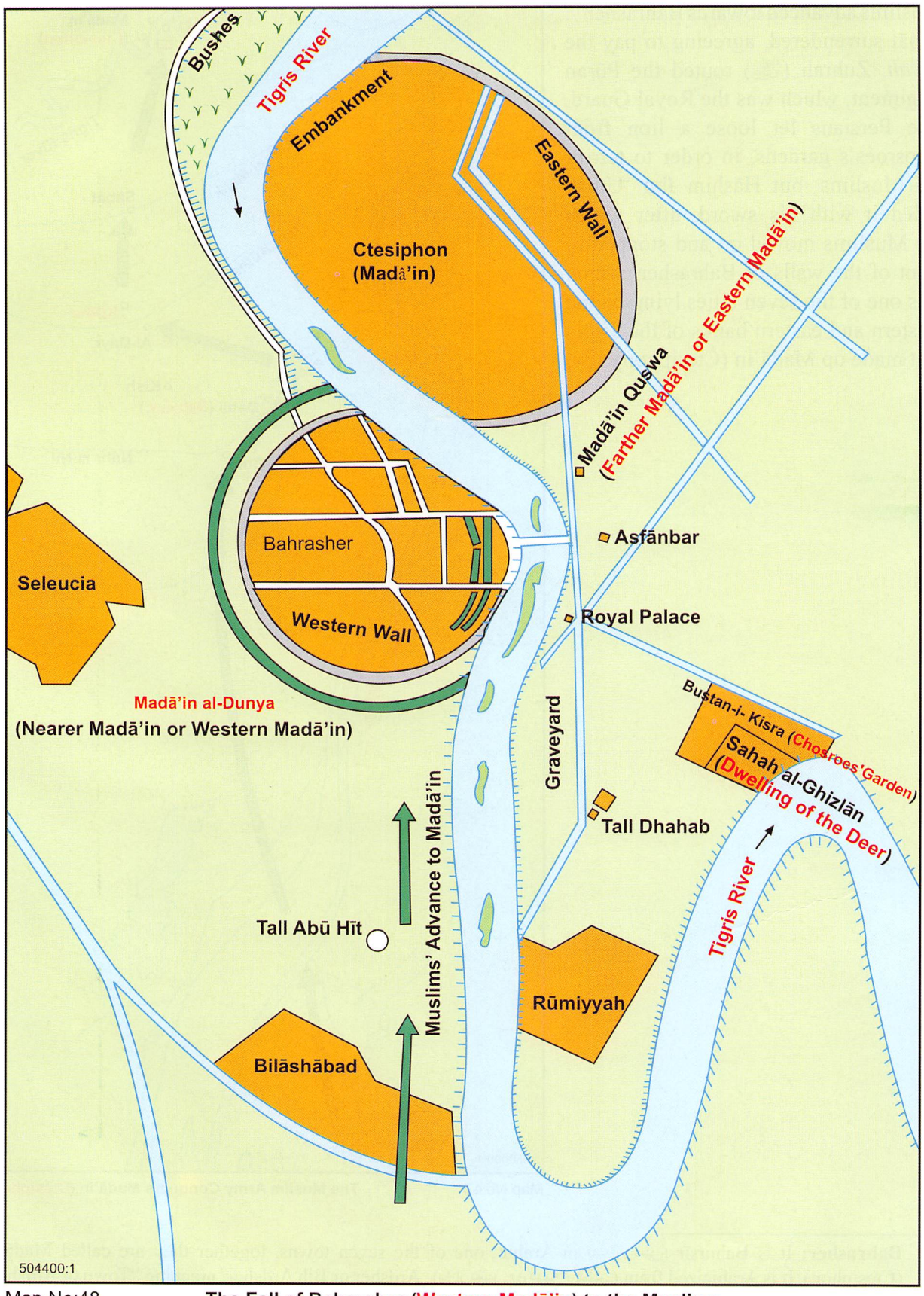
[2] **Nahavand:** It is an Iranian city located in the east of Qarmīsīn or Kermānshah (کرمانشاه) which has been recently named Bākhtarān, population estimated 25 thousand *(Al-Munjid fil-A'lām)*. Nahavand is located in Hamdan province, 70 kilometres in the south of the provincial capital, Hamadān. Ptolemy knew this city. Here a fire-temple existed in the Sassanid period. *(Reference Atlas of the World: p. 148)*

Muslims advanced towards Bahrasher[1]. Sābāt surrendered, agreeing to pay the *jizyah*. Zuhrah (ﷺ) routed the Pūran Regiment, which was the Royal Guard. The Persians let loose a lion from Chosroes's gardens, in order to terrify the Muslims, but Hāshim Ibn 'Utbah killed it with his sword, after which the Muslims moved on and stopped in front of the walls of Bahrasher; which was one of the seven cities lying on the western and eastern banks of the Tigris that made up Madā'in (Ctesiphon).

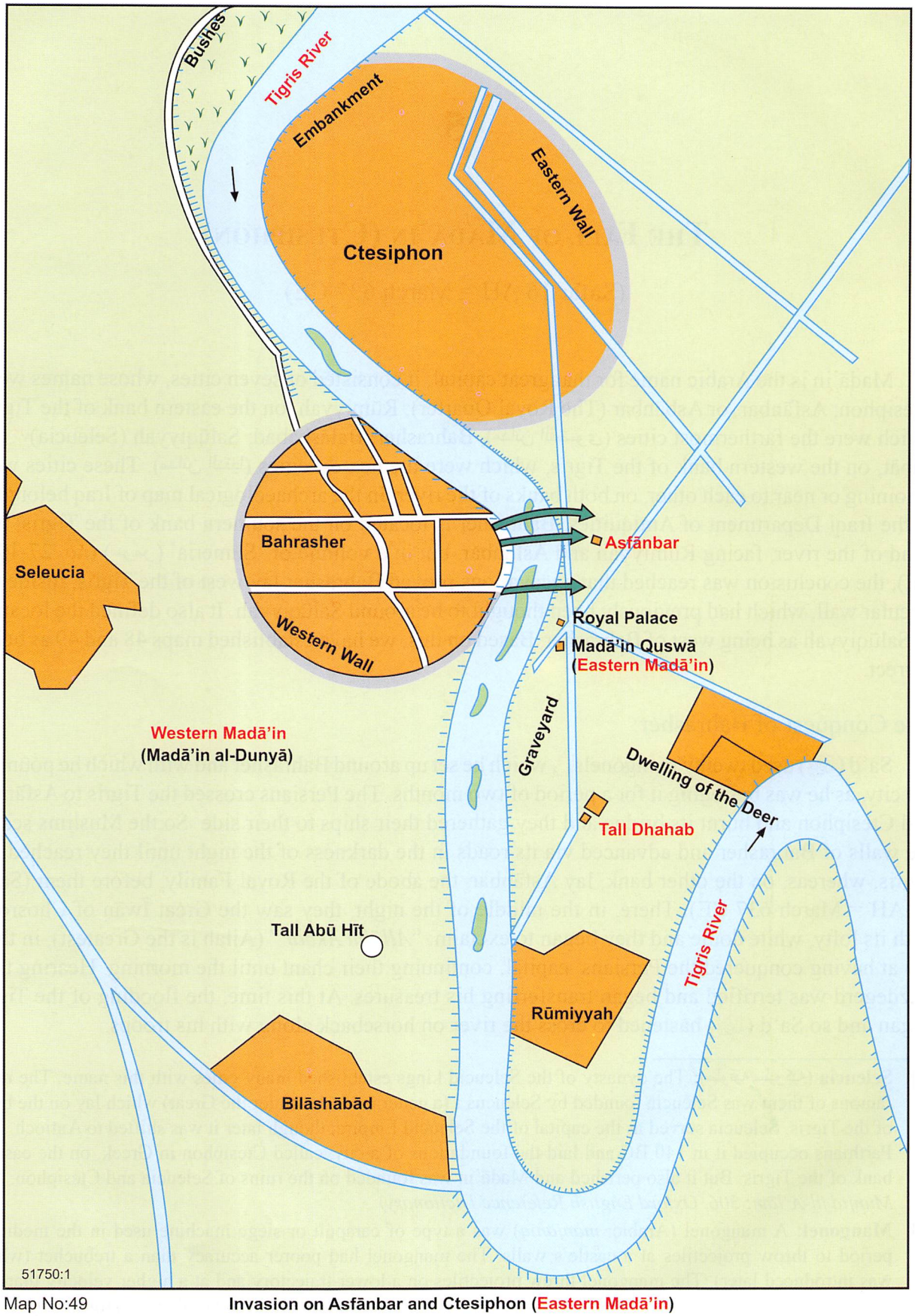


Map No:47 **The Muslim Army Conquers Madā'in (Ctesiphon)**

[1] **Bahrasher:** It is Bahursīr (بهرسير) in Arabic, one of the seven towns, together they are called Madā'in (Ctesiphon). It is Arabicized from (دیهه اردشیر or به اردشیر) 'Ardsher or Bih Ardsher' meaning "Town of Ardsher" or "The best city of Ardsher". *(Mu'jam-Al-Buldān: 1/515)*



Map No:48 **The Fall of Bahrasher (Western Madā'in) to the Muslims**



Map No:49 **Invasion on Asfānbar and Ctesiphon (Eastern Madā'in)**

5

The Fall of Madā'in (Ctesiphon)

(Safar 16 AH = March 637 CE)

Madā'in is the Arabic name for that great capital; it consisted of seven cities, whose names were: Ctesiphon; Asfānbar or Asbānbar (The Royal Quarter); Rūmiyyah, on the eastern bank of the Tigris, which were the farthermost cities (مدائن القصوى), Bahrasher; Balāshābad; Salūqiyyah (Seleucia)[1] and Sābāt, on the western bank of the Tigris, which were the nearest cities (مدائن الدنيا). These cities were adjoining or near to each other, on both banks of the river. In the archaeological map of Iraq belonging to the Iraqi Department of Antiquities, Bahrasher is located on the southern bank of the Tigris, in a bend of the river, facing Rūmiyyah and Asfānbar, but in a volume of 'Sumeria' (سومر) (no. 27-1971 CE), the conclusion was reached that excavations proved Bahrasher lay west of the Tigris, inside the circular wall, which had previously been thought to be around Salūqiyyah. It also defined the location of Salūqiyyah as being west of Bahrasher. Based on this, we have established maps 48 and 49 as being correct.

The Conquest of Bahrasher:

Sa'd (ﷺ) used twenty mangonels[2], which he set up around Bahrasher and with which he pounded the city, as he was besieging it for a period of two months. The Persians crossed the Tigris to Asfānbar and Ctesiphon and burnt its bridge and they gathered their ships to their side. So the Muslims scaled the walls of Bahrasher and advanced via its roads in the darkness of the night until they reached the Tigris, whereas, on the other bank, lay Asfānbar, the abode of the Royal Family, before them (Safar 16 AH = March 637 CE). There, in the middle of the night, they saw the Great Īwān of Chosroes, with its lofty, white dome and they began to exclaim: "*Allāhu Akbar*" (Allah is the Greatest), in their joy at having conquered the Persians' capital, continuing their chant until the morning. Hearing this, Yazdegerd was terrified and began transferring his treasures. At this time, the flooding of the Tigris began and so Sa'd (ﷺ) hastened to cross the river on horseback along with his troops.

[1] **Seleucia** (سلوقيه/سليوكيه)**:** The dynasty of the Seleucid kings established many cities with this name. The most famous of them was Seleucia founded by Seleucus I (a general of Alexander the Great) which lay on the bank of the Tigris. Seleucia served as the capital of the Seleucid Empire, though later it was shifted to Antioch. The Parthians occupied it in 140 BC and laid the foundations of a city, called Ctesiphon in Greek, on the eastern bank of the Tigris. But it also perished and Madā'in was founded on the ruins of Seleucia and Ctesiphon. *(Al-Munjid fil-A'lām: 306, Oxford English Reference Dictionary)*

[2] **Mangonel:** A mangonel (Arabic: *manjanīq*) was a type of catapult or siege machine used in the medieval period to throw projectiles at a castle's walls. The mangonel had poorer accuracy than a trebuchet (which was introduced later). The mangonel threw projectiles on a lower trajectory and at a higher velocity than the trebuchet with the intention of destroying walls, rather than hurling projectiles over them. *(Translator)*

Crossing the Tigris:

A spearhead of six hundred cavalry, known as Al-Ahwāl Regiment and commanded by ʻĀsim Ibn ʻAmr Tamīmi advanced and as they did so, a militia on the riverbank descended upon them and engaged them in combat in the Tigris. The Muslims pricked the enemy horses with their spears and they returned with their men to the side of Asfānbar. The Mujāhidīn attacked together and in a fierce fight they killed most of the Persians. Then Saʻd (ﷺ) waded on horseback into the water with the rest of the army, with Al-Kharsā'[1] Regiment – which also consisted of six hundred horsemen – commanded by Al-Qaʻqāʻ Ibn ʻAmr Tamīmi leading them. They filled the Tigris so that the water was hidden and they met up with Al-Ahwāl Regiment. At the time of the crossing, the flood water was high and powerful.

The Fall of the Īwān of Chosroes (کسریٰ):

Yazdegerd became alarmed and fled to Hulwān[2], for the Muslims' crossing was sudden and unexpected by the Persians, as a result of which, they abandoned a great deal of their wealth. Al-Ahwāl Regiment marched, followed by Al-Kharsā' Regiment and after them, the rest of the army on roads that were empty of people, until they reached the White Palace (قصر ابیض), in which was the *Īwān* [3] of Chosroes. It had been prophesied by the Messenger of Allah (ﷺ) during the Battle of the Trench that it would be conquered and so Saʻd (ﷺ) did not wish for the Palace to be destroyed during fighting, so he granted the besieged Persians a three day respite, until they agreed to pay the *jizyah*, after which Saʻd (ﷺ) and the Muslims entered the Palace and offered a prayer of thanks to Allah for this clear help. In the prayer, Saʻd (ﷺ) recited the Words of Allah, the Most High:

كَمْ تَرَكُوا۟ مِن جَنَّٰتٍ وَعُيُونٍ ﴿٢٥﴾ وَزُرُوعٍ وَمَقَامٍ كَرِيمٍ ﴿٢٦﴾ وَنَعْمَةٍ كَانُوا۟ فِيهَا فَٰكِهِينَ ﴿٢٧﴾
كَذَٰلِكَ ۖ وَأَوْرَثْنَٰهَا قَوْمًا ءَاخَرِينَ ﴿٢٨﴾

"How many were the gardens and springs that they (Pharaoh's people) left behind? And green crops (fields etc.) and goodly places, And comforts of life wherein they used to take

[1] **Kharsā'** (خرساء)**:** It is masculine of 'Akhras (اخرس), meaning "dumb". The eminent linguist, Muhammad bin Yaʻqūb Ferozābādi (d. 817AH) writes: "*Since it had adopted a dignified, silent style of war, the detachment was called Kharsā'. Also said that most of the soldiers in the detachment were equipped with shields, having a few other arms, which did not create rattle, so they were given the name*". *(Al-Qāmūs-ul-Muhīt).*

[2] **Hulwān:** A city in Iraq, which is considered to be the farthest point of ās-Sawād, adjacent to Al-Jibāl (Irān). A number of cities bear this name, including one in Egypt and one in Nīshāpūr (Translator's note: Also in Qatar). See: *'Mu'jam Al-Buldān'* (2/290) and *'Mu'jamu Masta'jam Min Asmā'il-Bilādi Wal-Mawādi'"* (2/463). These days **Hulwān** is situated in Irān. *Urdu Dā'irah Ma'ārif-i-Islāmiyyah* states that the ancient Hulwān was situated on the 'Aqaba Hulwān (Gorge of Hulwān), in the region of the Zagros Mountains, just on the bank of the stream Hulwanchai. Unfortunately nothing remains of the old city. This city also existed by another name Khulmānū in the era of the Assyrians. The Seljuks destroyed it in 437AH/1046CE, and after a few years a terrible earthquake damaged it greatly. The fig fruit of Hulwān is known as "King of Figs". *(Urdu Dā'irah Ma'ārif-i-Islāmiyyah: 8/550,551)*

[3] **An īwān** (Persian ایوان derived from the Pahlavi word "ban" meaning house) is defined as a vaulted hall or space, walled on three sides, with one end entirely open. *Īwāns* were a trademark of the Sassanid architecture of Persia, later finding their way into Islamic architecture. This transition reached its peak during the Seljuk Era when *īwāns* became established as a fundamental design unit in Islamic architecture. Typically, *īwāns* open on to a central courtyard, and have been used in both public and residential architecture. *(Translator)*

delight! Thus (it was)! And We made other people inherit them (i.e. We made the Children of Israel to inherit the kingdom of Egypt)".[1]

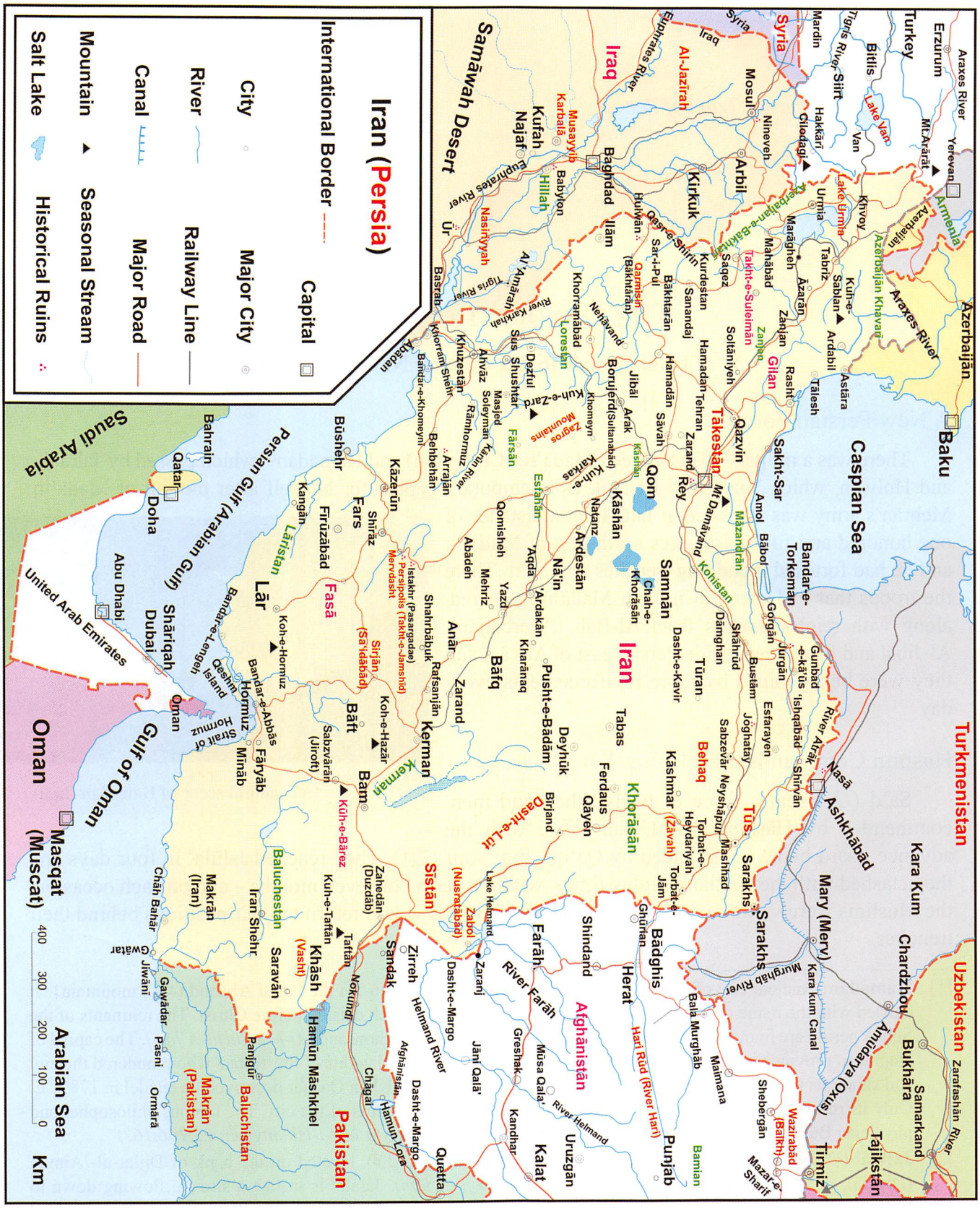
And all of this occurred in the same *Īwān* in which Khusrau Pervez (Chosroes II) tore up the letter from the Prophet (ﷺ) and in which the discussion between Yazdegerd and the messengers of Sa'd Ibn Abi Waqqās (رضي الله عنه) took place. Glorified be Allah, Who said:

قُلِ ٱللَّهُمَّ مَٰلِكَ ٱلْمُلْكِ تُؤْتِى ٱلْمُلْكَ مَن تَشَآءُ وَتَنزِعُ ٱلْمُلْكَ مِمَّن تَشَآءُ وَتُعِزُّ مَن تَشَآءُ وَتُذِلُّ
مَن تَشَآءُ ۖ بِيَدِكَ ٱلْخَيْرُ ۖ إِنَّكَ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿٢٦﴾

Say (O Muhammad ﷺ): "O Allah! Possessor of the kingdom, You give the kingdom to whom You will, and You take the kingdom from whom You will, and You endue with honour whom You will, and You humiliate whom You will. In Your Hand is the good. Verily, You are Able to do all things".[2]

Sa'd (رضي الله عنه) took it as a place of prayer and performed the first Friday prayer (صلاة الجمعة) in it on 26th Safar, 16 AH (29th March, 637 CE).

[1] *Sūrah Ad-Dukhān* 44:25-28.
[2] *Sūrah Āl-'Imrān* 3:26.


Iran (Persia)
International Border
Capital
City
Major City
River
Railway Line
Canal
Major Road
Mountain
Seasonal Stream
Salt Lake
Historical Ruins
Caspian Sea
Turkmenistan
Uzbekistan
Iraq
Syria
Iran
Pakistan
Afghānistān
Sīstān
Baluchistan
Persian Gulf (Arabian Gulf)
Gulf of Oman
Oman
Saudi Arabia
United Arab Emirates
Arabian Sea
Km

Map No:50

The Muslims Enter the Land of Persia

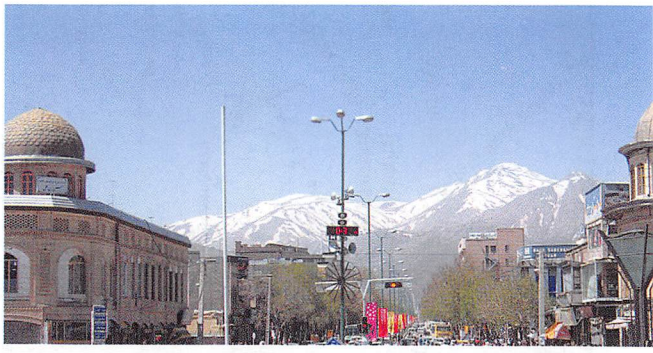
1

The Conquest of Jalūlā'

(1st of Dhul Qa'dah 16 AH = 24th of November 637 CE)

A New Persian Force:

There was a military road between Madā'in (Ctesiphon) and Hamadan[1] which passed by Jalūla'[2] and Hulwān, which Yazdegerd III took as a temporary capital for himself after the fall of Madā'in. Mehrān's army was stationed at Jalūlā', at a distance of one hundred and fifty kilometres north-east of Madā'in and he had fortified it and dug trenches around it. There the troops that had withdrawn from Madā'in gathered, along with reinforcements from Al-Bāb (Azerbaijān), Al-Jibāl and from deep inside Persia, east of Ahvāz; and they were being joined by more reinforcements every day.



A beautiful scene of Hamadan (Iran)

Hāshim Commands the Muslim Force:

Sa'd (رضي الله عنه) sent a force of twelve thousand men, commanded by Hāshim Ibn 'Utbah (رضي الله عنه), with the advance guard being commanded by Qa'qā' Ibn 'Amr (رضي الله عنه). They reached Jalūla' in four days and they clashed with the Persians, eighty times, within a period of seven months – and on each occasion, the Muslims were victorious, and each time, the Persians would return to their positions behind their trenches.

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[1] **Hamadan:** Ancient city of Iran, located in the southwest of Tehran {in the lap of Alwand (الوند) mountain}. It existed with the name of Ecbatana during the Median Empire which existed before Christ. The remnants of the Seljūk period are found at Hamadan. Its population is estimated 75 thousand *(Al-Munjid fil-A'lām)*. The capital of Hamadan province is also Hamadan. The ill-fated city suffered onslaughts of the Tartars who plundered the city and shook its foundations in 617AH/1220CE. Again Muhammad Khan Qachar destroyed its citadel in 1789CE. Only its ruins, now called, Al-Musalla (المصلى), remain in the outskirts of the city. The famous philosopher and physician Bū 'Ali Sīnā (Avicenna) is buried here. *(Urdu Dā'irah Ma'ārif-i-Islāmiyyah: 23/166,167)*

[2] **Jalūlā'** (جلولاء)**:** A city in Iraq, recently called Qizl Ribāt (قزل رباط), located on the bank of Dijlat-ul-'Aiman (Diyalā), in the south of Khāniqīn (خانقين) *(Al-Munjid fil-A'lām)*. Jalulā' is in fact a stream, flowing down to Ba'qūbā (بعقوبا). The field was given the name after the widespread casualties of the Persian army which massed the field. Jalulā' is also a city in Tunis situated at 24 miles from Kairouan (قيروان). *(Mu'jam-Al-Buldān: 2/156)*

Jalūlā' and Its Fortifications:

Jalūlā' lay on the River Diyalā; its defenses on the right side depended on the river, while in front a great trench, which was wide and deep, was dug. It was encircled by a large, open area, after which there was a belt of pointed wooden spikes; the object of which was to deter cavalry and between them they made paths through which they could enter or leave.

The Fall of Jalūlā':

In the final struggle, the Persians retreated and were followed by the Muslims until they defeated them on the belt of defensive wooden spikes; they fought through its pathways and the Persians fell back into their trench; they had made steps, so that they could get out of it and retreat to their base, thus destroying its effectiveness as a defense. The Muslims became aware of them and reformed their ranks in order to resume their attack by night. The Persians saw them and scattered iron caltrops [1] in the area between the trench and the belt of wooden spikes. They made a path through them, by which they came out to engage the Muslim forces. Then night fell and the two sides became locked in battle. The Muslims reached the entrance to the trench and prevented the Persians from retreating to it, so they scattered left and right and they became entangled in their field of iron caltrops. One hundred thousand of them were killed and Jalūlā' fell on 1st Dhul Qa'dah, 16 AH (24th November, 637 CE), nine months after the fall of Madā'in (Ctesiphon).

The Fall of Hulwān:

Sa'd (ﷺ) reinforced the Muslims with three thousand men and sent them to Hulwān. Mehrān was killed in Khāniqīn, on the road from Jalūla' to Hulwān, and Yazdegerd fled north from Hulwān to Ar-Rayy (Rey), after which Hulwān fell at the hands of Qa'qā' Ibn 'Amr. The Muslims acquired a huge amount of war booty, which caused 'Umar Ibn Khattab (ﷺ) to weep before it; he was so greatly moved by it and so greatly did he fear the trial to which it might subject the Muslims.

The Clearing of the Area around Jalūlā:'

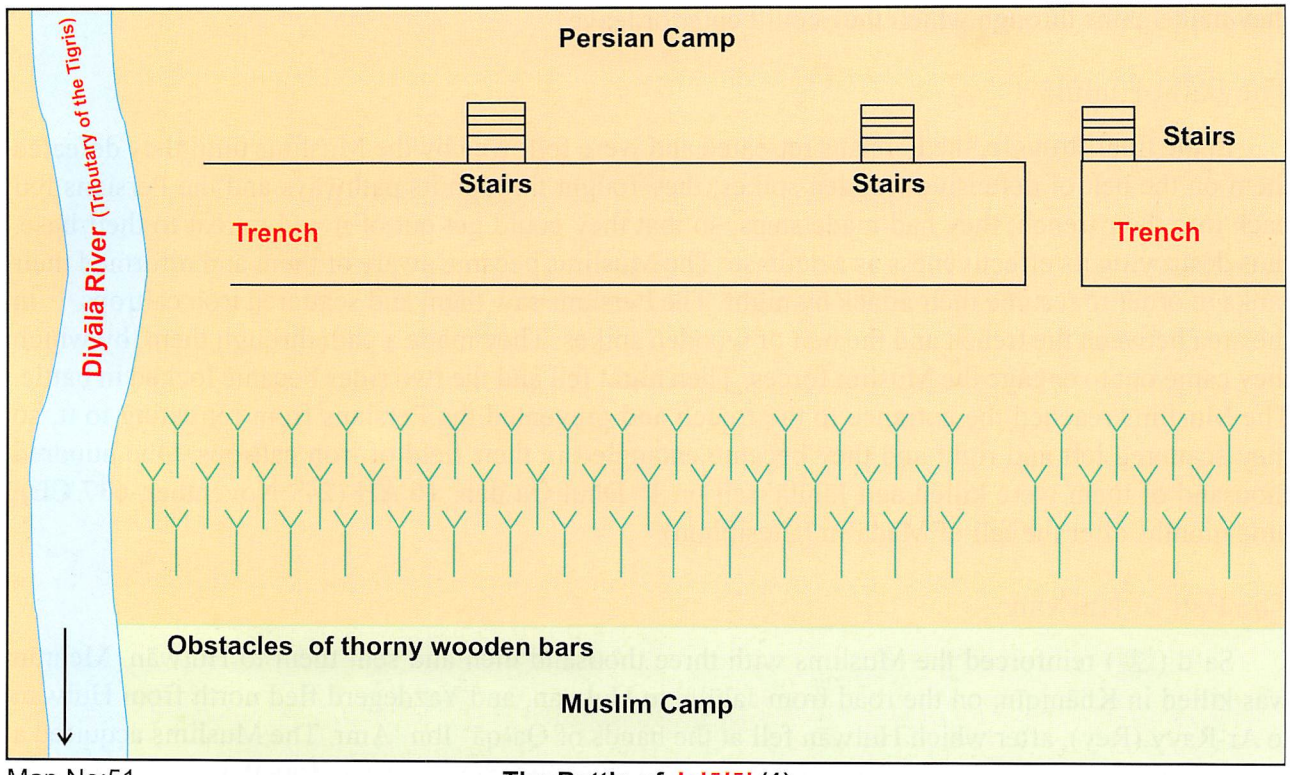
After Sa'd (ﷺ) had finished at Bābil (Babylon), in Dhul Qa'dah 15 AH (December 636 CE), Qutbah Ibn Qatādah was attacking the Persians in the region of Basrah, so 'Umar (ﷺ) sent 'Utbah Ibn Ghazwān to open up a second front against the Persians; in order to tie up the Persian forces and prevent them from taking part in the Battle of Madā'in (Ctesiphon), thus facilitating the conquest of Basrah region. His force consisted of between five hundred and eight hundred men and four thousand Persians marched out towards them, but 'Utbah defeated them and annihilated them. Then he defeated the garrison at Ubullah, which withdrew, after which the Muslims entered it. After this, 'Utbah advanced towards Maisān[2], (a region of Al-'Amārah), and clashed with the Persians at Mazār (مذار) and Abrqubād and he cleared the lower areas of the Tigris and the Euphrates. Simultaneously, Sa'd (ﷺ) was clearing Sawād in Iraq, between Madā'in (Ctesiphon) and Maisān.

After the fall of Hulwān, the Muslims left behind a force of horsemen in Jalūlā', commanded by

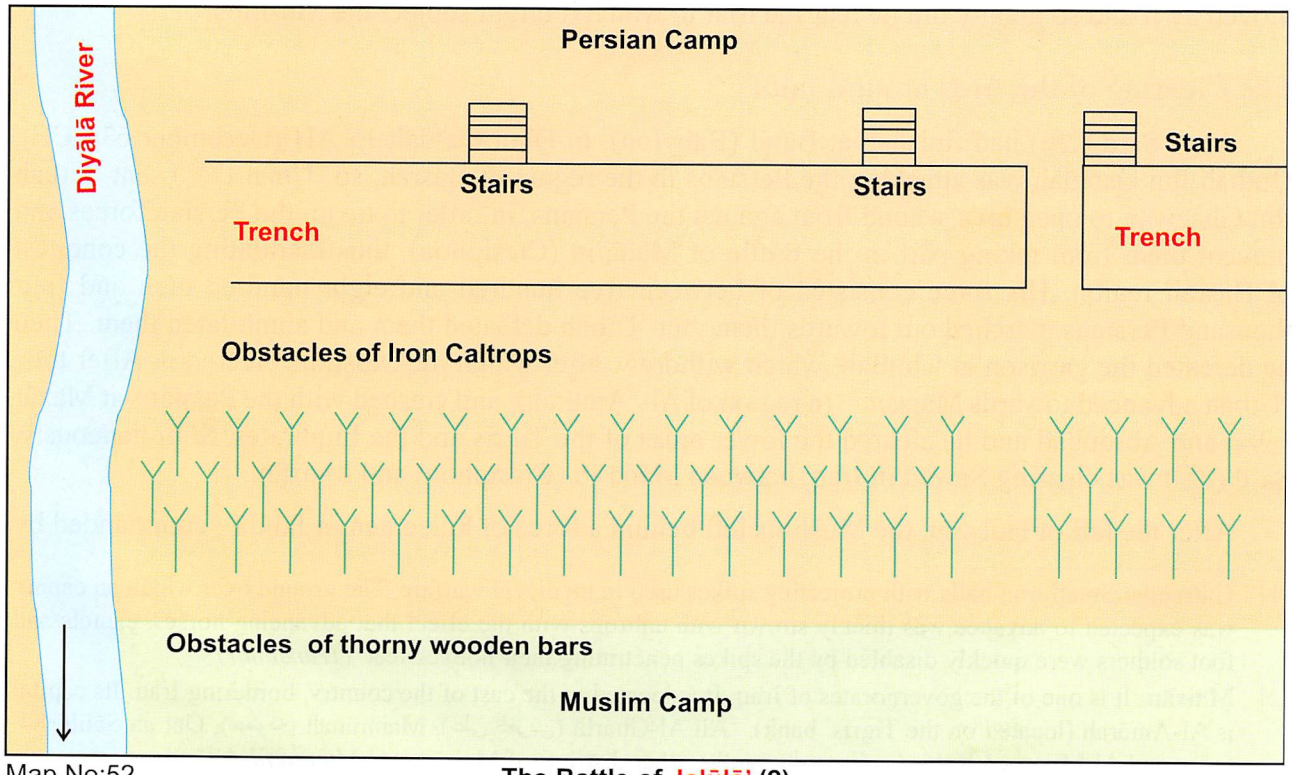
[1] **Caltrops:** Small iron balls with projecting spikes used in medieval warfare. The ground over which an enemy was expected to advance was thickly strewn with caltrops with the effect that advancing horses, camels and foot soldiers were quickly disabled by the spikes penetrating their hooves/feet. *(Translator)*

[2] **Maisān**: It is one of the governorates of Iraq. It is located in the east of the country, bordering Iran. Its capital is Al-Amārah (located on the Tigris' bank). 'Ali Al-Gharbi (علی الغربی), Maimūnah (میمونه), Qal'ah Sālih (قلعه صالح) and Al-Mijarr-al-Kabīr (المجر الکبیر) are the other districts of Maisān. *(Al-Munjid fil-A'lām)*

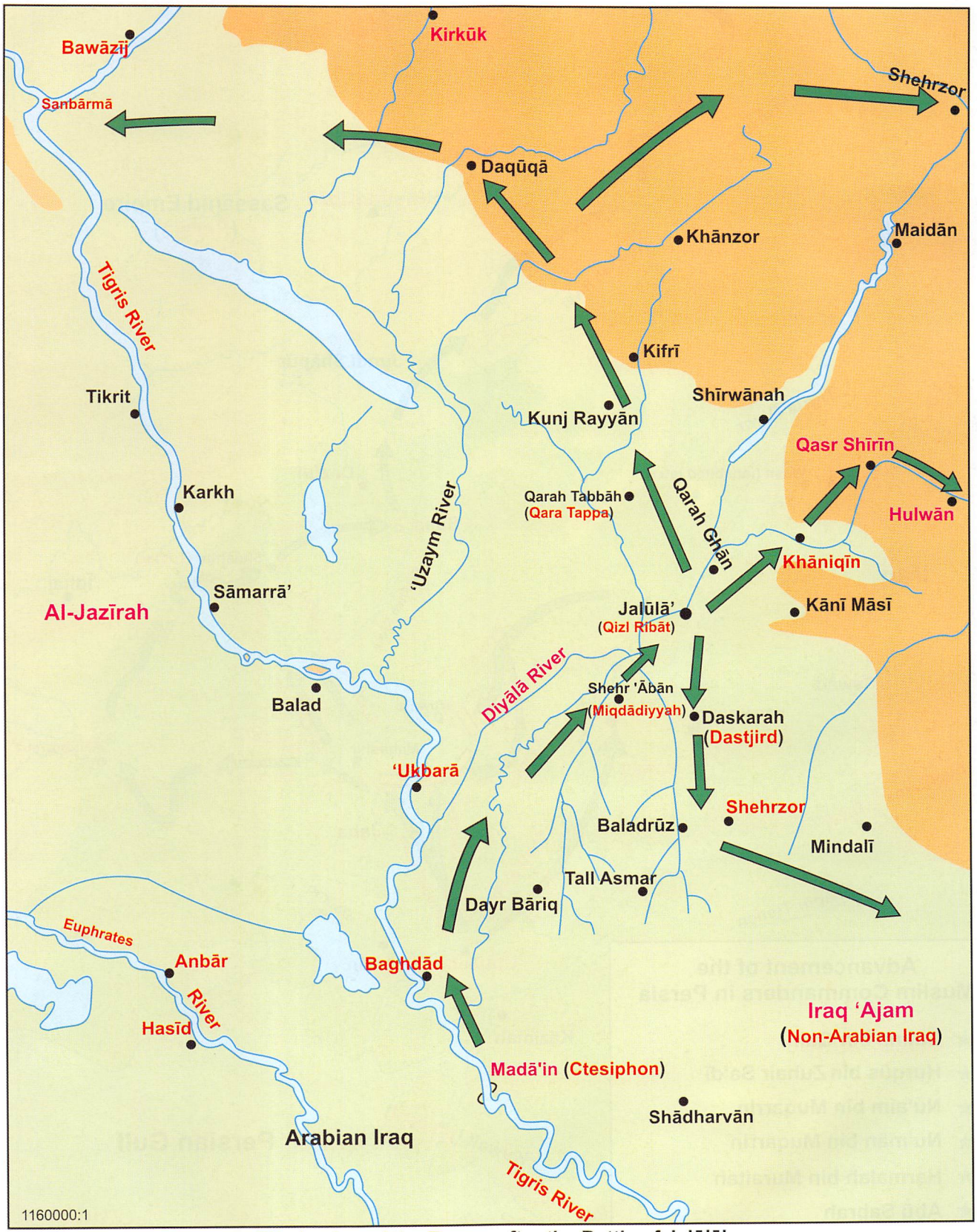
Jarīr Ibn ‘Abdūllah Al-Bajali. Then Hāshim Ibn ‘Utbah began a comprehensive combing of Sawād, on the eastern side of the Tigris, in a circle whose radius was two hundred kilometres; he covered Mahrūd, Bandanījain, Rādhānāt, Daqūqā and Khānījār. He conquered all of the rural areas of Bājarma, Sinbārimā and Bawāzīj Al-Mulk to the north and as far as Shehrzor in the south. The Muslims acquired this estate without fights, apart from the clearing of the remaining Persian forces.



Map No:51 The Battle of Jalūlā’ (1)



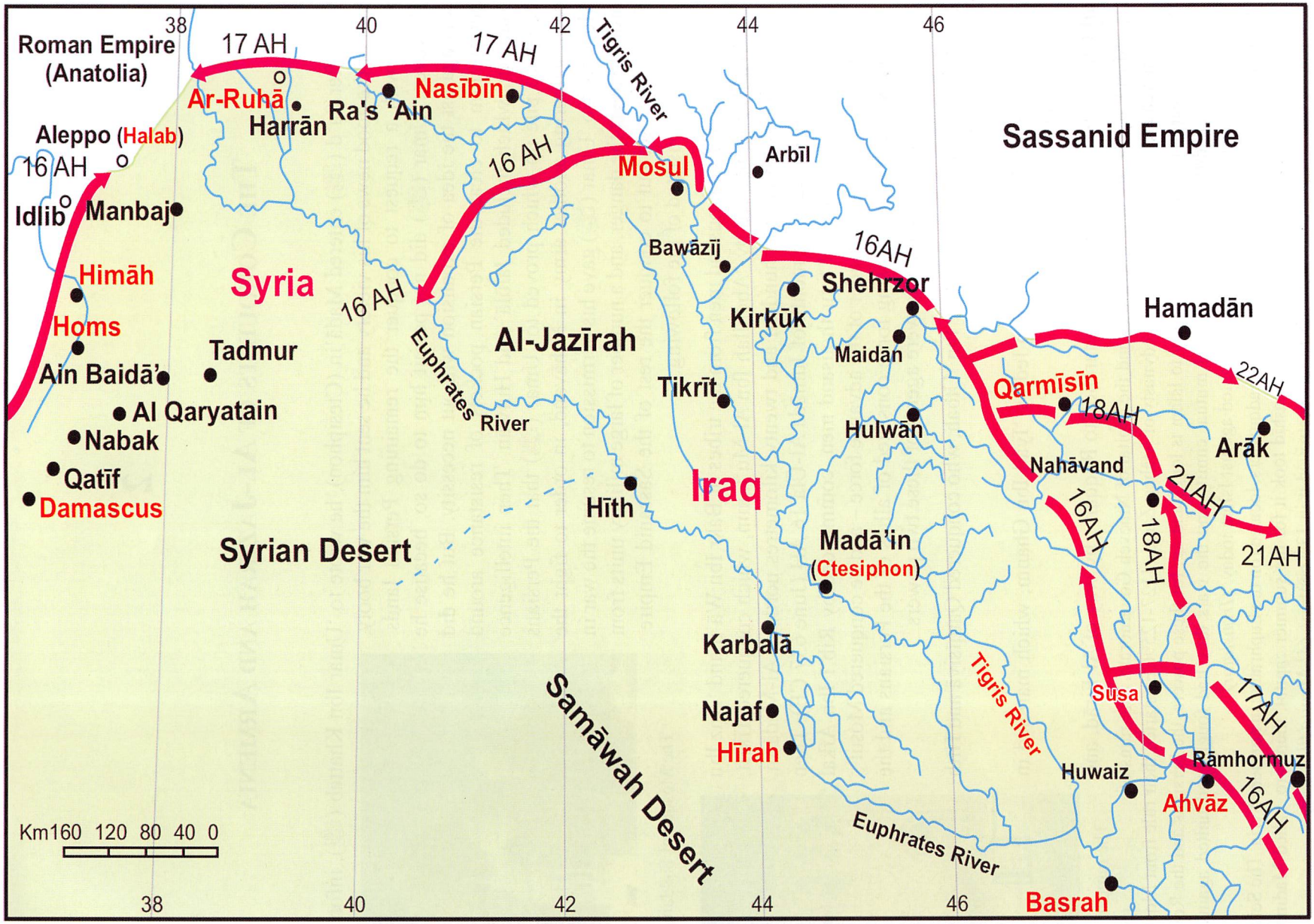
Map No:52 The Battle of Jalūlā’ (2)



Map No:53 **Elimination of the Enemy after the Battle of Jalūlā'**

Map No:54

The Conquests of Madhār and Ahvāz

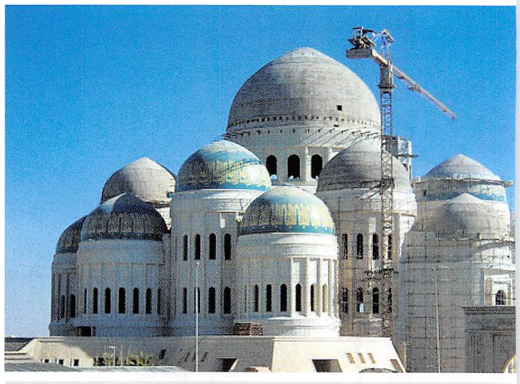


Map No:55 **Extension of Islamic Conquests in Iran, Iraq and Syria, till 22AH**

2

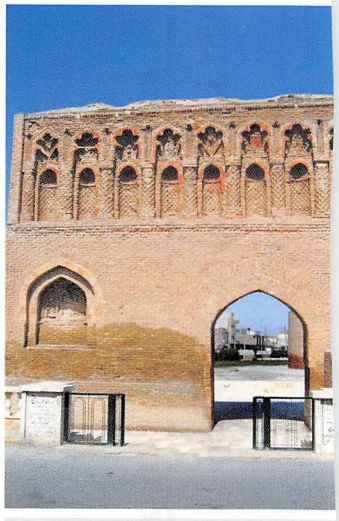
The Conquests of Al-Jazirah and Armenia

After Sa'd (ﷺ) entered Madā'in (Ctesiphon), he wrote to 'Umar Ibn Khattab (ﷺ), informing him of the good news of his victory and he sent him the war booty, along with a request to conquer the remaining Persian lands. However, 'Umar (ﷺ) did not permit him to do so, because he was against the idea of expansion without necessity. But he did permit him to clear the Persian pockets of resistance around Madā'in, which included Jalūlā' and Hulwān. Then intelligence began to pile up which proved to 'Umar (ﷺ) that the Persians were gathering another army in Nahāvand, in order to fight the Muslims. So 'Umar (ﷺ) gave his permission to resume the war in order to avert the danger, and a number of large military units from Sa'd's army set out to conquer the rest of the Sassanid Empire. Those units consisted of the following:



The Mosque of Saddam in Mosul

1. A force of five thousand men from the tribes of Bakr Ibn Wā'il and 'Anz Ibn Wā'il, commanded by 'Abdullah Ibn Al-Mu'tamm, which conquered Tikrīt, which lies about two hundred and twenty kilometres north of Al-Madā'in. This took place in the month of Jumāda Al-Ūla 16 AH (June 637 CE). Then 'Abdullah sent around four thousand men, commanded by Rib'ī Ibn Afkal 'Anzī – who was the leader of the advance force – and he conquered Mosul[1] and Nineveh. The opposing force consisted of allies of the Persians and the Romans and the Arabs who were agents of these two powers.[2]
2. A force commanded by 'Amr Ibn 'Utbah, who conquered Qarqīsiyā and Hīth on the Euphrates.
3. An army of five thousand men led by 'Iyād Ibn Ghanm, which marched in three detachments:



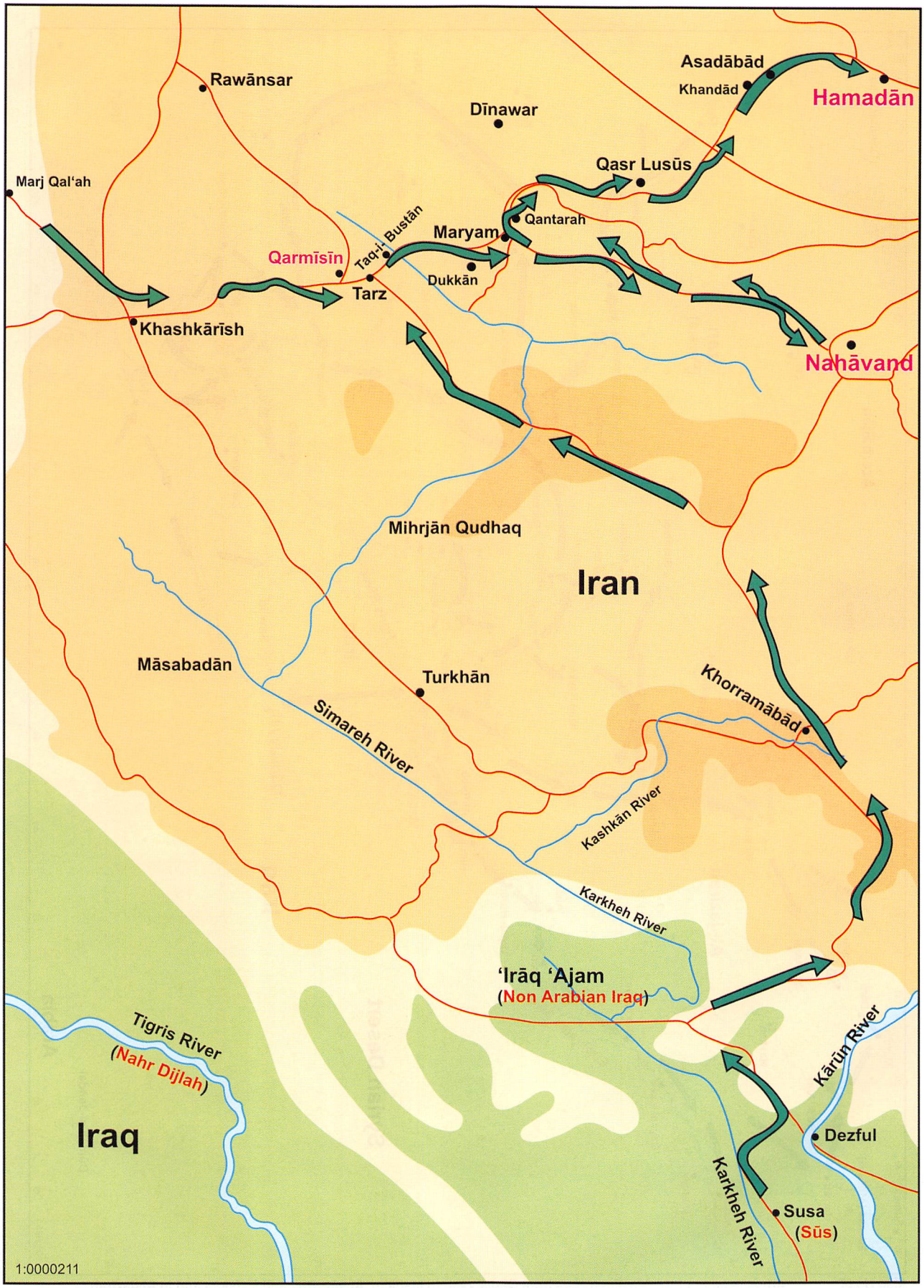
The rampart of Raqqah City (Syria)

(a) One led by Suhail Ibn 'Adiyy, marched to Raqqah[3] by way of Al-Firād, and

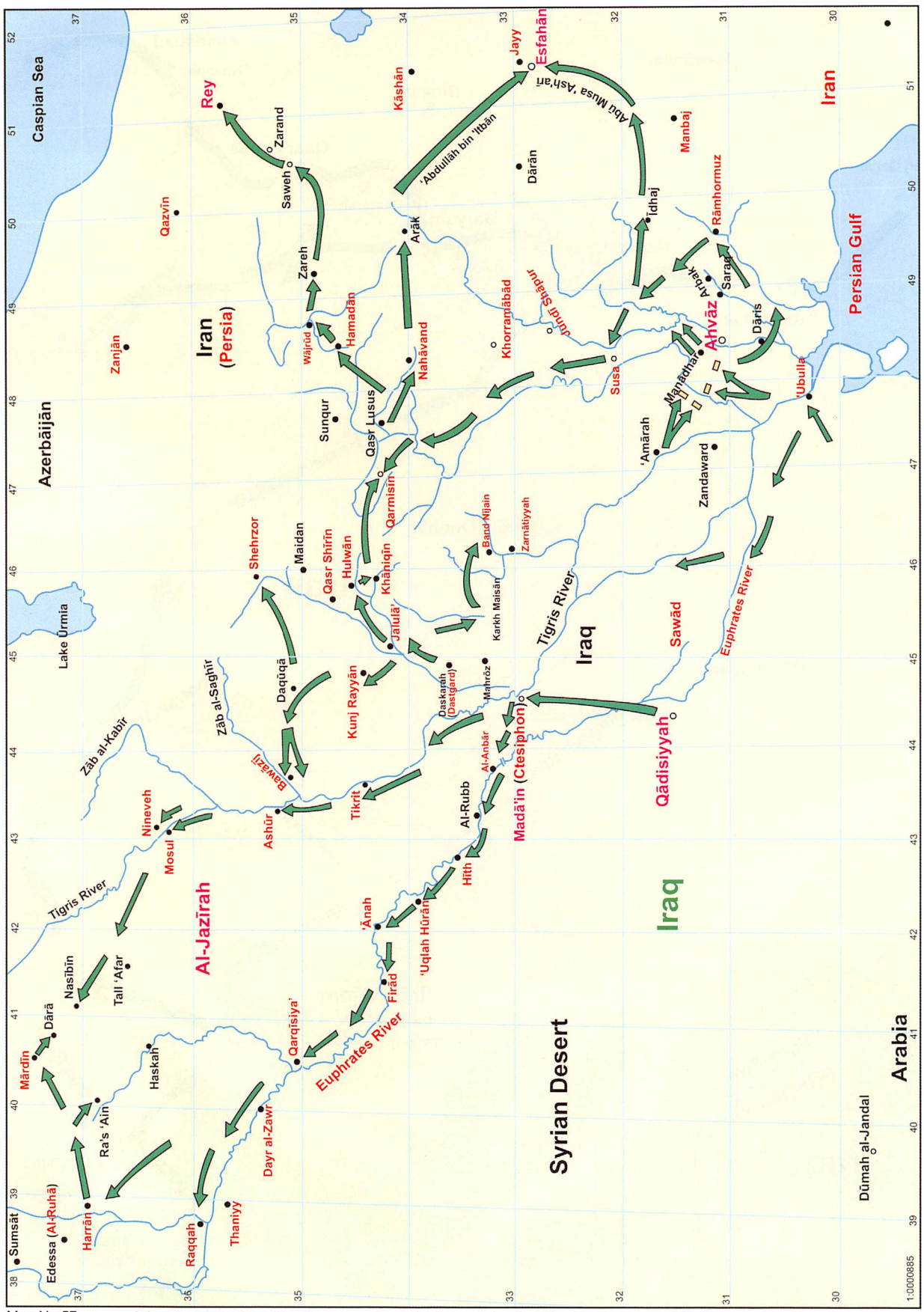
[1] **Mosul**: It is a city in northern Iraq and the capital of Nineveh Governorate. The ruins of Nineveh are found near Mosul. The dynasty of Atābeg Zangi (1127-1259CE) started their rule from Mosul.

[2] It is clear to us from this that enmity to Islam is longstanding, for these powers, the Persians and the Romans forgot their differences, their age-old mutual enmity and the wars they had fought and united against the Muslims, as the enemies of Islam are united against Islam today. *(Translator)*

[3] **Raqqah**: An ancient city and divisional headquarters, located (on the Euphrates) in northern Syria. The Seleucid (Greeks) founded the city and Hārūn-ur-Rashīd took it for the summer capital, therefore, called Madinat-ur-Rashīd (مدينة الرشيد). Ultimately the Tartars destroyed it in 13th century. *(Al-Munjid fil-A'lām)*



Map No:56 **Advancement of the Muslim forces towards Hamadān and Nahāvand**



Map No:57 **Advacnement of the Muslim forces from Qādisiyyah to Madā'in, Ahvāz, Rey and Esfahān and in Al-Jazīrah**

they surrendered to him.

(b) A second led by 'Abdullah Ibn 'Abdullah Ibn 'Itbān (رضي الله عنه), marched to Mosul and then achieved conquest of Nasībīn[1] via a peace treaty.

(c) After the fall of Raqqah on the Euphrates and Nasībīn on the Tigris, Suhail and 'Abdullah joined forces with 'Iyād Ibn Ghanm and conquered Ar-Ruhā (Edessa)[2] and Harrān[3] (حران) via peace treaties. Then they completed the conquest of Sumaisāt, along with Sinjār,[4] Mayyafāriqīn[5], Sarūj, Rā'skaifā (Hisn Kaifā, Kiphas), Ard Al-Baidā', Jisr Manbij, Kafratūthā, Tūr Abdīn, Māridīn[6], Ra's Al-'Ain[7], Dārā, Qurada (قردى), Ya Zabda, Zūzān, Arzan, Bidlīs (Bitlis), Khalāt and 'Ain Al-Hāmidah (عين الحامضه), which are parts of Armenia. These conquests were completed in 17 AH (638 CE) and Al-Jazīrah[8] was the easiest of lands to conquer.

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[1] **Nasībīn** (Nusaybīn نصيبين; Roman: Nisibis): A city in southeast Turkey, lying by the Syrian border. In the past, the caravans heading from Mosul for Syria passed through Nasībīn. When the Sassanid Emperor Chosroes (Anūsherwān) besieged it, he sent for a huge amount of scorpions from Tairanshah, filled glass bottles with them and when they were fired on the city; the besieged were forced to surrender. When the ruler of Nasībīn complained that the citizens were in trouble because of the scorpions, Amīr Mu'āwiyah (رضي الله عنه) fixed a reward for killing the scorpions, so the people stood against them and soon the city was free of them. *(Mu'jam-Al-Buldān: 5/288,289)*

[2] **Ar-Ruhā** (الرها): These days it is called Sanliurfa or Urfa, a provincial capital in southern Turkey, lying on a tributary of the Euphrates. Its Greek name is Edessa. In the 12th century CE, the Crusaders occupied it. *(Urdu Dā'irah Ma'ārif-i-Islāmiyyah: 10/406)*

[3] **Harrān or Hārān** (Carrhae): In the past it lay within the borders of Syria, now it is in Turkish domain. The Romans called it Carrhae. It is situated in the south of Urfa. When Abraham (عليه السلام) migrated from Iraq, he came to Harrān along-with his wife Sara and nephew Lūt (عليه السلام) and his wife. The Christian bishops called it Hellenopolis due to its idol-worship. The last Umayyad Caliph Marwān II took Harrān as his capital. The famous physician Thābit Bin Qurrah and mathematician Abu Ja'far Al-Khāzin belonged to Harrān and Imam Ibn Taimiyyah was born there *(Al-Munjid fil-A'lām, Urdu Dā'irah Ma'ārif-i-Islāmiyyah: 8/62)*. It is said that it was named after Hārān (هاران), the brother of Abraham (عليه السلام). *(Mu'jam-Al-Buldān: 2/235)*

[4] **Sinjār** (سنجار): It lies in the province of Nineveh near the Syrian border. It is the district headquarters.

[5] **Mayyāfariqīn** (ميافارقين): It lies in the northeast of Diyarbakir (Turkey). In Greek it was called Martyropolis because Bishop Marrūtha brought the dead bodies of the Christian martyrs from Persia in 410 CE. 'Abdullah bin Nāsiruddaulah Hamdani defeated the Byzantines in its suburbs in 362 AH/ 973 CE. The Ayyubids occupied it during 581-658AH/1185-1260 CE until the Tartars invaded and they savagely beheaded its ruler, Malik Al-Kāmil. In 921AH/1515 CE the Safavids were defeated and Mayyafāriqīn was annexed to the Ottoman Empire. These days its name is Silvān *(Urdu Dā'irah Ma'ārif-i-Islāmiyyah: 21/982)*. Mayyafāriqīn was named after a lady, Mayya, who founded it. *(Mu'jam-Al-Buldān: 5/235)*

[6] **Mardin, Māridīn** (ماردين)**:** Māridīn is plural of Mārid (مارد, rebel). It is a famous castle on the top of Jabl Al-Jazīrah *(Mu'jam-Al-Buldān: 5/39)*. It lies in southeast Turkey and is the capital of the province of the same name.

[7] **Ra's-Al-'Ain** (راس العين): It is a city in the north of Syria lying near the Turkish border, between Harrān and Nasībīn. In ancient times it was called Rīsh Aainā or Rīcīn Theodosiuspolis.

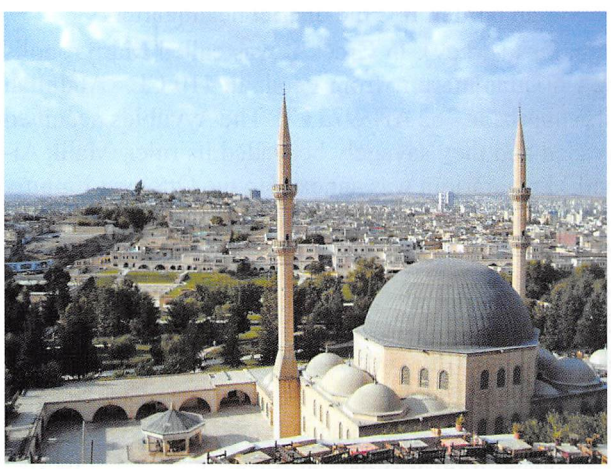
[8] **Al-Jazīrah**: The land between the Tigris and the Euphrates was named Mesopotamia by the Greeks, and it was called Al-Jazīrah (the Island) by the Arabs, because its geographic form was like an island, surrounded by two great rivers on all sides. Its southern portion was called Sawād and the northern one was the province of Al-Jazīrah, separate from Iraq. These days al-Jazīrah is divided among Iraq, Syria and Turkey. At the advent of Islam Al-Jazīrah consisted of Diyār Rabī'ah (ديار ربيعه) in the east, Diyār Mudar (ديار مضر) in the west and Diyār Bakr (ديار بكر) in the north *(Mu'jam-Al-Buldān: 2/134, Al-Munjid fil-A'lām)*. Harrān, al-Ruhā (Urfa), Raqqah, Nasībīn, Diyarbakir (Diyār Bakr), Mosul, Fallūjah, Sinjar, Hadīthah, Habbāniyah, Tikrīt and Mardīn are famous cities of Al-Jazīrah.

Yazdegerd was mobilising the last army in his country and he gathered a force of one hundred and fifty thousand men from Nahāvand.

A scene from the roof of a Madrasah in Mardīn, Turkey

The Muslims marched from Kūfah and Basrah and joined up in Qarmīsīn[1] Kirmānshāh. They were led by Nu'man Ibn Muqarrin Muzani and they advanced to Nahāvand, which was a fortress on the top of a mountain, whose road led to what lay behind it, so there was no way to storm it. The Persians would come out of their fortress and struggle in close combat with the Muslims, and if they were defeated, they would retreat to their fortress and seek refuge there. Winter approached and the condition of the Muslims became grave, for they were on open land and they could not get to the Persians in their fortress. So they forged a plan to simulate defeat in their struggle with the Persians, then the vanguard would retreat and draw the Persians into an ambush which they had laid behind them. The originator of this idea was Tulaihah Ibn Khuwailid Asadi. Qa'qā' Ibn 'Amr began the fight and struggled with the Persians, then feigned defeat and a slow retreat before the Persians, in order to lure their army out of their fortress. Then when they were at a distance from their fortress, the trap was sprung on them and the vanquishing of the largest army the Persians had ever fielded was complete. Nahāvand fell on Friday, 16th Muharram, 19 AH (15th January, 640 CE) or on the Friday which followed it. Nu'mān was martyred during the battle.

The Muslims then marched to Hamadān and its leader, Khusrau Shanūm saw what had happened to the army of Nahāvand and he only had a small force; consisting of those who had been routed from Nahāvand, so he hastened to submit Hamadān and Dustbai, then Māhīn followed their example, thus completing the clearing of Nahāvand's protectorates.



The Mosque of Ibrahim Khalilullah, Urfa, Turkey

Historical city of Nusaybīn (Turkey)

[1] **Qarmīsīn** (قرميسين) : A city of North-western Iran, now called Bākhtarān, but previously it was Kermanshah or Qarmīsīn. It is the capital of the province of the same name. Qarmīsīn is the arabicised form of Kermanshahan (كرمان شاهان). It was founded by Shah Qubad. *(Mu'jam-Al-Buldān: 4:330)*

Part 2

Chapter 4

The Circle of Conquests Expands

1

The Conquests from Kūfah to Tabaristān

'Umar (رضي الله عنه) ordered the Muslim armies to seek out non-Arab armies and to pursue them wherever they might be, in order to defeat them. So the conquests moved forward along two routes: one of them from the military base at Kūfah and the second from the military base at Basrah.

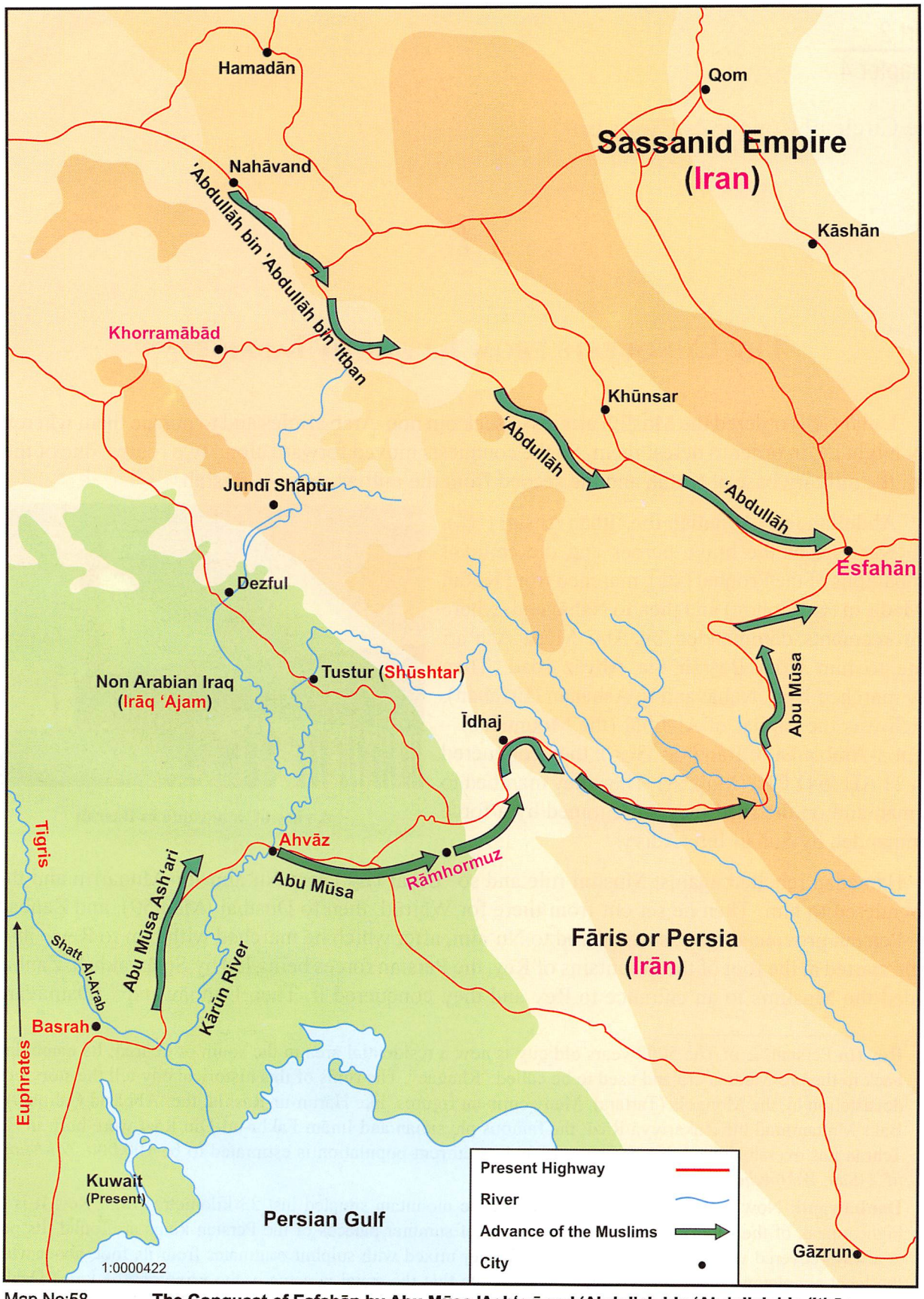
'Abdullah Ibn 'Abdullah Ibn 'Itbān Ansari (رضي الله عنه), who was one of the brave heroes and the eminent companions of the Prophet (ﷺ), marched from Kūfah to Madā'in (Ctesiphon) and then to Nahāvand, where reinforcements commanded by Abu Mūsa Ash'ari came to him from Basrah via Ahvāz road. Then they marched from Nahāvand to Asbahān (Esfahan), which was the capital of Al-Jibāl (the Mountains) – the non-Arab area of Iraq (عراق عجم); they conquered it in 21 AH (641 CE) (Map 58). Then they marched to Kirman and on the road they were joined by a force commanded by Suhail Ibn 'Adiyy.

A view of a mosque in Basrah

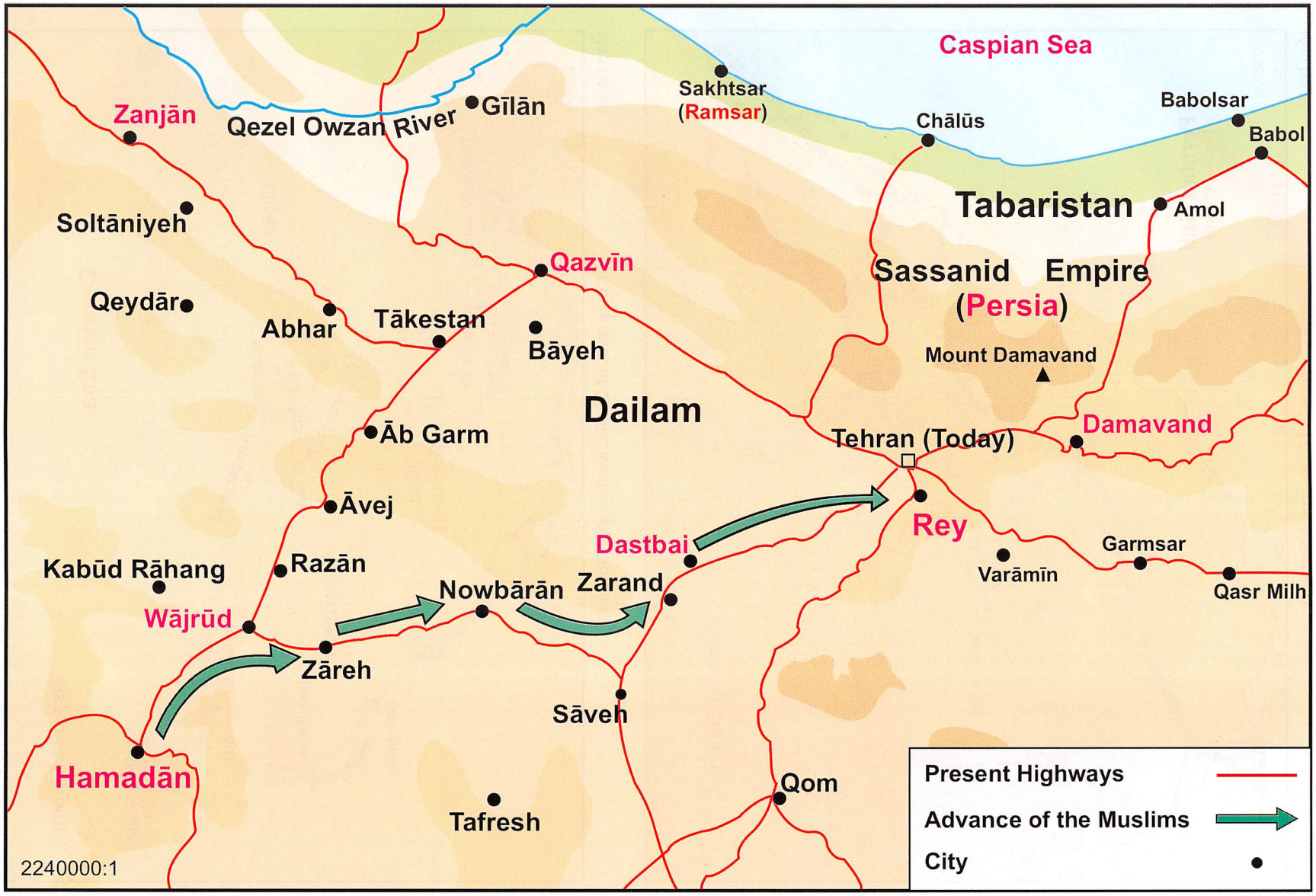
Hamadan rebelled against Muslim rule and so 'Umar (رضي الله عنه) sent Nu'aim Ibn Muqarrin and they surrendered to him. Then he set out from there for Wājrūd, then to Dustbai (Map 59), and Zanbadī. The Persian provincial ruler, surrendered to Nu'aim, after which he marched with him to Rey[1] and a battle started at the foot of the mountains of Rey, the Persian forces being led by Siyāwakhsh. Zanbadī guided the Muslims to an entrance to Rey and they conquered it. Then Danbāwand[2] (Damāvand)

[1] **Rey** (In Persian, ری)**:** The 5000 years old city is now a residential area in the south of Tehran. Its name dates back to the pre-Median era and used to be called "Rhagae". The ruins of this historical city tell the story of its devastation by the Mongols (Tartars). Many eminent figures, like Hārun-ur-Rashīd, the 'Abbāsid Caliph, Abū Bakr Muhammad bin Zakariyyā Rāzī, the famous physician and Imām Fakhr-ud-Din Rāzī were born in Rey. Tehran has overshadowed this ancient city and its current population is estimated to be 100,000. *(Al-Munjid fil-A'lām, Wikipedia Encyclopedia)*

[2] **Danbāwand:** Now called Damāvand, it is a historic mountain situated just 23 kilometres from Rey. It is the highest peak of the Elburz Range. Around it ruins of summer palaces of the Persian kings are found. Its peak is always covered with snow. Also a stream of water mixed with sulphur originates from its foot, about which the local simpletons relate many stories. They relate that the canal is actually the urine of (the king) Dahhāk Bīwarāsif and sulphuric smoke rising from its 70 craters is the smoke of his breath. The Muslim commander

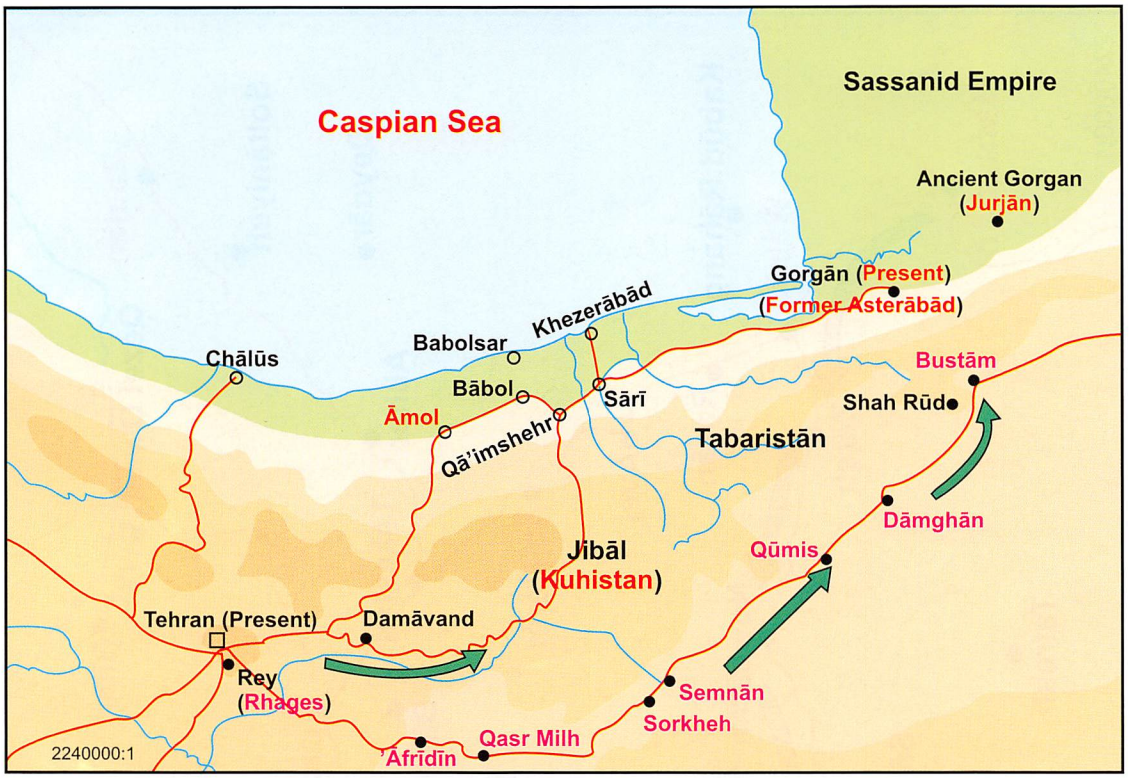


Map No:58 **The Conquest of Esfahān by Abu Mūsa 'Ash'arī and 'Abdullah bin 'Abdullah bin 'Itbān**

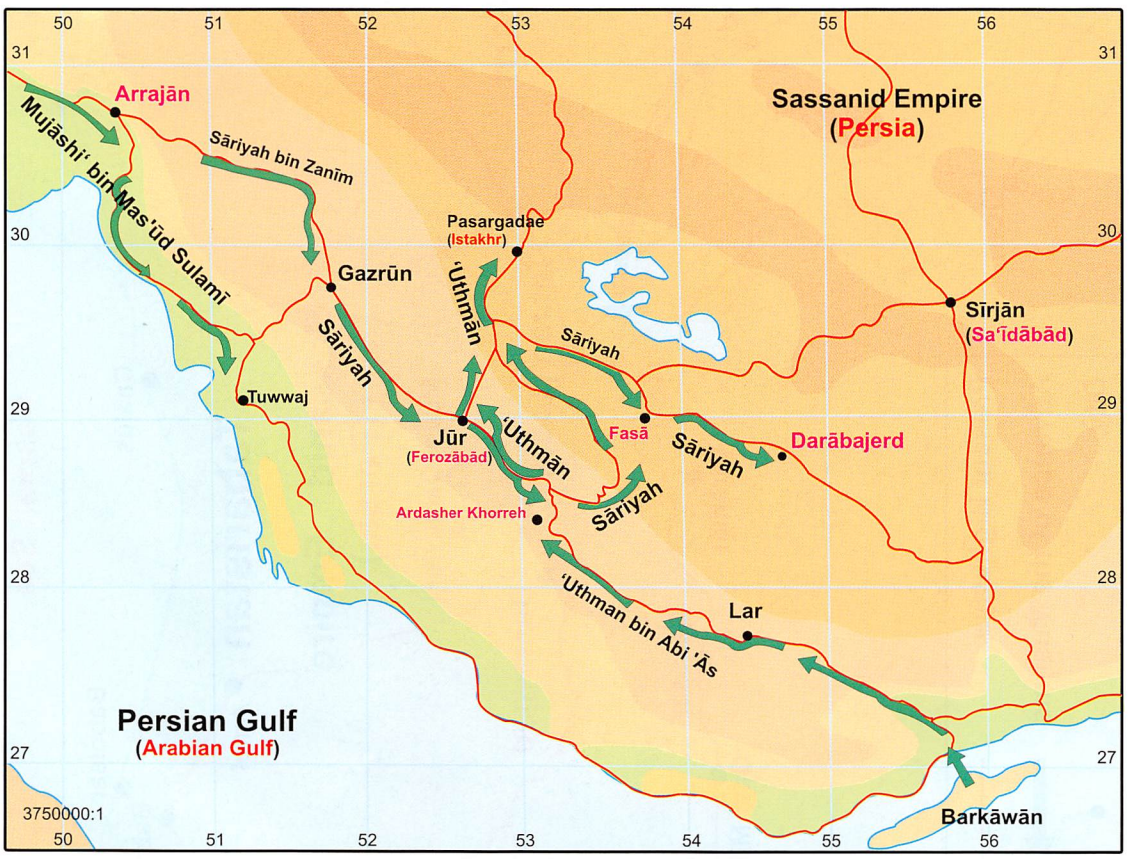


Map No:59

The Conquest from Hamadān to Rey



Map No:60 **Conquests of Qūmis, Bustām and Gorgān**



Map No:61 **The Conquest of Pasargadae (Istakhr)**
Advancement of Sāriyah bin Zanīm, 'Uthmān bin Abī 'Ās and Mujāshi' bin Mas'ūd ﷺ

made peace with Nu'aim Ibn Muqarrin, on the understanding that they would pay the *jizyah* and that the Muslims would not enter it. From Rey Suwaid Ibn Muqarrin marched to Qūmis[1] (Map 60), which lies three hundred and fifty kilometers to the east. Then they moved on to Khorāsān,[2] whose inhabitants made peace with him in 22 AH (642 CE). After that, he conquered Jurjān[3] (Gorgān) by means of a peace treaty, and the people of Tabaristān[4] and Jīlān (Gīlān)[5] came seeking to make peace, which Suwaid accepted from them, also in 22 AH (642 CE).

These were the victories that were achieved on the march between Hamadān and Tabaristān.

Sa'īd bin 'Ās (ﷺ) conquered Danbāwand (city) and Ruyān in the Caliphate of 'Uthmān (ﷺ). Mount Damāvand is 5599 meters high and its southern side is a famous summer resort for the people of Tehran. *(Al-Munjid fil-A'lām, Mu'jam-Al-Buldān: 2/476)*

[1] **Qūmis** (قومس): It is the low lying area of Jibāl starting from Rey. It stretches to Neyshapur, including Dāmghān (دامغان), Bistām (بسطام) and Biyār (بیار) cities. According to some historians Samnān (سمنان) is also situated in Qūmis. *(Mu'jam-Al-Buldān: 5/414,415)*

[2] **Khorasan** (خراسان): Currently, it is the eastern province of Iran, whereas ancient Khorasan stretched to Takhār, Ghazni and the Oxus River and included Neyshāpur, Herāt, Merv, Juwain, Baihaq, Nasā, Sarakhs, Taloqan and Balkh. These days Khorasan is divided into Iran, Afghanistan and Turkmenistan. The capital of the Iranian province of Khorasan is Meshed (Mashhad). *(Al-Munjid fil-A'lām, Mu'jam-Al-Buldān: 2/350)*

[3] **Gorgan** (in Persian گورگان, Arabicized to make it جرجان): A famous commercial city of Iran, located on the border of Tabaristan and Khorāsān. It is a historical city of Iran. Its ancient name was Hyrcāniā or Vercānā. It lies on the southeast corner of the Caspian Sea. Its ruins are found on the Rud-e-Gorgan near Gonbad-e-Kavūs.

[4] **Tabaristan**: In modern Iran, it is known as Mazandran, one of the coastal provinces of Persia, located on the Caspian Sea, with Bābul (different from the ancient Babylon/Babil in Iraq) as its capital. *(Al-Munjid fil-A'lām)*

[5] **Gīlān (**In Persian گیلان and Arabicized to make it جیلان**):** It is a northern province of Iran with Rasht (رشت) as its capital, located on the Caspian Sea. Its mountainous area is called Dailam, and silk is the famous product of the region *(Al-Munjid fil-A'lām).* The famous imputation of Jilāni to Sheikh 'Abdul Qādir is also given after the very province. *(Urdu Dā'irah Ma'ārif-i-Islāmiyyah: 12/921)*

2

The Conquests from Kūfah to Azerbāijān (Map 62)

At the same time there were two other forces marching to Azerbāijān, both of them took part in the conquest:

1. The first force set out from Hulwān, led by Bukair Ibn ʻAbdullah Laithi and they marched to Garmīdān[1] and then to Ardabīl. Nuʻaim Ibn Muqarrin Muzani sent Simāk Ibn Kharshah Ansari from Rey to reinforce Bukair Ibn ʻAbdullah. On the road Bukair encountered Asfandyār, the brother of Rustum; Nuʻaim had previously defeated him at Wājrūd and Bukair defeated him once again and took him as a captive; he was of benefit to him during the making of the peace treaty with Azerbāijān.
2. As for the second force, it had set out from Mosul towards the west of Azerbāijān, led by ʻUtbah Ibn Farqad, who routed Bahrām Ibn Farrukhzād on his way, and then he met Bukair in Ardabīl[2], which surrendered to them both.

Then Bukair, Surāqah Ibn ʻAmr Ansari and Habīb Ibn Maslamah marched to Al-Bāb, i.e. the city of Darband on the western shore of the Caspian Sea (Qazvīn Sea) and they captured it through the surrender of Shehrbrāz, the ruler of Al-Bāb, in 22 AH (642 CE). Then Surāqah died, having appointed ʻAbd-ur-Rahman Ibn Rabīʻah as his successor. Meanwhile, Bukair Ibn ʻAbdullah advanced and conquered Mūqān.[3]

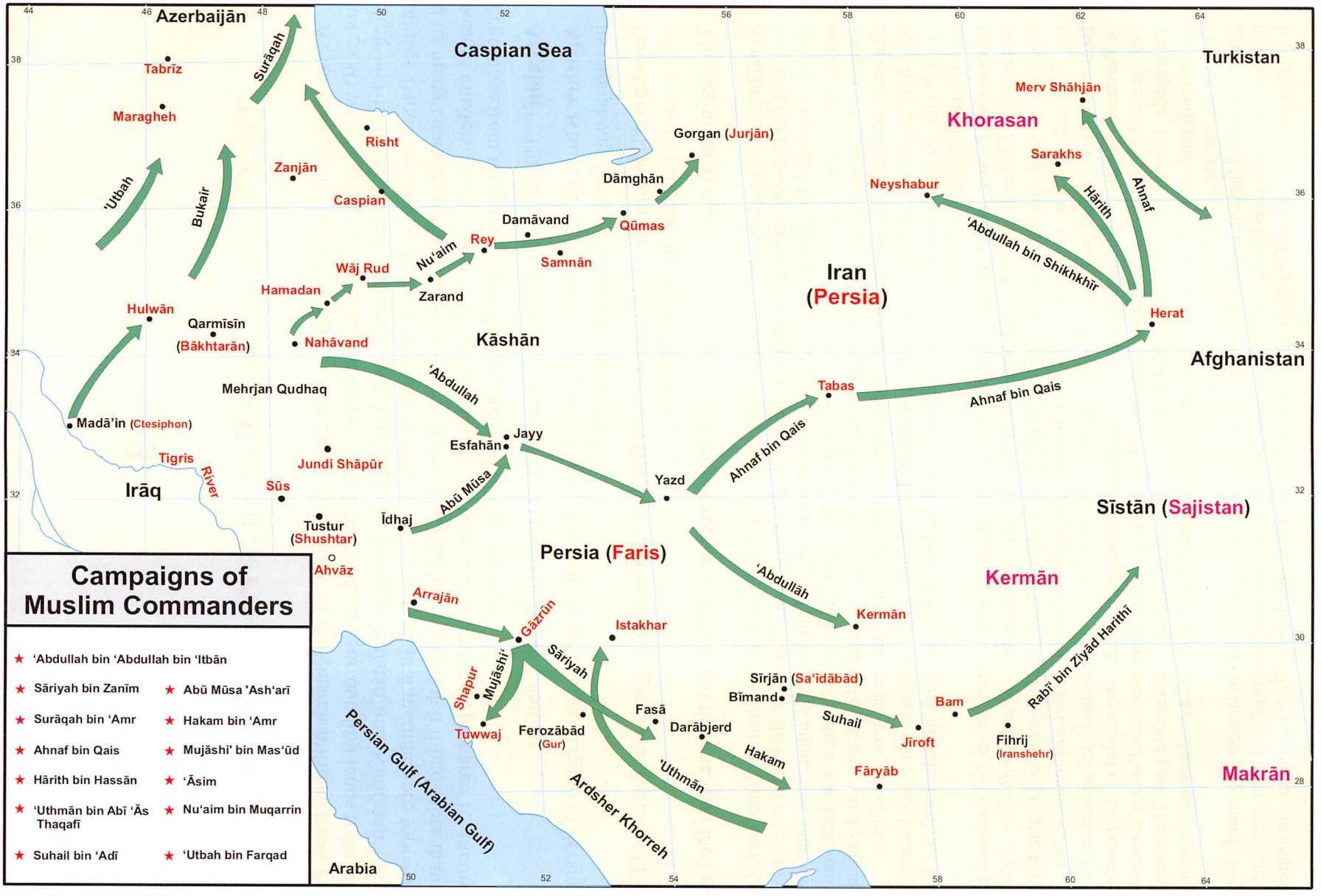
ʻAbd-ur-Rahman Ibn Rabīʻah penetrated as far as Balanjar, which he attacked during the Caliphate of ʻUmar (رضي الله عنه), without his forces suffering any losses. His white horse covered a distance of more than one thousand, one hundred kilometers after the victory at Balanjar. The historical narrations do not assist us in determining the exact length of his march, but it is clear that he went around the Caspian Sea[4] from the north. He successfully arrived with his forces at Jurjān, to the south-east of that sea.

[1] **Garmīdān**: There are no remains of the city, however, it is placed near Hamadān. *(Muʻjam-Al-Buldān: 2/129)*

[2] **Ardabīl** (اردبیل): The famous city of Iran in Eastern Azerbāijān was founded by the Sassanid King Feroz who named it after himself : Ābādan-e-Feroz or Ferozābād. It is a flourishing city, 260 kilometers in the east of Tabrīz and 70 kilometers from Astara, on a tributary of Qarah Sū (قره صو) River. It was destroyed by the Tartars in 1220 CE. Here Ismāʻīl Safavids laid the foundations of the Safavid Empire in 1499 CE. *(Urdu Dāʼirah Maʻārif-i-Islāmiyyah: 2/318)*

[3] **Mūqān** (موقان): It is Mūqān or Mūghān, as the local pronounce it; a governorate of Azerbāijān. Around it are the endless expanses where the Turkmen graze their herds. *(Muʻjam-Al-Buldān: 5/225)*

[4] **Caspian Sea** (بحیرہ قزوین): The Caspian Sea is the largest closed body of water on the earth and it is 92 feet below the sea level. It is bordered by Iran, Azerbāijān, Russia, Kazakhstan and Turkmenistān and it is variously classed as the world's largest lake or a full-fledged sea. It was also called Khazar (خزر) or Tabaristan Sea. *(Al-Munjid fil-Aʻlām, Wikipedia Encyclopedia)*



Map No:62

The Conquests of Kerman, Sīstān, Makrān and Khorasān

3

The Conquests from Basrah in Persia (Map 62)

As for the east and the north-east, it was the responsibility of the Basrah military base. Persia (Fars فارس) was the origin of the Sassanid Empire; and it had ruled the surrounding lands from Ahvāz to Iraq and from Al-Jazīrah, Armenia and Azerbāijān to Kermān, Sijistān and Khorasan for four centuries. Persia was one of the best protected of countries due to its natural mountainous topography and its many citadels and fortresses, to such a degree that Istakhri reported that it had more than five thousand citadels; no one could collect full details of them and no one was prepared to attempt it, except those from the government. Persia consisted of five regions:

1. **Arrajān**[1]: The forefront of Ahvāz, it was the third largest of Persia's regions.
2. **Ardsher Khurrah**[2], which lay on the Gulf Coast; it was the second largest region of Persia and its capital was Gūr or Jūr (present Ferozabad).
3. **Dārābgerd** (Dārābjird)[3], whose capital was Dārābjird and in it (the region) was the city of Fasā[4] which was larger than the city of Darābjird.
4. **The region of Istakhr**[5] (Pasargadae): The largest region of Persia and the one with the largest

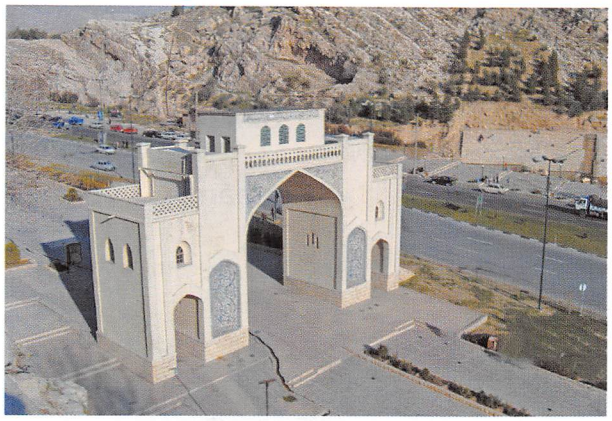
[1] **Arrajān** (ارجان): Arrajān is a big city located between Ahvāz and Shīrāz, about 460 kilometers from each. Qubād bin Feroz (قباد بن فيروز), father of Anusherwān the Just, laid its foundations. It is one of the oldest cities of Persia. Qubād conquered Mayyāfāriqīn and Āmid (امد), two important cities of the Roman Empire, took their citizens as captives to Persia and settled them in a newly founded city Abar Qubād (ابرقباد), which was later known as Arrajān *(Mu'jam-Al-Buldān)*. In the wars against the Ismā'īlis, in the 13th century, the old city was damaged, and ultimately perished. Now the ruins of the city are found near modern Bahbahān, in the province of Fars.

[2] **Ardsher:** In the year 220 CE, Ardsher I, having defeated the Pārthian King, Artabanūs (Ardvān), became King of all Persia. He then needed a new royal residence which he built at a place which he called Ardsher Khurra –the Glory of Ardsher. *(Translator)*

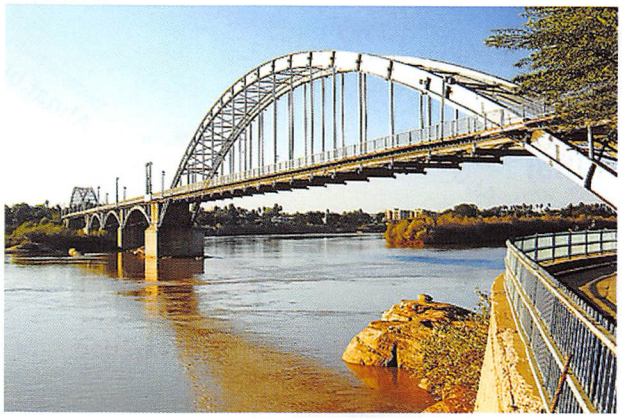
[3] **Dārābgerd** (Persian, and Arabicized Dārābjird): A renowned city of Persia which lay to the southeast and at 50 farsakhs (277 km) from Shirāz. Dārāb bin Fāris (Fars) laid its foundations. *(Mu'jam-Al-Buldān: 2/446)*

[4] **Fasā** (فسا): It is originally Basā (بسا) meaning "the northerly wind" district. Fasā is the largest city of Dārābjird District. It is 27 farsakhs (150 km) away from Shirāz and is located in the middle of both. *(Mu'jam-Al-Buldān: 4/260)*

[5] **Istakhr or Pasargadae** (اصطخر or پارسه گرد): The ruins of this ancient Persian city lie 40 kilometers to the north of Persepolis which is also in ruins at about 70 kilometers northeast of Shirāz, the capital of the present Fars Province of Iran. According to Elamite cuneiform, the name Pasargadae is derived from Pahlavi Batrakatas or Pāthragāda. Here the tomb of 'Cyrus' the Great still reminds of its original Achaemenid past. The inscription on the tomb reads as follows: "*Passer by, I am Cyrus, who gave the Persians an empire and was king of Asia. Grudge me not, therefore, for this monument.*"
But it is assumed that the foundations of a new city, Istakhr (Stakhr ستخر in Pahlavi), were laid shortly after the destruction of Persepolis by Alexander the Great in 330 BC, and for the construction of Istakhr, stones were taken from the ruins of Persepolis. Originally Istakhr was only the capital of Fars district. The Sassanids also belonged to it.



A beautiful and historical gate of Shirāz



White Bridge over the river Karūn (Ahvaz)

number of cities and districts.

5. **Shāpūr**[1]: The smallest region of Persia, commonly known as Shehristān (Maps 61 and 62).

The Persian forces were gathering in Tuwwaj in anticipation of the arrival of the Muslims, but the Muslims ignored it; they had assigned three armies to conquer Persia and each army marched to its allocated destination, leaving the Persian troops where they were. All of these armies had passed through the first region, Arrajan, the conquest of which was completed through a peace treaty; without any battle.

1. Mujāshi' Ibn Mas'ūd Sulamī marched to Shāpūr and Ardsher Khurra and the news of Arrajan reached the Persian army gathered in Tuwwaj and they dispersed, each unit heading towards its home town, in order to defend it. This was their first defeat, and Mujāshi' encountered those Persians who remained in Tuwwaj and routed them.

2. 'Uthmān Ibn Abi Al-'Ās Thaqafi arrived from Bahrain with a naval force, carrying a large army from the tribes of 'Abdul Qais, Azd, Tamīm, Banu Nājiyah and others and he attacked the island of Barkāwān and from there, he proceeded to Tuwwaj, 23 AH (643 CE), according to the most reliable report. In another narration, it is reported that the expedition disembarked on the shores of Ardsher Khorreh and from there, they turned towards Istakhar and that they encountered its army in Jūr (present Ferozabād) and they routed them and scattered them, and they killed their leader, Shahrak.

3. Sāriyah Ibn Zunaim Kinānī marched to Fasā and Dārābjird and conquered them both.

These three, Mujāshi' Ibn Mas'ūd, 'Uthman Ibn Abi Al'Ās Thaqafi and Sariyah Ibn Zunaim

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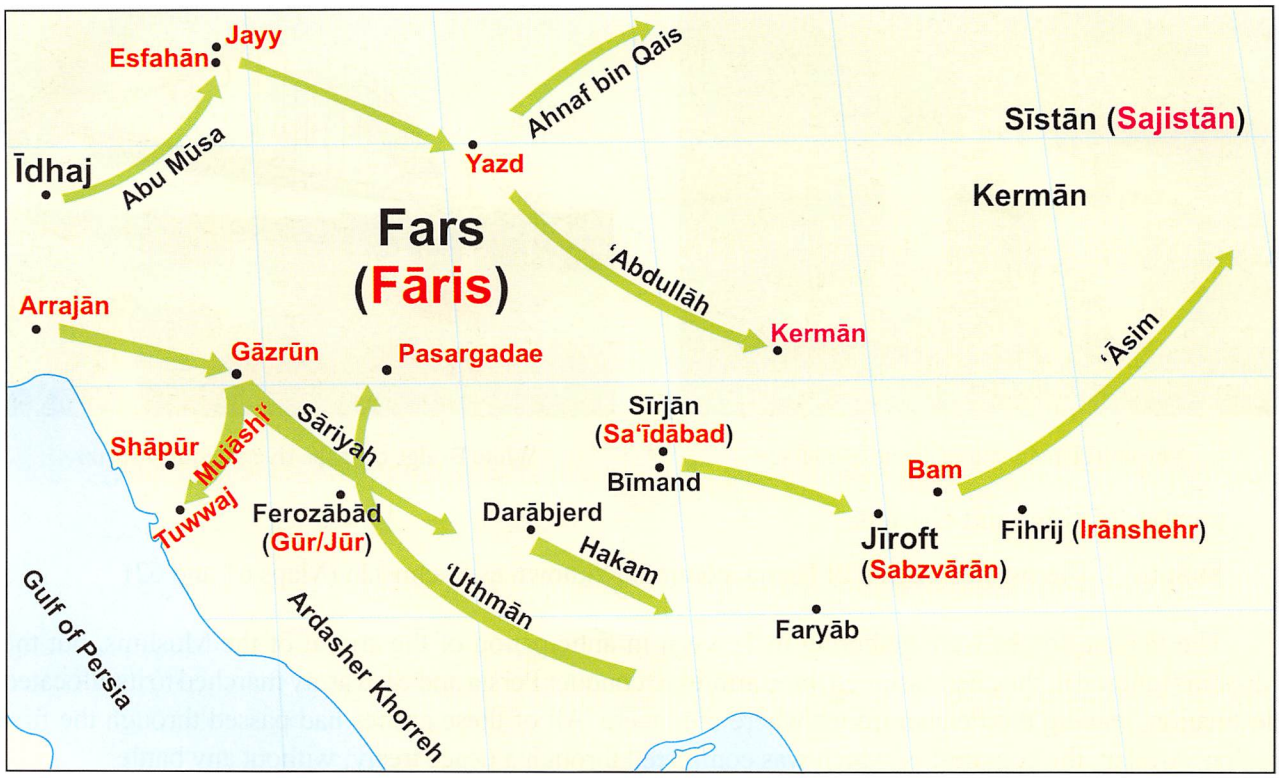
Sassān, grandfather of Ardsher I, was the supervisor of the fire-temple of the goddess Anāhīd in Istakhr. The Sassanid kings used to hang the heads of the assassinated enemies, including Christian 'martyrs', on the wall of the city. *(Wikipedia Encyclopedia, Urdu Dā'irah Ma'ārif-i-Islāmiyyah: 2/832)*
Persepolis (Old Persian: 'Pars', new Persian: تخت جمشید, 'Takht-e-Jamshed') was an ancient ceremonial capital of the Achaemenid Empire. Here, in 512 BC, Takht-e-Jamshed was built by Darius I 'the Great' on a gigantic rock (Kuh-e-Rahmat, 'The Mountain of Mercy'), in Mervdasht. Later, Pasargadae was founded: known as Paradaisa in Greek and translated as Paradise in English, and Firdaus (فردوس) in Arabic. ("Takht-e-Jamshed" by Mahr Dād Bahār, "Nashr-o-Chashmah", Tehrān)

[1] **Shāpūr:** named after Shāpūr I was a Persian King of the Sassanid dynasty who consolidated and expanded the empire founded by his father, Ardsher I. (Translator)



Map No. 63 **The Conquests of Fars, Kermān and Sīstān (Sajistān)**

conquered the rural areas of Persia.

The Conquests from Basrah to Kermān (Maps 62,63):

Suhail Ibn 'Adiyy marched to Kerman[1], his advance force being commanded by Nusair Ibn 'Amr 'Ajli. 'Abdullah Ibn 'Abdullah Ibn 'Itbān had already completed the conquest of Esfahān and so 'Umar (رضي الله عنه) sent him to reinforce Suhail. Nusair routed the army of Kerman on the border of their region, and Suhail marched to Jīroft[2], as 'Abdullah advanced via the desert. It appears that the conquest was completed by Mujāshi' Ibn Mas'ūd in 30 AH (650 CE).

[1] **Kerman**: It is an old city and capital of the Kerman province, Iran, located in a large and flat plain, 1076 kilometers in the south of Tehran. Its ancient name was Bardsīr (برد سیر). In the Muslim era the Saffārids (صفاریه), Buwaihids (آل بویه), Seljuks, Mongols and Safavids ruled over Kerman. According to Marco Polo, the best falcons of the world could be found in the mountains of Kerman. Kerman is also known for historical mosques and fine Persian rugs and the pistachio nuts.
Kerman is connected to Yazd, Esfahān, Kāshān and Qum through railway. Fārs province is located to the west of Kerman, Yazd and Khorasan to the north, Sīstān and Baluchistan to the east and Hormuzan to the south. There is a city named Kerman in California (USA), founded by Iranian immigrants. *(Middle East World Travel Map, Wikipedia Encyclopedia)*

[2] **Jīroft** (جیرفت): Jīroft is a city in the Kerman province, located to the south of Kerman. It is also called Sabzvārān (like greens) and Hind-e-Kūchak (the little India) for its fertile lands. The remains of the old town Jīroft are 1 kilometer away from the current city of Sabzvārān. Mongols and the later invaders greatly damaged the city. It has a small Zoroastrian minority. *(Wikipedia Encyclopedia)*

4

The Conquests from Basrah to Sijistān

River Helmand (Afghanistan)

According to the most reliable reports, Sijistān (Sīstān) was conquered by Ar-Rabī' Ibn Ziyād Ibn Anas Hārithī, with the authority of 'Abdullah Ibn 'Āmir, when he turned towards Khorasan in 30 AH (650 CE). He camped at Fihraj,[1] then he marched around four hundred and fifteen kilometers to the fortress of Zaliq, which lies about twenty-eight kilometers prior to Sijistān. From there, he marched to a village called Karkuwaih, which is about nine kilometers away. He camped at Rustāq Haisūn and from there, he went to Hindmand[2] and crossed Wadi Nūq to Zūsht and he defeated its garrison, after which he marched to Nāshrūd and defeated its garrison. Then he marched to Sharwād, after which he besieged Zaranj[3] and then made a treaty with them. After this, he crossed Wadi Sanārūd and marched to Qaryatain; after which he returned to Zaranj.

The Conquest of Makrān:

Makrān: One of the lands of Sindh; Hakam Ibn 'Amr Taghlibi marched to it and there he was met up with Shihāb Ibn Makhāriq, then Suhail Ibn 'Adiyy and 'Abdullah Ibn 'Abdullah Ibn 'Itbān. They were resisted by Rasil, the Raja of Sindh, and his army but they defeated him, after which 'Umar (ﷺ) commanded them not to advance further.

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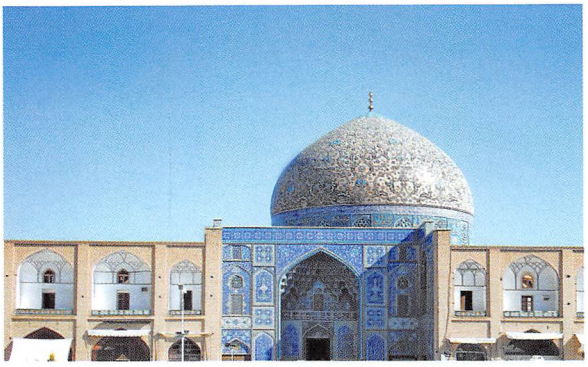
[1] **Fihraj**: Fihraj is a city in Iran, to the southeast of Yazd, on the railway track connecting Yazd to Kermān. Yāqūt says: "*Fihraj is five farsakhs (28km) from Kerman*". *(Mu'jam-Al-Buldān: 4/281)*

[2] **Hindmand** or Helmand (In Arabic هندمند and in Persian هلمند) : Istakhrī writes: "*The Hindmand is the largest river of Sīstān which originates from behind Ghor (غور) and, passing by Dāwar (داور) and Bust (بست), it flows to Sīstān*" *(Mu'jam-Al-Buldān: 5/418)*. Rising in the Hindu Kush, the Helmand flows 1125kilometers generally southwest, before emptying into marshland (Hamūn Helmand) near the Iran-Afghanistan border. *(Oxford English Reference Dictionary)*

[3] **Zaranj**: Zaranj is a town in Sīstān (Afghanistan), located on the shore of the salty lake Hāmūn Helmand. *(Middle East World Map)*

The Conquest of Khorāsān:



Sheikh Lutfullah Mosque (Esfahan)

Khorāsān: Ahnaf Ibn Qais Tamīmi undertook the command to conquer it. This conquest has a special importance, due to the fact that Khorasan was the place where Yazdegerd made his last stand and its fall meant that it was the official end of the Empire and its demise. Merv[1] (Merv Shāhjān), where Yazdegerd took refuge, was on the farthest fringes of the Kingdom and its fall meant that the last foot of ground in the Persian Empire had been conquered.

The march to Khorasan was the pivotal core of the conquest, which cleaved a path through Iran from the east to the west. Ahnaf set out with his forces from Basrah in 21 AH (641 CE), taking the road from Mihrjān Qudhaq[2], then on to Esfahan[3], then to Tabas, after which he turned towards Herāt[4] and from there:

(a) He sent Mutarrif Ibn 'Abdullah Ibn Shikhkhīr to Neshāpūr[5] and he did not encounter any fighting until he reached it.

---

[1] **Merv** (مرو) is a city in Turkmenistan, today's Mary, close to the junction of the Marghāb River and Qaraqum Canal which originates from the Oxus (Amudarya). It was a major oasis-city in Central Asia on the historical Silk Road. It is believed that Merv was the largest city of the world in the twelfth century. Abu Muslim Khorāsāni (d.750 CE) declared the 'Abbāsid caliphate at Merv. It was also the centre of an 8th century heretical movement raised by Al-Muqanna', 'the Veiled Prophet'. Māmūn, the 'Abbāsid Caliph, took Merv for his residence from 813 to 818 CE. Sultan Sanjar Seljuk was buried in Merv. In 1221 CE Tolui, the son of Genghis Khan, entered Merv, and most of its inhabitants, according to Al-Juwainī were slaughtered. There is also a town named 'Merv' in Afghanistan and to distinguish between the two, the former is called Merv Shahjān and the latter Merv Rūd. (*Mu'jam-Al-Buldān, Al-Munjid fil-A'lām, Wikipedia Encyclopedia*)

[2] **Mihrjān Qudhaq:** A beautiful land in the Jibāl (جبال) region, on the right of the Hulwān Hamadan route. 'Mihrjān' means 'Soul of the sun', and it is attributed to a person named Qudhaq. *(Mu'jam-Al-Buldān: 5/233)*

[3] **Esfahan or Isfahan** (اصفهان) is the capital of the Esfahan Province, and the Persians call it Nisf-e-Jahān (Half of the World). It is one of the oldest cities of Iran, located 414 kilometers south of Tehran and 48 kilometers north of Shirāz. Mahmūd Ghaznavid conquered it in 421 AH/1030 CE. A bloody battle between Jalal-ud-Dīn Khwarezm Shah and the Mongols took place here in 1228 CE. Tamerlane attacked it in 1388 CE, massacred the population and built the Kallah Minaret with their skulls. Esfahān served as the capital and flourished in the reign of the Safavid ruler, Shah 'Abbās I (1587-1629 CE). (*Wikipedia Encyclopedia, Urdu Dā'irah Ma'ārif-i-Islāmiyyah*: 2/840)
In the beginning Esfahan was called Jay or Jayy (جي) and later Yahūdiyyah (يهوديه) after the Palestinian Jewish captives arrested by Nebuchadnezzar who made them settle there.
The name Esfahan is either derived from Aspahān (Persian: اسپهان "Horses", which is 'Asap' اسپ in singular), or Sepahān (Persian: سپاهان, Sepāh سپاه in singular) and the word ultimately became 'Espahān' or 'Esfahan' and was Arabicized as 'Esbahan' (اصبهان) *(Mu'jam al-Buldān: 1/206)*. Jay (Shahristan) and Yahudiyyah (Aspahan) both were inhabited on the north bank of the Zarrīn Rūd (Zā'indah Rūd) while Jay was twofold of the latter and at a distance of 2 miles. *(Lands of the Eastern Caliphate)*

[4] **Herat** (هرات) is the capital of the Herat Province and a frontier city of Afghanistan, located on the Hari Rūd. The city is famous for Persian rugs, wool and Istrakhānī leather. (*Al-Munjid fil-A'lām*)

[5] **Nishāpur:** (Persian:Neyshāpūr نيشاپور): It is a city in Iran, located to the west of Mashhad. Like Balkh, Herat and Merv, Nishāpur had been a centre of the Muslim civilization. Also the city served as the capital of ancient Khorasan. Nizam-ul-Mulik Tūsī founded the famous Madrasah Nizāmiyyah in this city. Nishāpur produced many scholars, including 'Umar Khayyām (عمر خيام) and Farīd-ud-Din 'Attār. However, the famous city witnessed devastation at the hands of the Mongols in 1221 CE. (*Al-Munjid fil-A'lām*)

(b) He sent Hārith Ibn Hassān Daūsi to Sarakhs.[1]

(c) Suhār Ibn 'Ayyāsh 'Abdi left a rearguard for them in Herat, while Ahnaf advanced to Merv Shāhjān, where Yazdegerd was taking refuge. As Ahnaf approached, he fled to Merv Rūd and Ahnaf occupied the place he had vacated.

Tamerlane's Mosque (Balkh)

Reinforcements came to Ahnaf from Kūfah and Hātim Ibn Nu'mān Bahili was appointed as Governor of Merv Shāhjān. Ahnaf marched to Merv Rūd, upon which Yazdegerd fled from there to Balkh and Merv Rūd fell at the hands of Ahnaf. Then the Muslims marched in pursuit of Yazdegerd and they encountered the forces that remained with him; the Persians were routed and Yazdegerd crossed the River Balkh or Oxus (Jaihūn or Amu Darya). The people of Khorāsān made a peace treaty with Ahnaf and he appointed Rīb'ī Ibn 'Āmir Tamīmi as Governor of Takhāristān, then returned to Merv Rūd. Yazdegerd sought help from his Empire's neighbours, such as the Turks and Sughd. In response, the Khāqān of the Turks advanced with his army, recruited from the people of Farghanah [2] and Sughd. The army was a large one and Yazdegerd joined them and retreated with them. They crossed the River Oxus (Jaihūn) and advanced to Balkh. The Muslims withdrew in the face of this advance from their positions behind the borders to Merv Rūd. Then Yazdegerd and the Turks headed for Merv Rūd but they were defeated. After the battle, the Turks turned back, or according to one narration, they returned without fighting, because the war was not their concern. Yazdegerd left them and went to Merv Shāhjān to get back his treasures safekeeping. He besieged its small Muslim force, but he fell out with his people and fighting took place between them. Then Ahnaf arrived from Merv Rūd and Yazdegerd fled and crossed the River Oxus again and went to Farghānah and the Turks. The remaining Persians willingly made a peace treaty with Ahnaf Ibn Qais, in accordance with which their situation would remain settled. In this manner the Sassanid Empire passed away.

Soon afterwards, Yazdegerd was killed by Persian hands; this was in 31 AH (651 CE), during the Caliphate of 'Uthmān Ibn 'Affān (رضي الله عنه).

[1] **Sarakhs** (سرخس) is an ancient city situated in the basin of the Hari Rūd, which flows along the frontier of Iran and Turkmenistan. Serakhs, just opposite the former, is located in Turkmenistan and both cities are connected by road. *(Middle East World Map)*
Sarakhs is famous due to the scholars like Imam Muhammad bin Ahmad Sarakhsī of the Hanfi School of Thought and the Minister, Fadl bin Sahl of the 'Abbāsid Caliph, Māmūn-ur-Rashid. *(Urdu Dā'irah Ma'ārif-i-Islāmiyyah)*

[2] **Farghanah or Fergana** is a city; the capital of Fergana Province in eastern Uzbekistān, at the southern edge of the Fergana Valley in southern Central Asia, cutting across the borders of Kyrgyzstān, Tajikistān and Uzbekistān. *(Translator)*

5

The Conquest of Armenia[1] and Azerbaijan[2]

These conquests were a consequence of the previous conquests and they took place in three waves of invasion:

The First Wave:

This came from two directions:

1. From the south of the Caspian Sea; two forces marched to Azerbaijan.

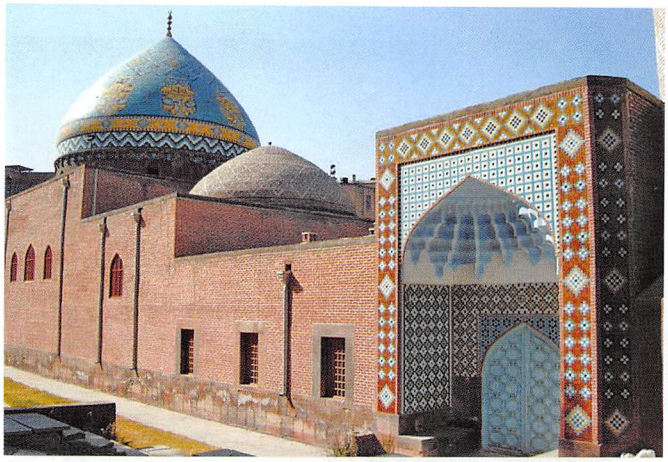
The First Force: This came from Hulwān and it was commanded by Bukair Ibn 'Abdullah Laithi, who marched on until he crossed Qarmīsīn (Bākhtarān), and routed some scattered remnants of the Persian army. Then he was joined by Simāk Ibn Kharshah Ansāri, who brought reinforcements from

[1] **Armenia**: A former republic of the Soviet Union, it is a landlocked country lying between the Black Sea and the Caspian Sea, in the southern Caucasus (قفقاز). It shares borders with Turkey (Anatolia) to the west, Georgia to the north, Azerbaijan to the east, and Iran and Nakhichevan (Azerbaijan) to the south. It is located at the juncture of Eastern Europe and Western Asia. The famous rivers, Tigris, Euphrates and Araks originate from Turkish Armenia (Eastern Anatolia).
Armenia witnessed the invasions by the Assyrians, Greeks, Romans, Byzantines, Arabs, Mongols, Persians, Ottoman Turks and the Russians. During the crusades, the state of Armenia was established in 1198 CE. The Mamelukes of Egypt and Syria captured it in 1375 CE.
After a long Ottoman rule, the Russian Empire incorporated Eastern Armenia in 1828 CE. It remained under Russian domain untill 1991 CE, when the Republic of Armenia emerged on the world map with Yerevan as the capital. Western Armenia is still a part of Turkey.
Armenia lies in the highlands surrounding the biblical mountain of Arārāt (5205meters), upon which, as Judeo-Christian theology states, Noah's (عليه السلام) Ark came to rest after the flood (Genesis.8:4). The Holy Qur'an mentions it as '*The Jūdi*' (الجودي).
It is said that the Armenian highlands were among the earliest sites of human civilization. Also it became the first country, in 301 CE, in the world to adopt Christianity as its official religion. It is interesting that Mount Arārāt falls within Turkish border but the city of Arārāt lies opposite to it in Armenia. (*Wikipedia Encyclopedia, Al-Munjid fil-A'lām, Middle East World Travel Map)*

[2] **Azerbāijān** (آذربائيجان): The Republic of Azerbaijan is the largest and the most populous region of Eurasia, located at the crossroads of Eastern Europe and Western Asia. It is bounded by the Caspian Sea, Russia, Turkey, Georgia, Armenia and Iran. Nakhichevan is also a part of Azerbāijān and shares borders with Armenia, Iran, and Turkey. The Caucasus range is located to the north of the country. When the USSR dissolved in 1991, Azerbaijan emerged on the world map as an independent state. Also it has large stocks of oils and it is one of the biggest oil producing countries; Azerbaijan supplied most of the Soviet Union's oil on the Eastern front during World War II. To the south of the Republic of Azerbaijan and Armenia lies Iranian Azerbaijan, and it is divided into two parts; Tabrīz is the capital of the eastern part, whereas Urmia is the capital of the western governorate of Azerbaijan. It was conquered and ruled by the Achaemenids, Alexander the Great, the Seleucid Greeks, Parthians, Sassanids and the Muslims.

Rey after the conclusion of its conquest. Bukair then advanced northwards to Mūqān, which he conquered and then he passed through Al-Bāb.

The Second Force: They marched from Mosul, commanded by 'Utbah Ibn Farqad Sulamī. He began by conquering Shehrzūr, then Sāmghān and Dārābād. The inhabitants struck a peace treaty with him, in accordance with which they agreed to pay the jizyah and *kharāj* [1]; this occurred in 22 AH (642 CE) and the conquests of 'Utbah extended as far as the city of Urmia (Urmiyah).[2]



The Blue Mosque of Yerevan (Armenia)

2. When the conquest of Al-Jazīrah was completed in 18 AH (639 CE), at the hands of 'Iyād Ibn Ghanm; he marched to Arzan[3] and conquered it by means of a peace treaty. Then he entered Darb[4] and marched on until he reached Bidlīs[5] (Bitlis), which he then traversed until he reached Khalāt (Ahlāt)[6] and they made a peace treaty with them. Then 'Iyād returned to Raqqah and from there he marched on to Hims (Homs) in 19 AH (640 CE).

[1] **Kharāj:** A land tax incumbent upon non-Muslims. *(Translator)*

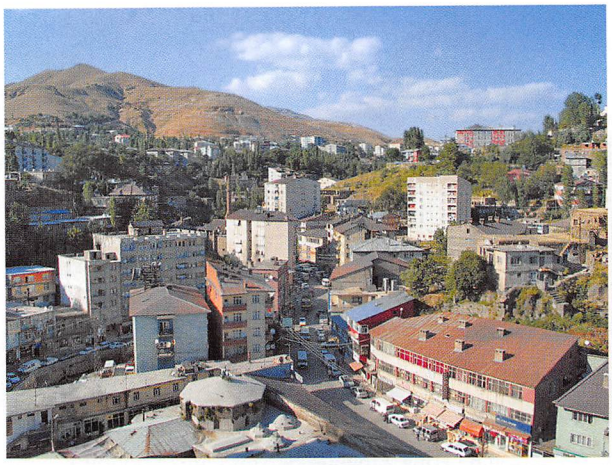
[2] **Urmia**: (Persian: 'Orumiyeh ارومیه', in the Pehlavi period: Redaiyeh, رضاءیه): It is a district and a city located in north western Iran. It is situated on the western side of Lake Urmia, near the Turkish border. The land is highly fertile and orchards and gardens are found in abundance. Yaqūt writes: "*It is said that Urmia is the city of Zoroaster. Sultan Uzbek bin Pehlvān bin Ildkiz has ignored the city for his carelessness. I made journey to the city in 617AH.*" *(Mu'jam-Al-Buldān*: 1/159, *Wikipedia Encyclopedia)*

[3] **Arzan** (ارزن): This city of Anatolia lay on the eastern bank of Arzan Su, a tributary of the Tigris. It was destroyed by the Byzantines in 942 CE. It is different from Arzan Ar-Rūm (Qaliqalā) or Erzurum. *(Urdu Dā'irah Ma'ārif-i-Islamiyyah; 4:169, Lands of the Eastern Caliphate by Le Estrange)*

[4] **Darb** (درب) is a city in the Diyarbakir region, located near Mayyāfāriqīn (present Silvan). The Persian Emperor, Anūsherwān maneuvered to trap the Byzantine Emperor and annihilated his forces. Only the Emperor and some of his close companions could escape whereas the rest of the Roman troops were destroyed in the mountains of Sātīdmā, and they met the death of dogs. Thus the place was named after their death, which was seen to be of the worst type, Darb al-Kilāb (درب الکلاب) meaning "The track of dogs." *(Mu'jam-Al-Buldān: 2/448)*

[5] **Bitlis or Bidlīs**: It is a province of Eastern Turkey. The capital of the province is also Bitlis, located to the southwest of Lake Van on the bank of River Bitlis. The city was named after 'Bedlis', the Greek commander who built a castle by the order of Alexander 'the Great'. Amīr Mu'āwiyah (رضی اللہ عنہ) recaptured the city. Muhammad, brother of 'Abdul Malik, conquered the city for the third time and added it to the Al-Jazīrah Governorate. During the 'Abbāsid Dynasty, Bidlīs remained under Hamdāniyyah (حمدانیه) and Marwāniyyah (مروانیه) rulers of the Diyarbakir. Seljuks defeated the latter and conquered the city. Then the Ayyūbids, having conquered it, brought the Kurds and made them settle in the city. Afterwards the city fell to the Mongols, and then it was captured by the Īlkhānī (ایلخاني) Mongols. However, after their decline, the Ruzhki Kurds (رژکي کرد) came to power, until in 1847 CE, it was completely conquered by the Ottomans. During the World War I, Russian troops moved into the area and captured it, but after the war they evacuated it. *(Urdu Dā'irah Ma'ārif-i-Islāmiyyah: 4/169, Wikipedia Encyclopedia)*

[6] **Ahlāt** (Armenian: Khlāt, Arabic: Akhlāt اخلاط): It is a city in Anatolia (Turkey) located on the northwestern shore of Lake Van. Damustuq (John Curcuas) attacked Ahlāt in 316AH/928 CE and captured it. Sultan Alap Arsalan took over it after the battle of Malazgirt (ملازکرد) in 1071 CE. In 604 AH/1207 CE Ahlāt attracted al-Auhad (الاوحد), the son of Al-'Ādil Ayyūbid, who defeated the Georgians and captured the city. Jalal-ud-Dīn Khuwārizm Shāh came and overpowered it in 1230 CE. Ahlāt fell to 'Alā-ud-Dīn Kayqubad I in 633AH/ 1236 CE and the Mongols (Tartars) invaded it in 1244 CE. In 955 AH/1548 CE, the city was invaded by Shāh Tehmāsap Safavid, who destroyed it. In 963 AH Ahlāt was annexed by Sultan Suleimān I to the Ottoman Empire. *(Urdu Dā'irah Ma'ārif-i-Islāmiyyah*: 2/185*)*



A scene from the Fort of Bitlis

University of Ataturk in the city of Erzurum

During this campaign 'Iyād sent Habīb Ibn Maslamah Fihri to Malatya (Malatiyyah)[1] and he conquered it. After that, the Romans recaptured it in circumstances that are unclear. Some researchers held the view that this attack of the Muslims was an exploratory one and that they returned after it.

The Second Wave:

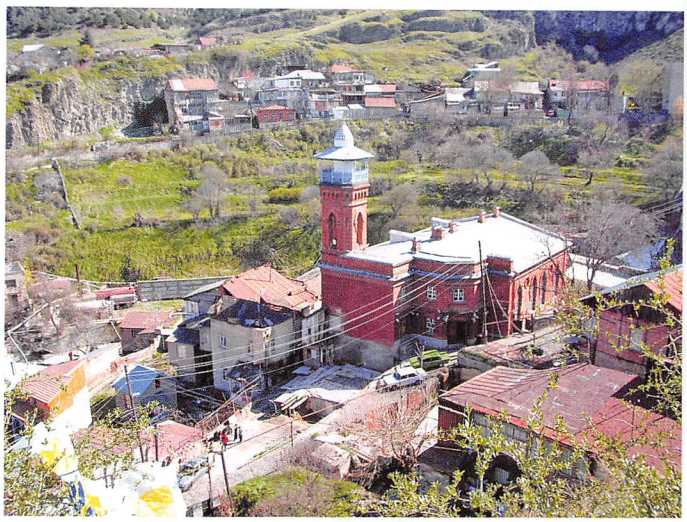
When Mu'āwiyah Ibn Abi Sufyān (ﷺ) became Governor of Syria, he sent Habīb Ibn Maslamah to Armenia once again and he set out for that land with a force of between six and eight thousand men from the army of Syria and Al-Jazīrah; he marched to Qālīqalā (Erzurum)[2]. The Romans amassed a large army against them, so Mu'āwiyah (ﷺ) sent two thousand men to reinforce them and he sent them to Qālīqalā. Between six and eight thousand more reinforcements, commanded by Salmān Ibn Rabī'ah Bāhili, came to him from Kūfah. But Habīb Ibn Maslamah swept away the Roman forces at the Euphrates and killed their commander, Armanyāqis before Salmān arrived with his reinforcements. When he came to them after the battle, 'Uthmān Ibn 'Affān (ﷺ) commanded him to attack Arrān[3]; so Habīb marched to Mirbālā, then to Khalāt and then on to Basfurjān[4] (Vaspurakan),

[1] **Malatya** [Arabic: Malatiyyah (ملطيه)]: A city in central Turkey located near the Euphrates. It is connected through railway and road to other cities like Al-'Azīz (Alazig), Diyarbakir, Siwās and Ghāzī Aintāb. *(Middle East World Travel Map)*

[2] **Qālīqalā or Erzurum** (Arabic: قاليقلا; Turkish: Erzurum: ارض روم; Byzantine: Theodosiopolis, after Theodosius I): It is the largest province in Eastern Anatolia on a high plateau. The Qarāsū River or the Western Euphrates also originates from this plateau. The Arabs named it Qālīqalā after Armenian, Karno'ī' Kalak. The Seljūks destroyed Arzan in 1049 CE and its inhabitants shifted to Qālīqalā, they called it Arzan-ar-Rūm, which later on became Erzurum. After the reign of the Mongols and Ozun Hasan, Erzurum fell to Sultan Muhammad I (878AH/1473 CE). It remained under Russian control during 1916-1919 CE. *(Urdu Dā'irah Ma'ārif-i-Islamiyyah: 2/273)*

[3] **Arrān** was a geographical name used in medieval times to signify the territory lying between the Kurā and the Araks rivers. Thus Arrān consisted of Nakhichevan, Nagorno Karabakh of Western Azerbaijan, and Eastern Armenia. Janzah or Ganca (گنجه), Barza'ah (Barda), Bailaqān and Shamkhor were its major cities *(Mu'jam Al-Buldān: 1/136)*. Nizāmī Ganjawī was a famous Persian poet. Russia captured Ganca in 1804 and named it Yelizavetpol (Elizavetpol) and later on Kirovabad (1935-89 CE). It corresponded roughly to the territory of modern-day Republic of Azerbaijan. *(Oxford English Reference Dictionary)*

[4] **Vaspurakan or Nakhichevan** (Arabic: اسبراكان, بسفرجان and فاسبوركان): These days it is called Nakhichevan, and is a part of independent Azerbaijan. Its capital is Nakhichevan City. Yaqūt says, "*It is a district of Arrān. Its capital is An-Nashawa, that is Naqjiwān (Nakhichevan). Anūsherwān made it inhabited.*" *(Mu'jam-Al-Buldān: 1/422)*



A view of Tbilisi (Georgia)

and he sent those who conquered it, to Arjīsh (Ercis) and Bājunais. Then he marched to Azdisāt (Qirmiz). Then he crossed Nahr al-Akrad[1], after which he took Dubail[2] (Duvīn) through a treaty made after he had besieged it. This took place on Friday, 15th Shawwal, 19 AH (6th October, 640 CE). His cavalry conquered all of its villages and he signed the following treaty with them:

In the Name of Allah, the Most Beneficent, the Most Merciful

'This is a statement from Habīb Ibn Maslamah to the Christian people of Dubail, its Magians and its Jews, including those who are present and those who are absent, in which I guarantee for you safety for your lives, your property, your churches, your synagogues and your city wall. You are safe and it is incumbent upon us to fulfill our side of this covenant, so long as you fulfill your part and pay the jizyah and the kharāj. Allah is (my) Witness and Allah is sufficient as a Witness'.

Then he sealed it with his ring. Habīb then went to Nashwa (Nakhichevan) and they made a peace treaty similar to that made with the people of Dubail; and likewise all of Vaspurakan made a peace treaty. Then he marched to Sīsjān[3] and defeated them; he also made a peace treaty with them. After this, he marched on to Jurzān[4] and its inhabitants requested a peace treaty after some fighting had taken place between them. Then he travelled to Tiflis (Tbilisi)[5] in Georgia and they made a peace treaty with him.

As for Salmān Ibn Rabī'ah Bāhili, he had marched from Qālīqalā (Erzurum) to Arran and subdued Bailqān (Phaidagaran) by means of a treaty. Then he went to Barza'ah and its people made a peace treaty with him, allowing him to enter it and conquer the surrounding villages; then he marched to the meeting point of the two rivers known as Aras[6] and Kura. He crossed the Kura behind Bardīj and conquered Qabalah and the inhabitants of Sharwān[7] along with the towns and villages surrounding

[1] **Nahr Al-Akrad:** Literally, River of the Kurds. It is a tributary of River Aras. *(Translator)*

[2] **Dubail** (دبيل) is a city of Armenia located on the border of Arrān (Azerbaijan). Yaqūt writes it Dabīl (دبيل) *(Mu'jam-Al-Buldān: 2/439)*. According to G.L. Estrange "*Dabīl or Duwīn (Tovin) is a town in the south of Yerevan, near the river Araks. Dabīl was the capital of Islamic Armenia in the beginning and it was bigger than Ardabīl*". *(Lands of the Eastern Caliphate)*

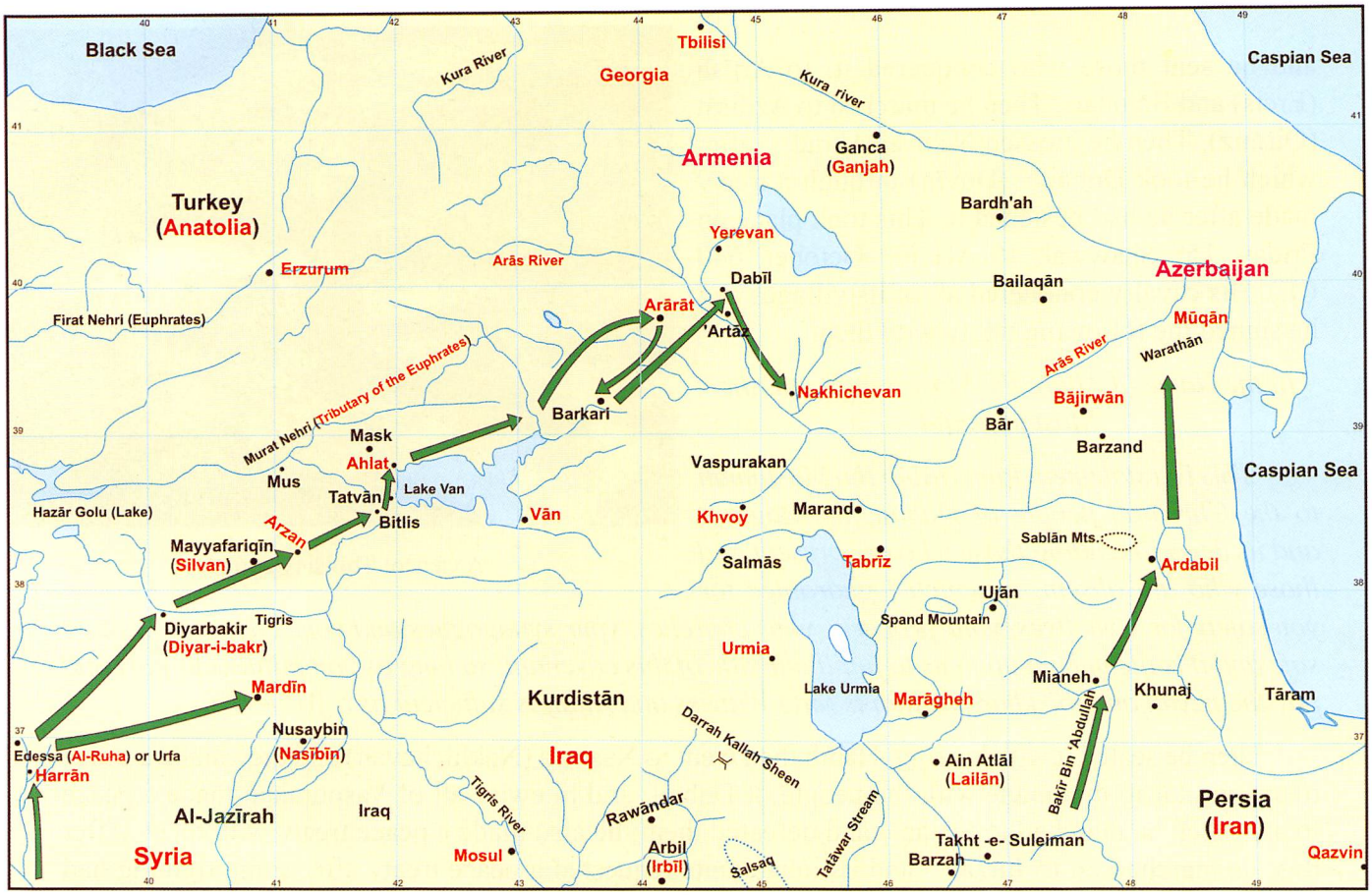
[3] **Sīsjān** (سسجان or سيسجان): A city in Armenia located at 16 farsakhs (89kilometers) from Dubail. Habīb bin Maslamah conquered it in the first battles of Armenia. *(Mu'jam-Al-Buldān: 3/297)*

[4] **Jurzān** or **Georgia;** (Arabic: جرزان): It is a territory adjacent to Armenia. Tbilisi is its capital city. Arabic name 'Jurzan' is a derivative of 'Jurz' (جرز, the Georgian) which itself has been arabacised from Arabic Al-Kurj (الكرج) meaning 'the Georgians' or 'Georgia'. *(Mu'jam-Al-Buldān: 2/125)*

[5] **Tbilisi:** the capital and the largest city of Georgia, lying on the bank of the Kura River. In Arabic it has been called Tiflis (Tiflīs تفليس). The city is emerging as a transit route for global energy and trade projects. Tbilisi was founded in the 5th century CE by a Georgian king. *(Al-Munjid fil-A'lām, Wikipedia Encyclopedia)*

[6] **Araks or Araxes** (also 'Aras'): A river which originates in Eastern Turkey and after flowing through the borders of Armenia, Azerbaijan and Iran, it flows through Eastern Azerbaijan, joins the Kura River and ultimately falls into the Caspian Sea. *(Al-Munjid fil-A'lām)*

[7] **Sharwān** (Arabic شروان; Azerbaijani (Persian): Shirvan or Shervan): A historic region in the Caucasus, today



Map No:64 **The Conquests of Armenia and Azerbaijān**

it, up to the city of Al-Bāb, and made a peace treaty with him. Then he marched on and crossed the River Balanjar, where he encountered the Khaqan of the Khazar and their cavalry and they (Muslims) fought them; during the course of the battle, Salmān and according to Armenian sources – Salmān and four thousand of his troops were martyred. Also in the Armenian sources, it is reported that the expedition marched from Azerbaijān under the leadership of 'Uthman and 'Uqbah (and it is most likely that the two who are referred to here are 'Uthman Ibn Abi Al 'Ās and 'Utbah Ibn Farqad – not 'Uqbah) and when the army reached the border of Armenia, they split into three parts:

The first marched to Vaspurakan and reached the city of Nakhichevan (Nashwa) after capturing the fertile lands.

The second marched to the province of Tārūn and took a large amount of booty and captives.

The third marched to the province of Kūjovit, arriving there after suffering enormous hardships.

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a part of the Republic of Azerbaijan, stretching between the Caspian Sea and the Kura River. The name is first attested during the Sassanian epoch, when it was used to denote the northern part of Caucasian Albania, or Arrān. After the Islamic conquest, it became a hereditary possession of the caliphate governors. Yaqūt Hamawi writes: "*It is located near Bab-ul-Abwāb (باب الابواب) or Derbent (دربند) and named after Anūsherwān, the founder of the city. Shemakha is its capital. It is narrated that the 'Rock of Mūsa' (Moses) (عليه السلام), is also situated here. Moses and his disciple forgot their fish near the Rock. Allah says that he (the disciple) said (to him): "Do you remember when we betook ourselves to the rock? I indeed forgot the fish" (Surah-al-Kahf). It is said that the rock is that of Shirvan and the sea is the Sea of Jīlan (Caspian Sea) and the village is Bājirvān*" *(Mu'jam-Al-Buldān: 3/339)*. Yaqūt gives a far-fetched tale of the journey but most of the exegetes refer it to the Junction of the Blue Nile and the White Nile or the juncture of the gulfs of 'Aqabah and Suez and of course Allah knows best.

They attained Ardzāb Fortress and entered it by night. Their force numbered three thousand men, but the Armenian commander, Theodor Rashtūni was able to recapture it and set free the captives. He attacked the Muslims and none but a few were able to withdraw. He returned, laden with a great deal of booty, some of which he gave to Constans II, the Byzantine Emperor.

In the year 34 AH (654 CE) Constans advanced against Armenia with a huge army. He entered Dubail (Duvin) at the head of twenty thousand troops and tried once again to compel the Armenians to adopt their creed, which the Council of Chalcedon had endorsed in 451 CE, which declared the "... full humanity and full divinity of the Messiah (Christ), the second person of the Holy Trinity". But the Armenians rejected this doctrine – as the Copts of Egypt had done before them – so Constans removed the Armenian Governor, Theodor from power, because he refused to believe in the Chalcedonian creed. Theodor revolted and so Constans sent thirty thousand men to fight against him and he also sent troops to Al-Kurj (Georgia), Albān (Caucasian Albania) and Siyūni in order to force his supporters into submission; but these missions were unsuccessful.

The Third Wave:

Constans placed the army of Armenia – by force – under the command of Brokob; the leader

Georgia (Arabic: Al-Kurj الكرج, Persian: Gurj or Gurjistan گرجستان, Georgian: *Sakar*): It is a Eurasian country in the Caucasus at the eastern coast of the Black Sea. It is bordered in the north by Russia, in the south by Turkey (252kilometers), in the southeast by Armenia (164kilometers) and in the east by Azerbaijan (322kilometers). It also contains the Republics of Ajaria and Abkhazia. Tbilisi is the capital of the state and its total population is about 5.4 million. The Republic of Georgia covers an area of 69700 square kilometers.

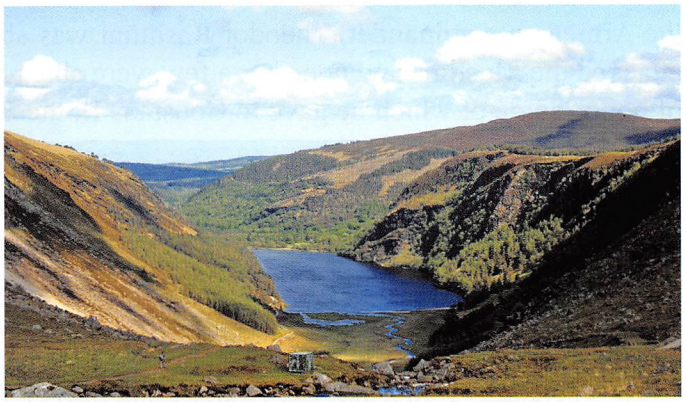
Ishāq bin Ismā'īl, the grandson of Shu'aib, a freed slave of Marvān II, the last Caliph of the Umayyad Dynasty, established an independent state in Jurzān (Georgia) during 215-239AH/830-853 CE). Caliph Wāthiq, accepted this state in Georgia, but in the reign of Mutawakkil, a Turkish General, Bughā Al-Kabīr Ash-Sharābī, was sent to Armenia (including Georgia) and he besieged Tbilisi. Ishāq resisted Bughā and came out of the city to fight but the Turkish General turned the city into ashes by setting it on fire with Naft (نفط, Greek Fire). Ishāq was arrested and executed, and 50 thousand inhabitants were burnt in the fire. The Arab researchers consider the tragedy of Tbilisi the starting point for the decline of Muslim rule in the Caucasus. It was most probable, otherwise, that Georgia, like Iraq and Kurdistān, would have been a country of Muslim majority.

Mas'udi (d.346 CE) relates Masjid Dhul-Qarnain (Maskhita) as the station of the king of Jurzān (Georgia). Ja'far bin 'Ali was the governor of Tbilisi in 300 AH/ 912 CE, and the reign of Banū Ja'far extended to 200 years. The names of Mutī'Lillāh (مطيع لله) and Tā'i'Lillah (طائع لله) are found engraved on the coins of Banū Ja'far.

The Mongols under Subutai and Djebe Noyan invaded Georgia in 1220 CE. Meanwhile Jalāl-ud-Din Khawārizm Shah captured Tbilisi in March 1226 CE but the Mongols again invaded Georgia in 1236 CE. The Christian Empress, Rusdan, left Tbilisi for Kutaisi and the governor set the city on fire.

Emīr Taimūr (Tamerlane) invaded Tbilisi three times and ultimately he destroyed Georgia to the borders of Abkhāz territory in 806 AH / 1403 CE. The Ottomans and Safavids signed a treaty in 961AH/1553 CE and Georgia was divided between the two neighbouring empires. Tahmāsap Safavid had already captured Tbilisi in 1540 CE. According to the signed treaty, Trābzon (طرابزون) and Tire-boli (طرابلس) fell to Caliph Suleimān II of the Ottomans. Amongst the local governors of this era, Kalbād Garji, Dā'ūd Khān, Begrāt VI, Rustum (Kaikhusrau), Erkle I (Nazar 'Ali Khān), Wakhtang in 1711-24 CE, and Muhammad Qulī Khan (Constantine III) were Muslims. However, Wakhtang (Shah Nawāz I) (1658-76 CE), the adopted son of Rustum, resumed the Christian customs of 'Confession' and 'The Last Supper'. Tbilisi attracted Nādir Shah of Iran and he conquered it in 1147AH/ 1734 CE. On the alleged request of the deceased Georgian King, Giorgi XII, Tsar Alexander I signed the decree of incorporation of Georgia with the Russian Empire on September 12, 1801 CE. On April 9, 1991 CE, shortly before the collapse of the USSR, Georgia declared its independence. The Greater Caucasus Range separates Georgia from the North Caucasian Republics of Russia, including the state of Chechnya.

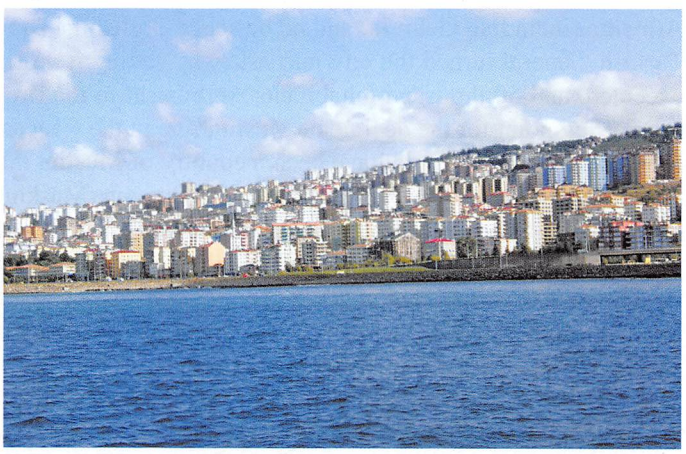
of the Byzantine army, so Theodor sought help from the Muslims and the Armenians were more favourably disposed towards the Muslims, as they never forced anyone to adopt their religion. They sent their support to Theodor and he stationed them at Yūfīt and Baznūnīk, in the north and north-west of Van Lake[1]. Brokob crossed the Euphrates with his army using a bridge supported on boats and attacked Syrian territory, but the Muslims defeated him and the Romans' situation was worsened by the fact that Farīd, son of Theodor the Armenian (who was commanding the Armenian contingent of the Roman forces), cut the bridge and set the boats adrift and they were swept away by the current. This cut off their way of retreat and the Muslims cast them into the river, where most of them were drowned.



A beautiful view of Lake Van (Turkey)

At the end of the winter in 35 AH (655 CE), the Muslims advanced once more against Armenia, with the assistance of Theodor Rashtūni and they succeeded in expelling the Byzantines as far as the Black Sea[2]. They also launched an attack on the Byzantine city of Trabzon and returned laden with a massive amount of booty and a large number of Roman captives. In the face of this crushing defeat, Constans resolved never to launch an attack against the Muslims again.

Mu'āwiyah Ibn Abi Sufyān (ﷺ) sent a delegation to the people of Armenia to negotiate with them and the result of this was a peace treaty which contained the fairest of conditions for the people of Armenia, the like of which they had never obtained before – neither from the Persians nor from the Romans. This caused them to throw themselves into the arms of the Muslims and Theodor Rashtūni visited Mu'āwiyah Ibn Abi Sufyān (ﷺ) in Damascus, who bestowed an award on him, gave him gifts and appointed him ruler of Armenia and the lands of Al-Kurj, Albān and Siyūni, up to Derbent (Darband). The Muslim army entered Armenia and was welcomed by its people; they spent the winter in Dubail and then returned to Syria.



A view of Trabzon city on the Black Sea

The Armenian historian, Sebios, who was a contemporary to these events, has recorded that this covenant was as follows:

[1] **Van Lake** (Turkish: Van Gölü): It is the largest lake in Turkey, located in Eastern Anatolia. It is a saline lake of volcanic origin. It has an area of 3755 square. kilometers and is surrounded by fruit and grain-growing agricultural areas. Cities like Ahlāt, Tatvan and Van are located on the lake. Rivers like Deli and Qarasū irrigate it. *(Wikipedia Encyclopedia)*

[2] **Black Sea:** The Black Sea is also called the Crimean Sea, for the Crimean Peninsula lies in the north of this sea. It is connected to Ukraine through an isthmus. The Crimea, now a part of Ukraine, had been a magnificent Islamic State in the Medieval Ages.

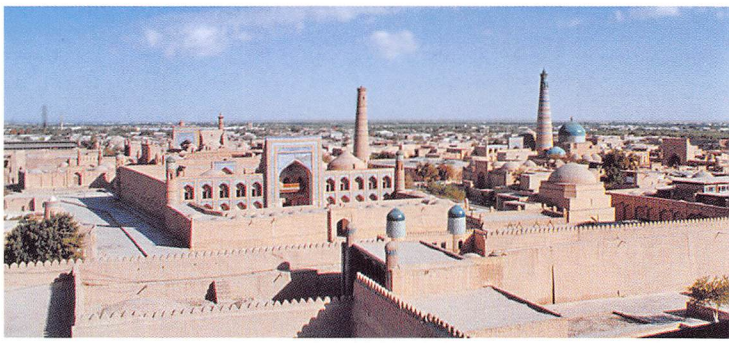
"You and I have come to an agreement that for a period of time specified by you and me – a period of three years – I will not levy any jizyah upon you.

But according to this agreement, after that, you will pay the jizyah that you wish to pay; and it will be your right for there to be in your land an army of fifteen thousand horsemen whom you will supply with rations and I will take this into account when levying the jizyah. I will not request the presence of your horsemen in Syria, but it is incumbent upon them to be prepared at short notice to depart for any place to which they are commanded to go, in order to fight alongside us against any aggression that may befall us. I will not send any governor to your fortresses, nor will I send a single Arab or Persian ruler. We will fight against any enemy that comes to Armenia and if the Byzantines march to fight you, I will send armies – whose numbers you may specify – to help you. I hereby pledge this before Allah, the Almighty, the Sublime."

6

The Conquest of Mā-Warā' Al-Nahr[1] (The Lands Lying Beyond the River Oxus)

The Muslim armies continued to carry out military expeditions against these easterly lands, or some of their territories, up to the borders of China and then they would return to Merv and then they would return once again to conquer them, time after time. Then in 30 AH (650 CE), 'Abdullah Ibn 'Āmir Ibn Kuraiz attacked Khorāsān and conquered Kohistān[2] by force and sent Yazīd Al-Jurashi Ibn Yazīd to Rustāq Zam from Neshāpur by force; and he also conquered Bākharz[3] and Juwain[4].



A mosque of Khiva (Khawarizm)

Ibn 'Āmir conquered Bust, Ashband, Rukh[5], Zāwah, Khuwāf, 'Asfrā'īn[6], Arghiyan and

[1] **Transoxiana** (Arabic: ماوراء النهر, Mawarā' al-Nahr): Transoxiana, was the name coined by the Greeks after the River Oxus (جيحون) or Amudarya. It is the most outdated name used for the portion of Central Asia corresponding with modern-day Uzbekistan, Tajikistan, southwest Kazakhstan and parts of Kyrgyzstan and Turkmenistan. Transoxiana's major cities and cultural centres are Samarkand, Bukhara, Khiva (Khwarezm) and Tashkent. Genghis Khan invaded Transoxiana in 1219 CE during his conquest of Khwarezm. Tamerlane became the effective ruler of the territory in 1369 CE and chose Samarkand as the capital of his future empire.

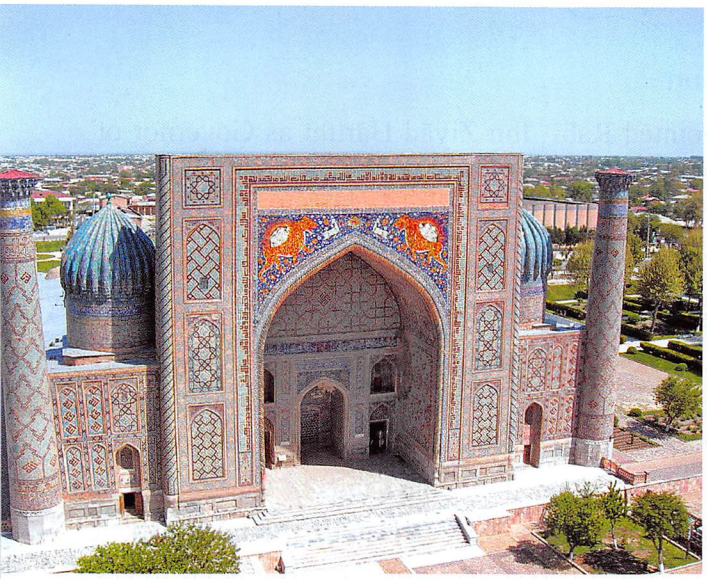
[2] **Kohistān** (Arabic: قوهستان) is the mountainous territory stretching from Herāt to Nahāvand, Hamadān and Burūjard in the province of Al-Jibāl (Iran). Qayen (قائن) is the capital and Tūn, Gonabad (present Jūymand) and Tabas are other important cities *(Mu'jam-Al-Buldān: 4/416)*. Nowadays Kohistān is located in the province Khorasān of Iran.

[3] **Bākharz** (باخرز) is a territory located between Neyshāpur and Herāt. Mālīn (مالين) is the capital city (*Mu'jam-Al-Buldān*: 1/316). It is in eastern Khorāsān (Iran) lying between Khvaf and Turbat-e-Jām.

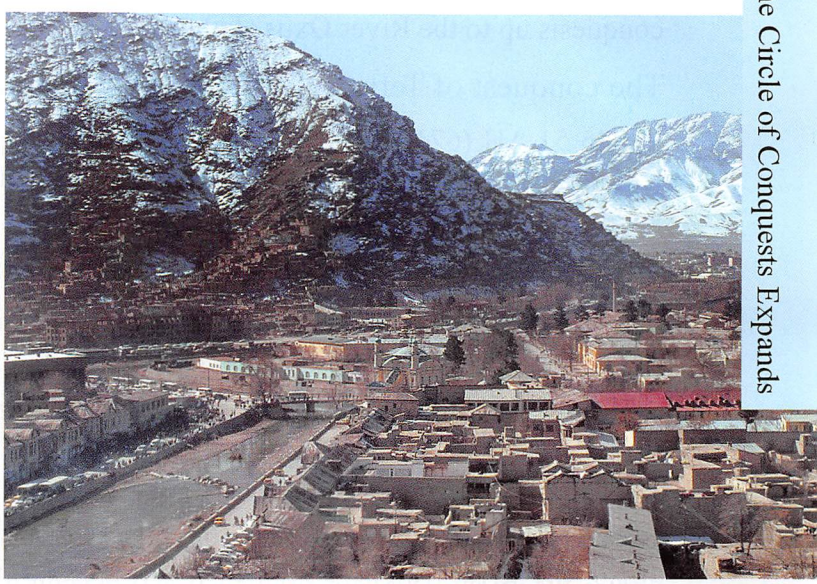
[4] **Juwain** (جوين or Gūyān: گويان) is a district in Neyshāpur area, located between Jajarm and Baihaq (Sabzevār) on the caravan route starting from Bistām (بسطام). In Juwain Valley the present city of Joghatāy or Chaghatay is located to the southeast of the ruins of its ancient capital, Azādwār. This territory produced many eminent scholars like Imam-al-Haramain Abul-Ma'ālī 'Abdul-Malik Juwainī (478AH/1085 CE) and his father 'Abdullah bin Yūsuf, (scholar of the Shāfī' School of Thought). A fortified village Juwain or Guwain (جوين or گوين) is also located on the bank of Frāhrūd (فراه رود) in Sīstān (Afghanistan). *(Urdu Dā'irah Ma'ārif-ī-Islāmiyyah: 7/535-542)*

[5] **Rukh** (رخ) Zāwah (زاوه), Khawāf (Khvaf), Asbarā'īn (Persian: Asfarā'īn: اسفرائين), Arghiyān (ارغيان) and Abr-Shehr (ابرشهر): These cities were located near Neyshāpur (نيشاپور) *(Mu'jam-Al-Buldān)*. Zāwah is now called Torbat-e-Heydariyeh.

[6] **Asfrā'īn or Esfarayen** (اسفرائين) is actually Siprā'īn (سپرآئين, Arabicized: اسبرائين) meaning "Possessor of Shield". It was once enlisted on maps halfway between Neyshāpur and Jurjān (جرجان) *(Mu'jam-Al-Buldān: 1/177)*.



The Sherdar Madrasah in Registan Square of Samarkand



Kabul City and Kabul River wedged between Hindu Kush mountains

Abrshehr, from Neyshāpur. Ibn ʻĀmir also sent ʻAbdullah Ibn Khazim to Sarakhas and he conquered it. He sent an army to Herat and its leader made a peace treaty with them in the name of the city and in the name of Badghis and Būshang. ʻAbdullah Ibn ʻĀmir completed the conquest of all of the lands below the River (Oxus)[1]. Those lands beyond the River sought to make peace and he reached an agreement with them.

In 41 AH (661 CE) the Muslims reconquered Zaranj[2], Khawāmis and Bust[3]. They also conquered Kābul[4] and Rabīʻ Ibn Ziyād Hārithī conquered Balkh, while his son, ʻAbdul Fattāh extended the

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Esfarayen Mountains lie to the southeast of Jajarm. *(Middle East World Travel Map)*

[1] **Oxus River** (Arabic: جيحون; Persian: Amu Darya; آمو دريا in which دريا means sea or very large river): It is the longest river in Central Asia. It originates from large Pamīr glaciers, and after forming a border between Afghanistan and Tajekistan, and subsequently the border of Afghanistan and Uzbekistan for about 200kilometers, passing by Termiz, it flows into Turkmenistan and Uzbekistan, and ultimately it falls into the Aral Sea. In classical antiquity, the river was known as the 'Oxus' in Greek. Historical records state that in different periods the river flowed into the Aral Sea and the Caspian Sea. Termiz, Urgench and Khiva (Khwarezm) are located on its banks. *(Al-Munjid fil-Aʻlām, Wikipedia Encyclopedia)*

[2] **Zaranj**: It is located on the Iran-Afghan border where Khāsh Rūd falls into Hamūn Helmand. It had been the centre and the capital of Sīstān *(Urdu Dāʼirah Maʻārif-i-Islāmiyyah: 10/455)*. These days Zaranj is the capital of the Nīmroz Province of Afghanistan. *(Middle East World Travel Map)*

[3] **Bust** is a desolate city in Afghanistan. Its ruins (its citadel and Lashkar-e-Bāzār (لشكر بازار) are located near the Qandahār-Herāt route, on the bank of Helmand River. In Ghaznavid reign, the city served as the headquarters for many campaigns. It was invaded by ʻAlā-ud-Din Ghaurī and the Mongols (618 AH/1221 CE) and was destroyed by Tamerlane. Ultimately it was Nādir Shah who occupied the city in 1738 CE and destroyed the citadel and the towers *(Urdu Dāirah Muʻārif-i-Islāmiyah: 4/509-511)*. The famous scholar of *hadīth*, Ibn Hibbān was born and bred in Bust. *(Urdu Dāʻirah Maʻārif-i-Islamiyyah: 4/509, Muʻjam-Al-Buldān)*

[4] **Kābul** (Persian: كابل, former English: Caubul): It is the capital and the largest city of Afghanistan, inhabited on the banks of the Kābul River. Kābul is over 3000 years old. Many empires long fought over the city due to its strategic location near the trade routes. Kābul was known as Chabolo in antiquity. Yaʻqūbī writes: '*Abdur Rahmān bin Samurah* (رضي الله عنه) *conquered Kābul in the caliphate of ʻUthman* (رضي الله عنه)'. During the reign of Māmūn, the ʻAbbasid Caliph, Kābul Shah surrendered to the Muslims and a great number of its inhabitants accepted

conquests up to the River Oxus (Jaihūn).

The conquest of Termiz, Bukhara and Samarkand:

In 51 AH (671 CE), Ziyād Ibn Abi Sufyān appointed Rabī‘ Ibn Ziyād Hārithī as Governor of Khorāsān and he transferred with him more than fifty thousand troops and their families from Kūfah and Basrah and he garrisoned them below the River Oxus.

In 54 AH (674 CE), he attacked Beykand[1] and Bukhara; Sa‘īd Ibn ‘Uthmān Ibn ‘Affān was the

Bukhara (Persian: بخارا , Uzbek: Bukhoro): It is the fifth largest city in Uzbekistan, and the capital of the Bukhara Province. Bukhara is located in the lower basin of the Zeravshan (Zar Afshan) River. The name may be derived from "vihārā", the Sanskrit word for monastery. The Islamic sources refer to local rulers as Bukhara Khudāh (بخارا خداه). The city was founded in 500 BC and entered history as a vassal state in the Persian Empire. In the course of history it passed into the hands of Alexander 'the Great', the Hellenistic Seleucid Empire, the Greco-Bactrians and the Kushan Empire. As trade picked along Silk Road, Bukhara flourished and became the logical choice for a market. The Arab forces arrived in 54AH under the command of ‘Ubaidullah bin Ziyād, and they conquered the city after a bloody battle. Qutaibah bin Muslim reconquered Bukhara after the battle of Talas in 91 AH / 710 CE and enthroned Taghshādah (طغشاده; Tūq-e-Sīyādah: طوق سیاده) as the king of Bukhara. Many prominent people lived in Bukhara during the Islamic era. Imam Muhammad bin Isma’īl Al-Bukhari (رحمه الله) was born (194 AH /809 CE) in Bukhara. Amongst the other notable people born in Bukhara are; Ibn Sina (980-1037 CE), exegetist Zamakhsharī, ‘Ismatullah Bukhari (1365-1426), an illustrious poet, etc. In 260 AH/ 874 CE, Bukhara fell to the Samanids and ultimately it became their capital. In 999 CE, the Samanids were toppled by the Karakhanid Uyghurs. In Dhul-Hijjah 616 AH / February 1220 CE, Genghis Khan levelled the city; except for the Principal Mosque (Jāmī‘ Masjid) and a few palaces, the city was set on fire. The city slowly recovered and became prosperous in the era of Genghis Khan’s successors. Again Īlkhān Abāqa occupied Bukhara and destroyed it in 671 AH / 1273 CE.

Only after a few decades in 1500 CE, Shaibānī Uzbek conquered Bukhara, and it fell to Nādir Shāh in 1153 AH / 1740 CE. In 1860-85 CE, Emir Muzaffar-ud-Din, the Emir of Bukhara, submitted to USSR. Bukhara became a chess piece in the great game between Russia and Britain *(Urdu Dā’irah Ma‘ārif-i-Islāmiyyah: 4/110-116, Tarīkh-At-Tabari: 4/22, Al-Munjīd fil-‘A‘lām, Wikipedia Encyclopedia)*. Yaqūt gives the details of the fall of Bukhara during the Umayyad Caliphate: "*After ‘Ubaidullah bin Ziyād returned to Basrah, Mu‘āwiyah (رضي الله عنه) sent Sa‘īd bin ‘Uthmān bin ‘Affān as the governor of Khorāsān. Sa‘īd and his army crossed the Oxus River near Bukhara. A gigantic Turkish army of 150 thousand emerged to face the Muslims. However, the Empress of Bukhara manoeuvred to settle the issue peacefully and submitted the city to the Muslims to avoid the blood shed*".

(Mu‘jam-Al-Buldān: 1/355)

Islam. Babar conquered the city and made it his headquarters. Taimūr Shah Durranī after inheriting power transferred the capital from Qandahār to Kābul in 1776 CE. *(Wikipedia Encyclopedia, Urdu Dā’irah Ma‘ārif-i-Islāmiyyah: 13/3, 4)*

[1] **Beykand** (بیکند) is an old city which existed between Bukhara and the Oxus River. It was located at 7 kilometers from Bukhara, but now nothing remains on the site except for the ruins. Having strategical importance, many sarai, more than any other city of Transoxiana, were built in Beykand.

commander of a military expedition to Sughd[1] and he conquered Bab Al-Hadīd and Termiz[2]. Then Sālim Ibn Ziyād was able to conquer Bukhara and Samarkand[3] and in 78 AH (696 CE). Muhallab Ibn Abi Sufrah Azdī, who had been appointed as Governor of Khorasan by Hajjāj Ibn Yūsuf, the Governor of Iraq, occupied the city of Kash[4], in Sughd.

The Conquests of Qutaibah Ibn Muslim:

During the years 86-96 AH (705-715 CE), Hajjāj appointed Qutaibah Ibn Muslim Bāhili as Governor of Khorasan and the lands to the east, and he regained Tukhāristan[5] (Takhar, in Northern

[1] **Sogdiana** (Arabic and Persian: سغد or صغد Sughd, Chinese: Sute) was a province of the Achaemenid Persian Empire. The Sogdian state was centred on their main city of Samarkand. It lay between the Oxus (Amudarya) and the Jaxartes (Syrdarya), embracing the fertile valley of the Zerafshan (ancient Polytimetus). Sogdiana was captured in 327 BC by the forces of Alexander 'the Great'. The Sogdians facilitated the trade between China and Central Asia. According to Muslim Geographer, Al-Bairunī, the Zoroastrians inhabited Sogdiana. The followers of Buddhism and Nestorian Christians also existed in this city. In the Islamic era, Istakhri relates, Sughd Khas (Principal Sogdiana), stretched between Dabūsiya, which lay to the east of Bukhara upto Samarkand. The capital was either Samarkand, Ya'qubi claims, or Kish as he relates at another place. *(Urdu Dā'irah Ma'ārif-i-Islāmiyyah: 11/65,66, Wikipedia Encyclopedia)*

[2] **Termiz** (Uzbek: Termez; Arabic: Tirmidh ترمذ): It is a city in Southern Uzbekistan at the border of Afghanistan, on the right bank of the Oxus River. It is said that Alexander 'the Great' founded the city. Termiz means in Greek "hot" or 'hot place". Its most famous native son is Imām Abū 'Īsa Muhammad bin 'Īsa, a *Muhaddith*, born in its suburb, Bugh. Mūsa bin 'Abdullāh bin Khāzim conquered and became the ruler of Termiz in 70AH/690 CE. In 85AH/704 CE 'Uthmān bin Mas'ūd added it to the Umayyad's domain. It was captured and destroyed by the Mongols in 1220 CE. During the visit of Ibn Battutah, Termiz had been settled away from the ancient city. Mughal Prince Aurangzeb succeeded in the battle of Balkh (1646-47 CE) and the Indian forces occupied Termiz. It was destroyed in the riots which broke out at the end of the 18th century. In 1897 CE the modern city emerged with a Russian fortress and garrison, at 5 miles from its ruins. Termiz was a primary transit point during the Soviet invasion (1979-89 CE) of Afghanistan. *(Urdu Dā'irah Ma'ārif-i-Islāmiyyah: 6/376-378, Al-Munjid fil-A'lām)*

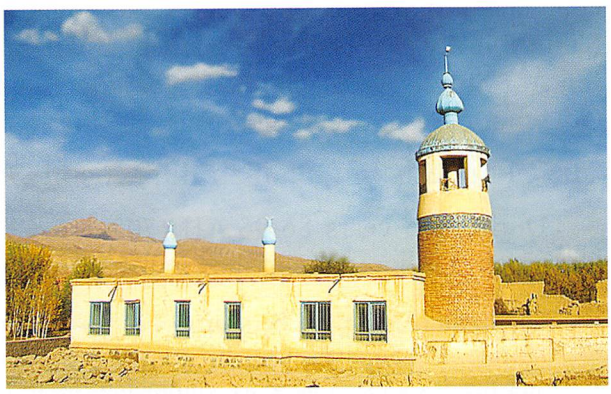
[3] **Samarkand** (Arabic and Uzbek: Samarqand) is the second-largest city in Uzbekistan and the capital of the Samarkand Province. The city is located on the southern bank of Zeravshan (Sughd) River. Samarkand derives its name from the Old Persian 'asmara' (stone), and sogdian 'kand' (fort or town). Samarkand is one of the oldest inhabited cities in the world; prospering from its location on the trade route between China and Europe. At times Samarkand has been the greatest city of Central Asia. In the eastern campaigns of Alexander, Samarkand is mentioned with Mārākandā (مارا کندا). Qutaibah bin Muslim, famous Muslim commander, conquered the city in 91AH.

During the 'Abbasid rule, the secret of papermaking was obtained from two Chinese prisoners of the Battle of Talas in 751 CE, which led to the first paper mill in the Islamic World to be founded in Samarkand. Tamerlane made Samarkand the capital of his empire in 771AH/1369 CE. During the next 35 years he built a new city and populated it with artisans, but the city went into decline in the 16th century. Samarkand came under Russian rule when General Kauffmann entered it during the reign of Muzaffar-ud-Din, the last Emir of Bukhara. In 1871 CE, new Russian city emerged in the west of the ancient capital which was connected to the Trans-Caspian railway system. The old citadel was renovated in 1882 CE. *(Urdu Dā'irah Ma'ārif-i-Islāmiyyah: 11/289-293)* Samarkand became the capital of the Uzbek SSR in 1925 CE, before being replaced by Tashkent in 1930 CE. Taimūr 'the Lame' (Tamerlane) is lying buried in this city. *(Wikipedia Encyclopedia, Al-Munjid fil-A'lām)*

[4] **Kash** (Persian: کش or کِش Kish) is a city in Uzbekistan (previously Bukhara state); currently it is Shehr Sabz (Green City). In Chinese references this is mentioned as Kia Sha. The name Kash emerged on coins in the middle of the 8th century. Tamerlane belonged to Kash. In 772AH/1370 CE, he built there the historic palace 'Āq Sarāī (آق سرائے, White Inn). *(Urdu Dā'irah Ma'ārif-i-Islāmiyyah: 17/278)*

[5] **Takhar** (Arabic: Tukhāristān: طخارستان or تخارستان): Takhar is one of the provinces of Afghanistan. It is surrounded by the provinces of Badakhshān, Baghlān and Kunduz. Its capital is Taloqān (طالقان) and it is famous for its salt mines. The Muslim geographer, Istakhri, locates Tukhāristān to the east of Balkh and the Hindukush Range. Imām Tabari gives Jabghūyah At-Takhārī (جبغویه الطخاری) as the King of Bukhāristān and Tukhāristān in the details of the battles between the Turks and the Arabs.

Afghanistan) in 86 AH (705 CE). Then he conquered Beykand in 87 AH (705 CE), capturing a large amount of spoils, after which he returned to Merv.



A mosque of Bamian, Afghanistan

Nīzak Tarkhan held the Muslim captives and so Qutaibah wrote to him, requesting that he set them free and threatening him if he did not do so. As a result Nīzak released the captives and Qutaibah called upon him to make peace with him and to provide guarantees to him, and that if he did not, he would make war on him and he would not leave him until he defeated him. So Nīzak came to Qutaibah, and the people of Bādghīs[1] made a treaty with him, on the understanding that he would not enter it. But after Qutaibah had departed from them, the people of Beykand violated their treaty, so he returned to them and found that they had fortified the city. He fought them for a month, after which they sought peace, but he refused and kept on fighting them until he had defeated them, killing those in the city who had taken part in the fighting. Then he marched to Amul[2] and crossed from Zam to Bukhara, and the people of Nūmushkat and Karmīn (in Bukhara State) made a peace treaty with him in the year 88 AH (706 CE); he was accompanied by Nīzak Tarkhān.

Then Ramithnah made a peace treaty with him and he returned, crossing the River (Oxus) at Termiz, from whence he proceeded to Balkh and then to Merv. In 90 AH (707 CE), Qutaibah set out in a military expedition against Bukhara and he attacked them, after which he renewed the peace treaty with Tarkhūn, the King of Sughd, on the understanding that they would pay a ransom. But Nizak Tarkhan betrayed Qutaibah and decided to make war on him, in which he was supported by the King of Tālaqān[3]. So Qutaibah marched to Tālaqān and attacked them. Then he defeated Nīzak and killed him in 91 AH (708 CE) in Merv, or according to another narration, in Takharistan, along with seven hundred of his men, and he crucified him. And for the second time, in the year 91 AH (709 CE), he attacked Shūmān, Kash and Nasf.[4]

After 123 AH/740 CE, Takhāristān became a part of the Ghurid Kingdom of Bāmiān. However, after the 7th century AH, the name of Takhāristān as a territory came to an end. *(Urdu Dā'irah Ma'ārif-i-Islāmiyyah: 12/429, Reference Atlas of the World, Wikipedia Encyclopedia)*

[1] **Bādghīs** (Persian: بادغیس) is one of the 34 provinces of Afghanistan, located between the Murghāb and Hari Rud rivers. Its name is from the Persian word Bādkhez, meaning "where the winds arise" or "home of the winds". Bādghīs is surrounded by the Herāt, Ghur and Fāryāb Provinces. Bādghīs is home to what some say was the first Persian poet, Hanzala Bādghīsī. *(Urdu Dā'irah Ma'ārif-i-Islāmiyyah: 3/865, Wikipedia Encyclopedia)*

[2] **Amul** (Persian: آمل) is currently Chārjū (also Chardzhou), a city in Turkmenistān, located on the Amu (Oxus) River. Amul has some ancient relation to the name of Amudarya. Chardzhou (Chārjū) is situated on the left side of the river, whereas Fārāb Paristān (فاراب پرستان) is located on the right bank and Fārāb, home town of the renowned Muslim philosopher, Abū Nasr Fārābī, is located at a little distance. Another Amul exists in Māzandrān (Northern Iran). *(Urdu Dā'irah Ma'ārif-i-Islāmiyyah, Middle East World Travel Map, Al-Munjid fil-A'lām)*

[3] **Tālaqān** (Persian: Taloqan طالقان) is the capital of the Takhar Province of Afghanistan. The old city on the riverside was described by Marco Polo in 1275CE. It had been destroyed by Genghis Khan in 617AH/1220CE. The ruins of the old city are found near Chāchaktu. Taloqan is also a city of the Dailam (دیلم) Province in Iran. *(Urdu Dā'irah Ma'ārif-i-Islāmiyyah: 12/309)*

[4] **Nasaf or Qarshi** (Uzbek: Qarshi قرشي; Persian: Nakhshab نخشب) is a city in southern Uzbekistan. It is the capital of the Qashqadaryo Province. Originally a Sogdian city, Nasaf was the second major city of the Emirate of Bukhara. The Chagatai Mongol Khans, Kabak Khan and Kazimbey, built palaces here, so the whole area began to be called 'Qarshi', meaning "palace" in the Mongolian language. During Tamerlane's reign, with the

Khwarezm or Khiva (Persian: Khawārzam خوارزم, Arabic: Khuwārizm) was a series of states centred on the Amu Darya (Oxus River), in Central Asia. Its capitals were old Urgench (Persian: Kuhna Gurganj, Arabic: Jurjaniyah) and, in the 17th century, Khiva when Khwarezm became known as the Khanate of Khiva.

Hekataios (Greek historian) mentions Chorasmia as the capital of the Chorazmians. Before Islam the followers of different religions; Zoroastrians, Christians etc. lived in Kāth (or 'Kāt'), the capital of Khwarezm. It was the birthplace of a great Muslim mathematician of the 'Abbasid period, Al-Khuwārizmī. In 385AH/995CE Māmūn bin Muhammad founded the Empire of Gurganj (Arabic: Jurjāniyah) and assumed the title of Khwarezm Shah. At the end of the 11th century, Qutb-ud-Din Muhammad laid the foundation of a new Khwarezmid Empire. In the early 13th century, 'Ala-ud-Din Muhammad Khwarezm Shah (1200CE-1220CE) also ruled Persia and extended his domain upto Oman. Meanwhile Genghis Khan occupied the Khwarezmid Empire and destroyed Urgench. The inhabitants were either killed or thrown into the Amu River. The region of Khwarezm became a part of the Chagatai Khanate, the capital was rebuilt at a new place and it prospered again with the name of Urgench which was also called Khwarezm (city). However, Tamerlane destroyed Urgench completely in 1388 CE. The site was made a plain field and barley was sown. However, in the 16th century, the capital again emerged with the new name 'Khiva', and in 1645 CE new Urgench was inhabited about 20 miles northeast of Khiva. Khan Anūshah (1663-83CE) rebuilt Kāth (Kāt) on the left bank of the river, 20 miles south of new Urgench. Khiva was devastated in Turkmen invasions untill Īnāq Muhammad Amin laid the foundations of modern Khiva. Allah Quli (1825-42CE) rebuilt the ancient city of Urgench. Khiva fell to Russia in 1873CE and a peace treaty was signed; which established Khiva as a quasi-independent Russian protectorate. The Khan of Khiva was dethroned in February 1920 CE and Khwarezm SSR was created; but was soon annexed to Uzbek SSR. With the collapse of Russia (Soviet Union) in 1991 CE, Uzbekistan became independent and now Khiva and Urgench are located in it *(Urdu Dā'irah Ma'ārif-i-Islāmiyyah: 9/22-30, Wikipedia Encyclopedia).* Modern Khiva lies 20 miles southwest of Urgench which is on the left bank of Amu Darya. The birthplace of Al-Berūnī, Kath, lay on the other side of the river, opposite Urgench, where now the town of Biruni exists. *(Wikipedia Encyclopedia)*

In the year 92 AH (710 CE), he attacked Sijistān (Sīstān) and he was received by the messengers of Ratbīl, who made a peace treaty with him, after which he left them.

In 93 AH (711 CE), Qutaibah attacked Khawārezm and on his return from there, he attacked Samarkand, who had previously made a treaty with him, but later violated it, sending their army to attack the Muslims by night. But Qutaibah came to know of the plan and set an ambush for them which they fell into as they marched by night.

In 94 AH (712 CE) Qutaibah crossed the River (Oxus) and imposed military conscription on the peoples of Bukhara, Kash, Nasf and Khwarezm, in order to raise an army of twenty thousand fighters. This army then marched with him to Sughd, after which he directed them towards Shāsh[1], while he turned towards

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rise of Shehrsabz (Kash), Qarshi lost its importance, however, in the 18th century, it grew again in importance. Nakhshab is also known for the 'imaginary moon', introduced by the Magician, Muqanna'. According to the famous tale, the magical moon rose from a well in Nakhshab in the evening and set in the same well in the morning. *(Urdu Dā'irah Ma'ārif-i-Islāmiyyah: 22/156, Wikipedia Encyclopedia)*

[1] **Shāsh** or **Tashkent** (Persian: Tashkand تاشقند; Arabic: شاش or طشقند): It is the capital of Uzbekistan and also of the Tashkent Province. The name is derived from the Turkic word "Tāsh" meaning "stone" and "Kand, Qand or Kent" meaing "village". In early Islamic period the region was called Shāsh (local 'Chach' or Chinese 'Chochi') and its capital was known as Bīnketh (بنکث) or Tarbent (طاربند), as Balādhurī and Tabarī narrate. The name Tashkand first appears in Tarikh-ul-Hind by Al-Berūnī.

Farghanah[1]; he encountered their army at Khojand[2] on a number of occasions, in all of which he defeated them. In addition, the force that he had sent to Shash conquered it in 95 AH (713 CE) and they burnt most of it. Qutaibah then went to Kāshān[3], a city in the province of Farghanah, after which he returned to Merv.

Hajjāj Ibn Yūsuf died in Shawwāl, 95 AH (713 CE), then the Caliph, Walīd Ibn 'Abdul Malik died in the middle of Jumāda Al-Ākhirah, 96 AH (714 CE). He was succeeded by Suleimān Ibn 'Abdul-Malik. Qutaibah was afraid of Suleimān Ibn 'Abdul-Malik and so he set out on a military expedition in the year 96 AH (714 CE) and took his family with him to Samarqand. He sent Kathīr Ibn Fulān to Kāshghar[4], while he himself pushed on until he almost reached China. The Chinese Emperor contacted him and agreed to pay the *jizyah*. Then the life of Qutaibah came to an end, for he was killed in Khorāsān when he was fifty-five years of age, in the course of a *fitnah* (ordeal) raised by the Umayyad rulers.[5]

Tashkent is located in the date-grove of Chirchik, on a right tributary of Syr Darya. The Chinese governor assassinated the king of Shāsh in 751CE, and his son sought the help of the Arabs against the governor in Dhul-Hijjah 133AH/July 750 CE. Abu Muslim of Khorasan dispatched the reinforcement under Ziyād bin Sālih and they both succeeded to defeat the Chinese and drove them out of Chach. The city was destroyed by Genghis Khan in 1219 CE. The city had been ruled by the Samanids, Uzbeks, Kazakhs, Qalmāqs and the Khojas. In 1865 CE Tashkent was annexed by the Russians after two days of heavy fighting. *(Urdu Dā'irah Ma'ārif-i-Islāmiyyah: 6/79-83)*

The population of the city in 2006 was 1,967, 879. A deadly earthquake occurred in Tashkent in 1966 CE *(Al-Munjid fil-A'lām)*. The historic peace treaty between Pakistan and India was signed in Tashkent in January 1966 CE. *(Wikipedia Encyclopedia)*

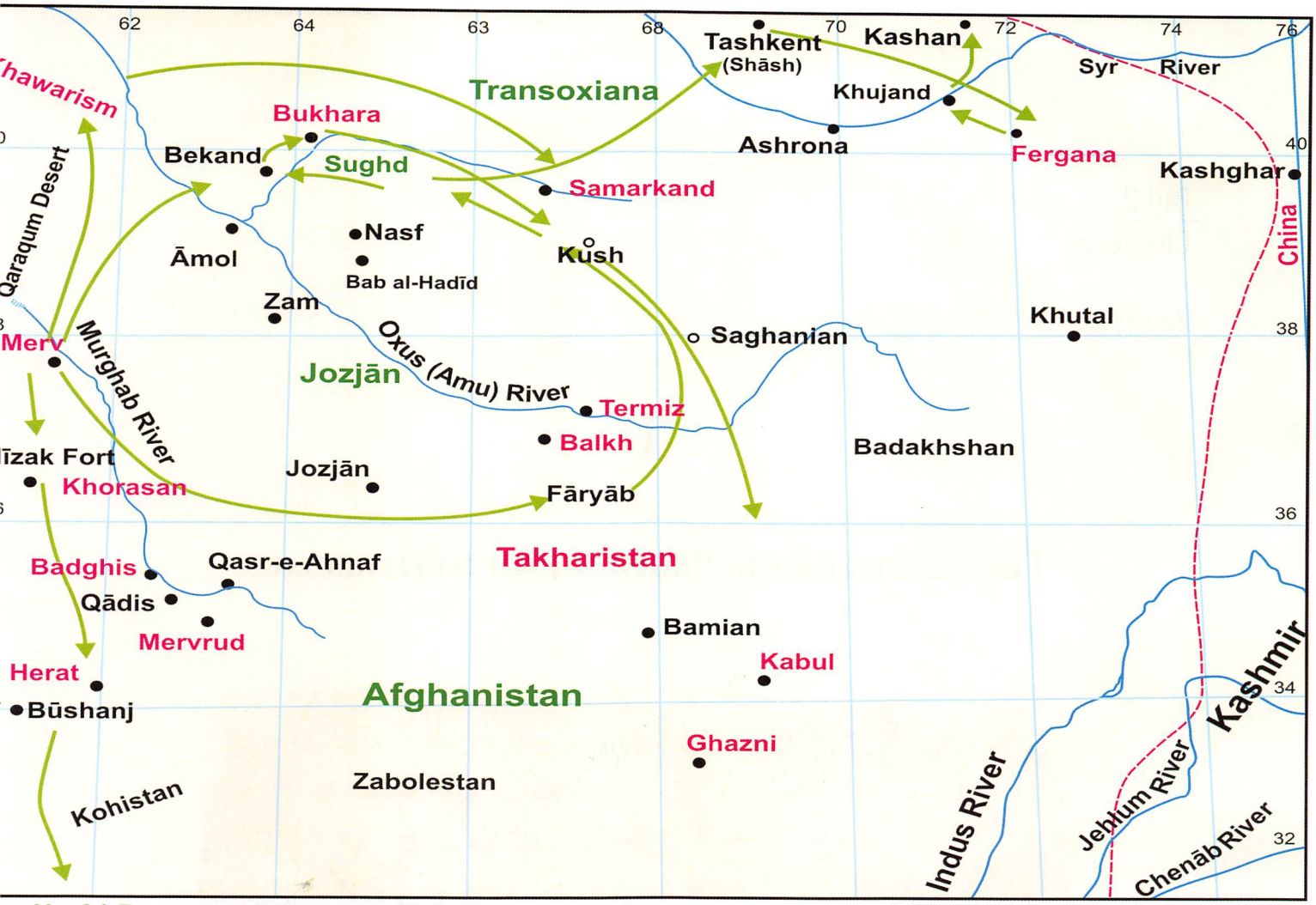
[1] **Fergana** (Arabic: Farghanah فرغانه; Uzbek: Farghona): It is a city of Uzbekistan's Fergana Valley lying in the Tian Shan Mountains. Its population is estimated to be 200,00. Andijan, Kokand, Osh and Margelan (مارگیلان) are amongst the major cities of the Fergana Valley. Emperor Zahīr-ud-Din Babur, the founder of the Mughal Dynasty, was born in Fergana.

[2] **Khojand** (Arabic: خجند) is the second largest city of Tajekistan. It is situated on the Syr Darya at the mouth of Fergana Valley. It is also the capital of the province of Khojand which shares borders with Fargana Province. The famous astronomer, Hamid bin Khadir Al-Khojandī, was born here (391AH/1000 CE). He discovered Sudus (سدس, a tool to measure height) and discovered the maximum height of the Sun. *(Mu'jam-Al-Buldan: 2/348)*

[3] **Kāshān** (actually Kāsān (کاسان): A city of Fergana Valley (Uzbekistan). It is located beyond Tashkent in the north of Syr Darya.
Abu Bakr bin Mas'ūd bin 'Alā-ud-Din, a jurisprudent of the Hanfi school of thought, was born in Kāsān. He is mistakenly related to Kāshān (کاشان) of Iran and wrongly written as Kāshāni (کاشاني). *(Urdu Dā'irah Ma'ārif-i-Islāmiyyah: 17/15)*

[4] **Kāshghar** (Officially: Kaxghar; Kashi کاشغر،کاشي): It is an oasis city in the Xinjiang Uyghur region in the People's Republic of China. Kash (کاش) in Kashghar (کاشغر) is said to mean "variated colours" and Ghar (غر) means "made of bricks". In the 1st century the Chinese occupied Kashghar (Li-ning). Qutaibah bin Muslim conquered Kashghar in 96AH but it was not till the 4th century that Islam was established in Kashghar under the Uyghur Kingdom. Sultan Satuq Bughra Khan, the most celebrated king of the Uyghurs, converted to Islam and became the first Muslim king in 344AH/955 CE. The kingdom was destroyed by the invasion of Kara-Khitai, and again swept away in 1219 CE by Genghis Khan. In 1389-1390 CE Tamerlane ravaged Kashgar. In 1755 CE, the Chinese succeeded in capturing the city. It fell to Ya'qūb Beg in 1865 CE but again the Chinese occupied it, along with the whole Xinjiang in 1878 CE. *(Urdu Dā'irah Ma'ārif-i-Islāmiyyah:17/18, Wikipedia Encyclopedia)*

[5] A sizeable number of soldiers in **Qutaibah's army** came from the tribe of Banu Tamīm. The leader of Banu Tamīm was named Wakī', who besieged Qutaibah and assassinated him including his brothers and sons (11 in total). From among his brothers only 'Umar bin Muslim survived because his mother came from Banū Tamīm. *(History of Islam by Akbar Shah Khan Najīb Abādī: 2/187,88)*



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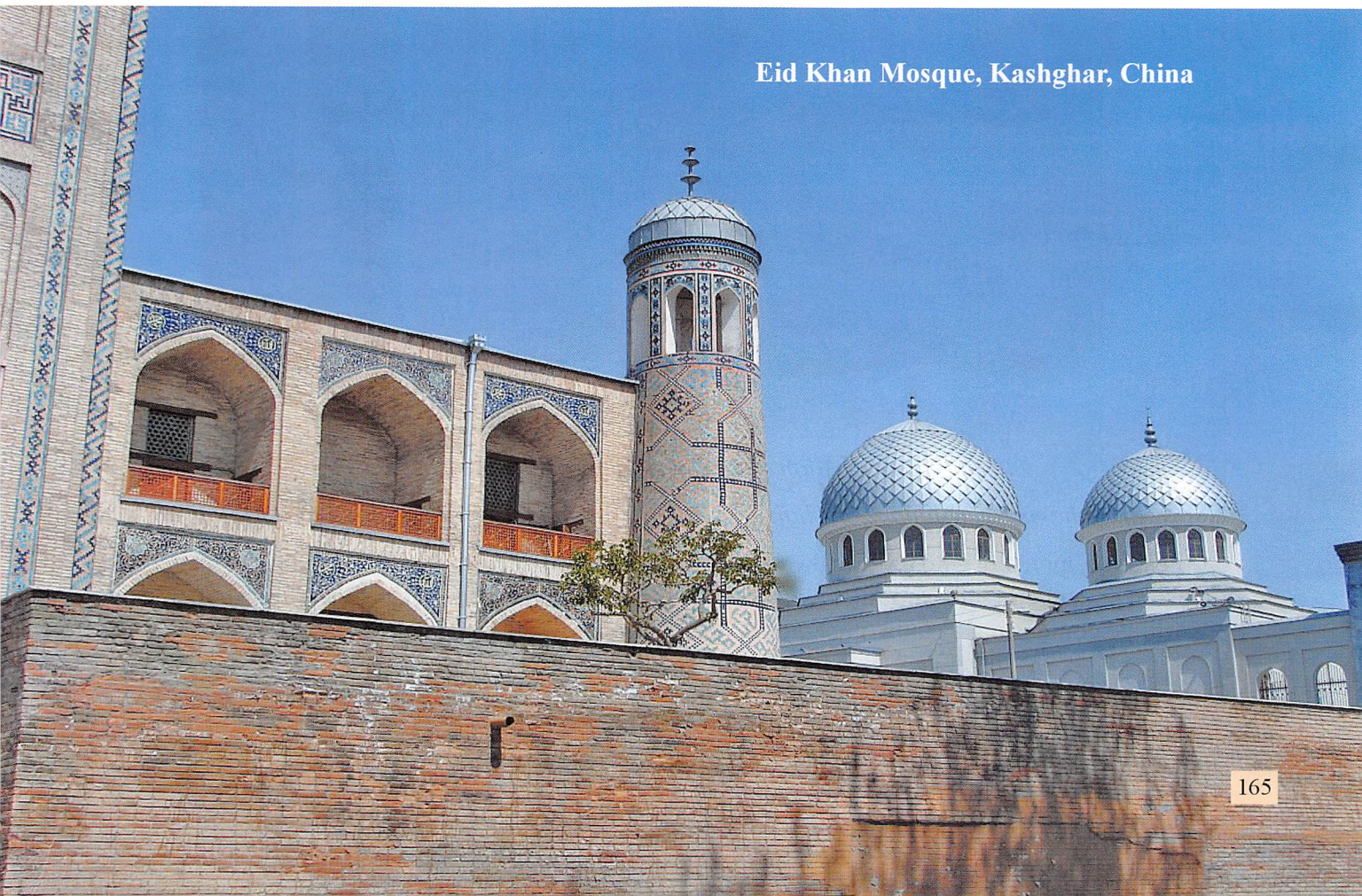
The Conquests of Qutaibah in Central Asia



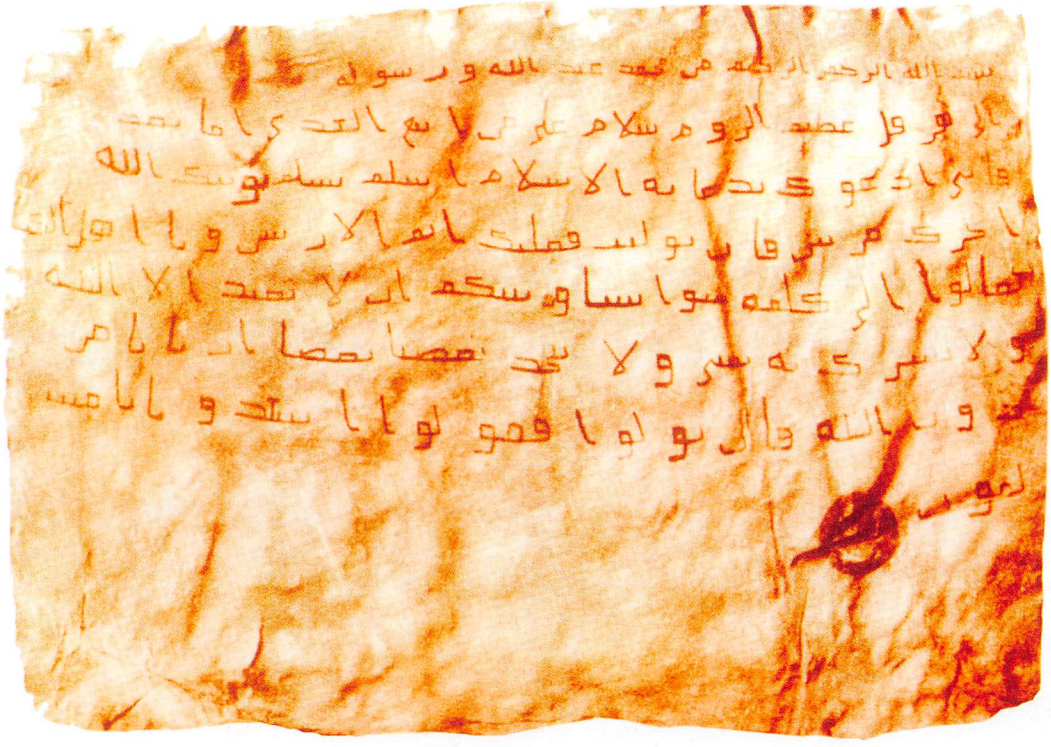
Eid Khan Mosque, Kashghar, China

Part 2
Chapter 5

The Conquest of Syria and Palestine

1

The Letter of the Prophet (ﷺ) to Heraclius



In the Name of Allah, the Most Beneficent, the Most Merciful.

From Muhammad, the slave of Allah and His Messenger, to Heraclius, the Ruler of Rome:

Peace be upon him who follows the right path. To proceed: I invite you to Islam and if you become a Muslim you will be safe, and Allah will double your reward, and if you reject this invitation of Islam you will be committing a sin by misguiding your subjects. And I recite to you Allah's statement:

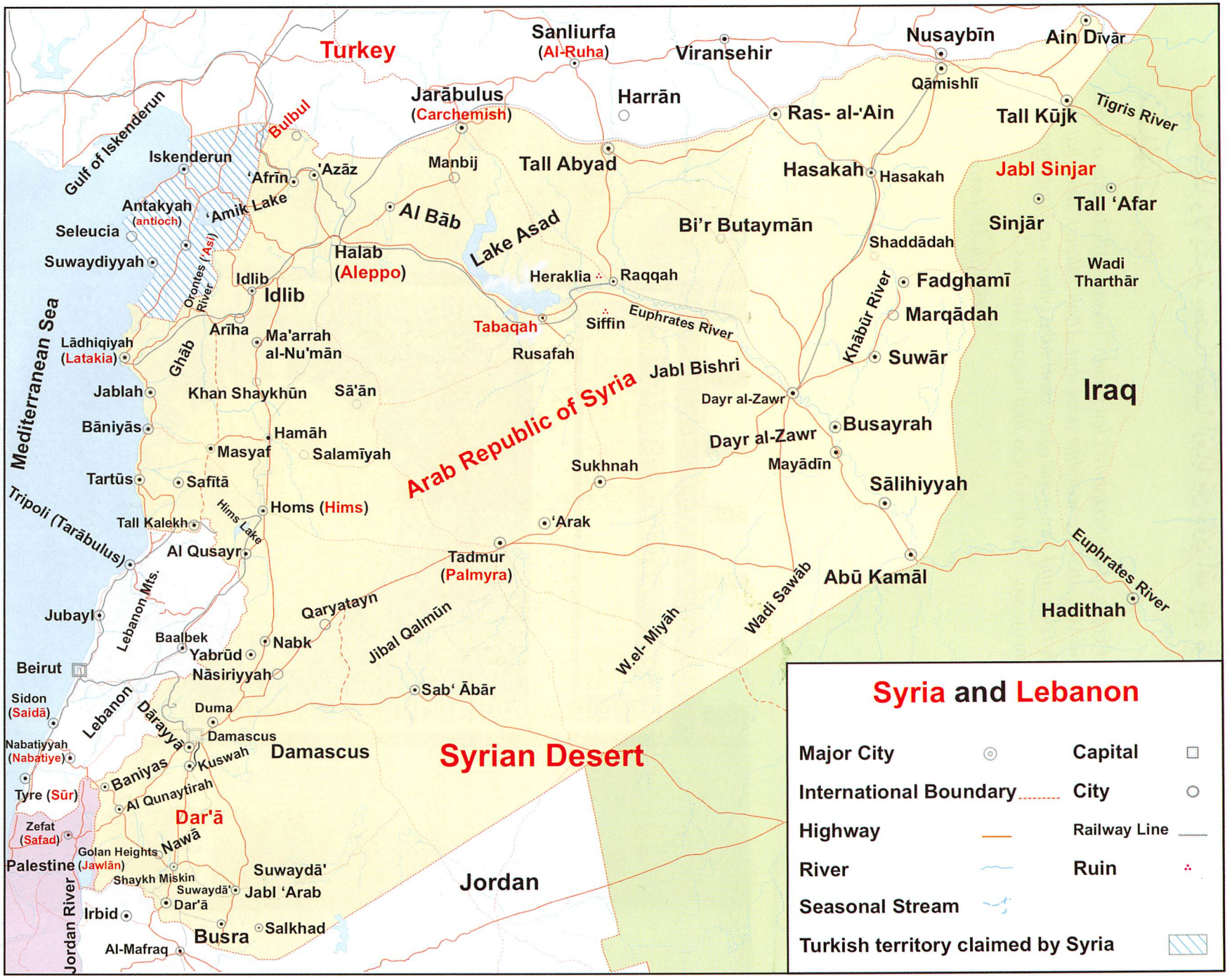
قُلْ يَٰٓأَهْلَ ٱلْكِتَٰبِ تَعَالَوْا۟ إِلَىٰ كَلِمَةٍ سَوَآءٍۭ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا ٱللَّهَ وَلَا نُشْرِكَ

بِهِۦ شَيْـًٔا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِّن دُونِ ٱللَّهِ ۚ فَإِن تَوَلَّوْا۟ فَقُولُوا۟ ٱشْهَدُوا۟ بِأَنَّا مُسْلِمُونَ ﴿٦٤﴾

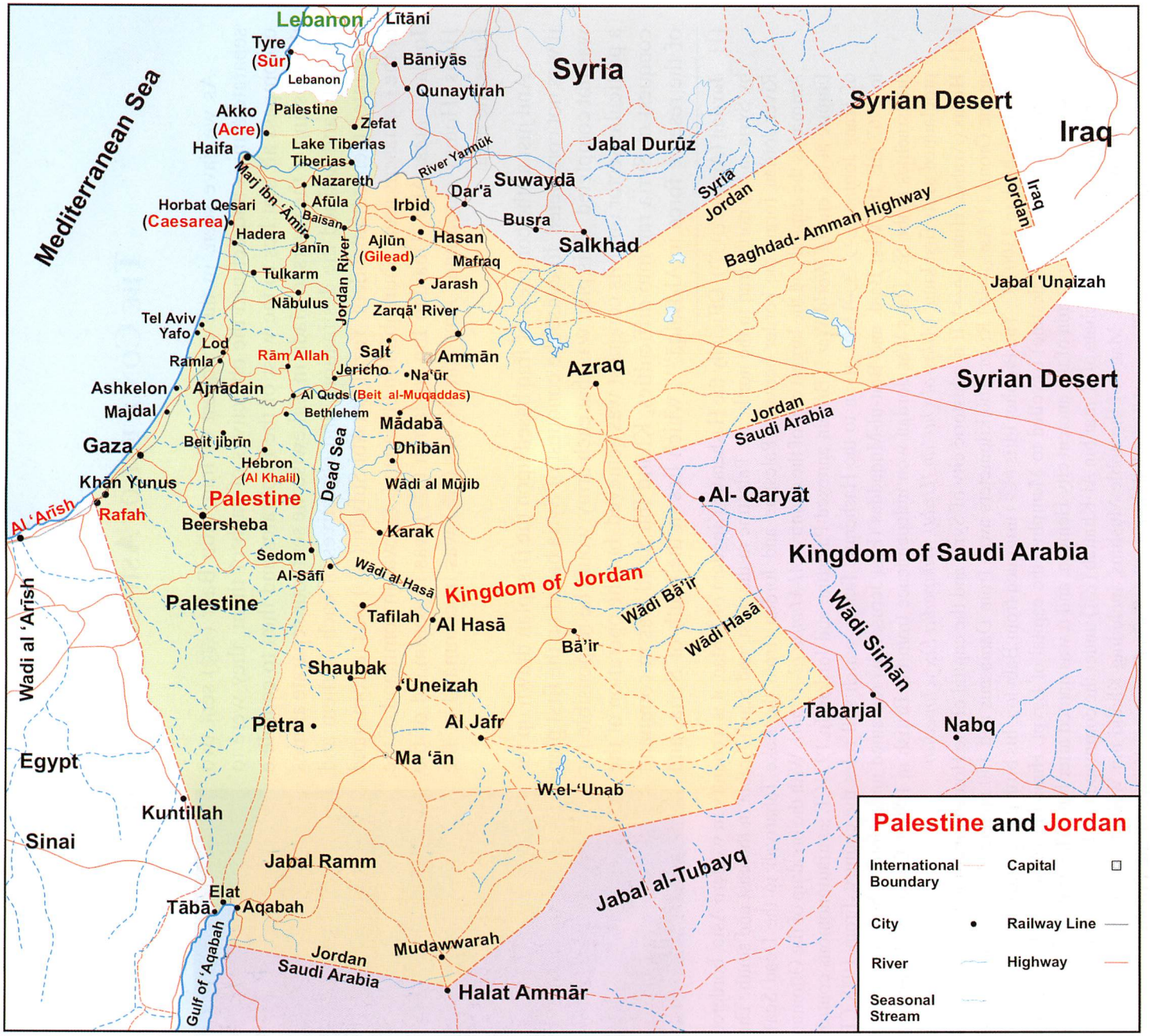
Say (O, Muhammad): "O People of the Scripture (Jews and Christians)! Come to a word that is just between us and you, that we worship none but Allah (alone), and that we associate no partners with Him, and that none of us shall take others as Lords besides Allah". Then if they turn away, say: "Bear witness that we are Muslims".

(Sūrah Āl-'Imrān 3:64)

Decorated Golden Gate of the Mosque of the Prophet


Turkey
Sanliurfa
(Al-Ruha)
Viransehir
Nusaybīn
Ain Dīvār
Qāmishlī
Jarābulus
(Carchemish)
Harrān
Ras- al-'Ain
Tall Kūjk
Tigris River
Bulbul
Gulf of Iskenderun
Iskenderun
'Afrīn
'Azāz
Manbij
Tall Abyad
Hasakah
Hasakah
Jabl Sinjar
Antakyah
(antioch)
'Amik Lake
Al Bāb
Bi'r Butaymān
Tall 'Afar
Seleucia
Lake Asad
Sinjār
Suwaydiyyah
Halab
(Aleppo)
Shaddādah
Wadi
Tharthār
Orontes (Asi) River
Idlib
Idlib
Heraklia
Raqqah
Fadghamī
Khābūr River
Mediterranean Sea
Arīha
Ma'arrah
al-Nu'mān
Tabaqah
Siffin
Euphrates River
Marqādah
Lādhiqiyah
(Latakia)
Ghāb
Rusafah
Suwār
Jabl Bishri
Jablah
Khan Shaykhūn
Sā'ān
Arab Republic of Syria
Dayr al-Zawr
Iraq
Bāniyās
Hamāh
Busayrah
Masyaf
Salamīyah
Dayr al-Zawr
Tartūs
Safītā
Sukhnah
Mayādīn
Sālihiyyah
Tripoli (Tarābulus)
Homs (Hims)
Hims Lake
Tall Kalekh
'Arak
Al Qusayr
Tadmur
(Palmyra)
Euphrates River
Lebanon Mts.
Abū Kamāl
Jubayl
Qaryatayn
Jibal Qalmūn
W.el- Miyāh
Wadi Sawāb
Hadithah
Baalbek
Nabk
Yabrūd
Beirut
Nāsiriyyah
Sab' Ābār
Sidon
(Saidā)
Lebanon
Dārayyā
Duma
Damascus
Nabatiyyah
(Nabatiye)
Damascus
Kuswah
Syrian Desert
Baniyas
Tyre (Sūr)
Al Qunaytirah
Dar'ā
Zefat
(Safad)
Nawā
Golan Heights
Palestine (Jawlān)
Shaykh Miskin
Suwaydā'
Jordan
Suwaydā'
Jabl 'Arab
Dar'ā
Irbid
Jordan River
Busra
Salkhad
Al-Mafraq
Syria and Lebanon
Major City
Capital
International Boundary
City
Highway
Railway Line
River
Ruin
Seasonal Stream
Turkish territory claimed by Syria

Map No:65



Map No:66

Palestine and Jordan

2

The Conquest of Ash-Shām (Syria)

Shah 'Abdullah Mosque, Amman

As we have seen, in the conquest of Iraq, Abu Bakr (رضي الله عنه) sent two separate armies and defined the objectives of each of them; they were to encompass all that lies to the west of the Euphrates and then to complete the crossing of the rivers to Madā'in. Likewise, he sent four separate armies to Syria and defined the destinations and objectives of each of them and appointed their commanders. Yazīd Ibn Abi Sufyān (رضي الله عنه) was in command of the Damascus area, Shurahbīl Ibn Hasanah (رضي الله عنه) was in command of the Jordan[1] area, Abu 'Ubaidah Ibn Al-Jarrāh (رضي الله عنه) was in command of the Hims (Homs)[2] area and 'Amr Ibn Al-'Ās (رضي الله عنه) was in command of the Palestine area.

And just as the conquest of Iraq based upon the first plan drawn up for it was not completed, likewise the conquest of Syria based on the first plan was not completed. This plan was that each army would be responsible for a particular sector until its conquest was achieved, but the operation of the conquest of Syria ran into difficulties, Khālid Ibn Sa'īd was in command of the reserve force in Al-Balqā'[3], which lies in the south of Syria, and

[1] **Jordan** (Arabic: الأردن): Officially the Hashemite Kingdom of Jordan, it is a country in western Asia, bordered by Syria in the north, Iraq in the northeast, Palestine in the west, and Saudi Arabia in the east and south. The River Jordan forms the border between Palestine and Jordan (from the Lake Tabariyah to the Dead Sea). Amman is the capital and the largest city of the country *(Al-Munjid fil-A'lam)*. With the breakup of the Ottoman Empire at the end of World War I, Britain annexed Palestine and Jordan. In 1921CE semiautonomous control of Trans Jordan (شرق اردن) was given to the Hashemite family which still rules the country. From 1948 CE to 1967 CE, the West Bank and Bait-ul-Muqaddas (East Jerusalem) remained under Jordan but were lost to the Israelites in the Six Days War. Jordan won independence from the British in 1946 CE and 'Abdullah was proclaimed as its first king. *(Atlas-al-Qur'ān (Urdu), Wikipedia Encyclopedia)*

[2] **Homs** (Arabic: Hims حمص): It is a historic city of Syria and the capital of the Homs Governorate. It is located on the Orontes ('Asi:عاصي) River, 160 kilometers away from Damascus and 450 meters above sea level. The city dates back to 2300 BC. The Prophet Idrīs (عليه السلام) migrated from Babylon, his birth place, and passing through Homs and Al-Khalīl (Palestine) travelled to Memphis, the capital of Egypt. Hims bin Mihr Amliki بن حمص) (مهر عمليكي laid the foundation of the ancient city Hemesa, and it was named after him. The Arab Muslims took over Homs during the Caliphate of 'Umar bin Al-Khattab (رضي الله عنه) under the command of Abu 'Ubaidah bin Jarrāh and Khāllid bin Walīd (رضي الله عنهما). Many of the noble Muslims, including Khālid bin Walīd (رضي الله عنه), his wife, his son Abdur-Rahmān, 'Iyād bin Ghanm, 'Ubaidullah bin 'Umar, Safīnah, the freed slave of the Prophet (ﷺ), Abu Dardā' and Abū Dhar Ghifārī (رضي الله عنهم) were buried there. *(Mu'jam-Al-Buldan: 2/302-304)*

[3] **Balqā'**: It is a province in northwestern Jordan. Its capital is As-Salt (السلط) which lies between 'Ammān and the River Jordan. In the past Balqā' was considered as a part of Greater Syria. In 1921 CE, when the kingdom of Trans-Jordan was created, Balqā' became a unit of this new state.

Damascus: 4000 years old city

It is the capital and the largest city of Syria, lying at 700 meters above sea level, in the fold of the Qāsiyūn Mountain (جبل قاسيون). In the east and northeast of Damascus expands the Syrian Desert which disappears towards the south in the Arabian Desert. Excavation at Tell-al-Sālihah in the south of Damascus, in 1950 CE, demonstrated that the city had been inhabited as early as 4000 BC. Due to this Damascus is considered to be one of the oldest and continuously inhabited cities in the world. Pharaoh Tuthmosis III of Egypt conquered Damascus in 15th century BC. In the ancient inscriptions found at Tell-al-Amarnah, it is narrated as Dimashka (دمشكا), whereas, in the inscriptions of Rameses III, it is narrated as Darmesek (درمسك). Damascus became a flourishing metropolis of Aram (Syria) by the beginning of the 11th century BC, as mentioned in the story of Abraham (عليه السلام) (Bible, Genesis; 10:22 and 14:15). That is why the Mosque of Abraham at Barzah, in the north of Damascus, is revered. It seems that the Aramaeans, the tribe of Sām (Shem), from the progeny of Nūh (Noah) (عليه السلام), must have drafted the plan of this city with straight streets intersecting one another in resemblance to those of Babylon and Ashūr. The organized canal system of Damascus was indebted to the Aramaeans. *(Urdu Dā'irah Ma'ārif-i-Islāmiyyah: 9/397,398)*

Damascus is also mentioned in the Bible's Book of Kings, Chapter 5-8: "*When the Prophet Al-Yasa' (Elisha) asked Naaman Abras that he should take seven dips in the River Jordan to get rid of leprosy, he said angrily: "Are not Abana and Pharper, the rivers of Damascus, better than any of the waters of Israel? Could I not wash in them and be cleansed?" Afterwards he took seven dips in the River Jordan and was cleansed of leprosy.*"

Dā'ūd (David) (عليه السلام) conquered Damascus. In 732 BC, the Assyrians occupied it and robbed the palace and the temple. Afterwards it was ruled by the Babylonians, Achaemenians, Greeks, Nabataeans and the Romans consecutively. The Greek Seleucid ruler Antiochus IX made Damascus his capital. However, in 64 CE the Roman General, Pompey, annexed Syria to their empire. In 612 CE, the Romans shifted the Provincial capital to Antioch when Damascus was conquered by the Persian Emperor, Chosroes II. The Persians evacuated it in 627 CE when they had been defeated. The Muslims conquered Damascus in the command of Khālid bin Walīd (رضي الله عنه) in Rajab 14 AH/ September 635 CE. However, the next year they left the city in order to assure success in the battle of Yarmūk. After the victory of the Muslims at Yarmūk, the inhabitants of Damascus surrendered to Abu 'Ubaidah bin Jarrāh (رضي الله عنه) (December 636 CE). In 1154 CE, Damascus was conquered by the famous Zangid Sultan 'Atābeg Nur ud-Dīn of Aleppo. He made it his capital, and after his death, it retained this position during the rule of the Zangid and Ayyūbid Sultans. Sultan Salāh-ud-Din Ayyūbi died and was buried in Damascus in 589 AH/1193 CE.

The Ayyūbid rule came to an end with the invasion of Hulegu Khan in 1260 CE, but the Mongols had to abandon the city after their defeat in the battle of 'Ain Jālūt (عين جالوت), at the hands of the Mamelūke Emir Rukn-ud-Din Baibras. In 1516 CE, Damascus fell to Ottoman Empire and for the next four centuries it served as the seat of the Ottoman governors of Syria. The Treaty of Damascus between Emir Faisal, the son of Husain, the Sharīf of Makkah, and Great Britain was signed in 1915 CE. Great Britain "promised" to recognize the "freedom" of the Arabs. However, the bitter fact is that the Arabs, particularly the Palestinians, are facing the evil outcomes of the very "Treaty". The Arab rebellion against the Ottomans and British advances, forced the Turkish forces to leave Damascus on 30th September, 1918 CE. The allied forces captured the city. In March 1920 CE, Faisal Ibn Husain declared himself the king of Syria but the League of Nations gave France the mandate to rule it. On 25th July, 1920 CE, a French army entered Damascus. In 1941 CE, the French Rule came to an end and Damascus became the capital of the Arab Republic of Syria (الجمهورية العربية السوريه). *(Wikipedia Encyclopedia, Atlas-al-Qu'rān: p.192,193)*

Old Castle of Sidon

An aerial view of Beirut

he invaded as far as Marj As-Suffar without authority or permission from the Caliph. The Romans intercepted him and scattered his forces, which made the situation worse.

After this, Abu Bakr As-Siddīq (ﷺ) commissioned his commander in Iraq, Khālid Ibn Walīd (ﷺ) to proceed with half of his army to Syria and to take command of conquest operations there.

The Land of Ash-Shām (Syria):

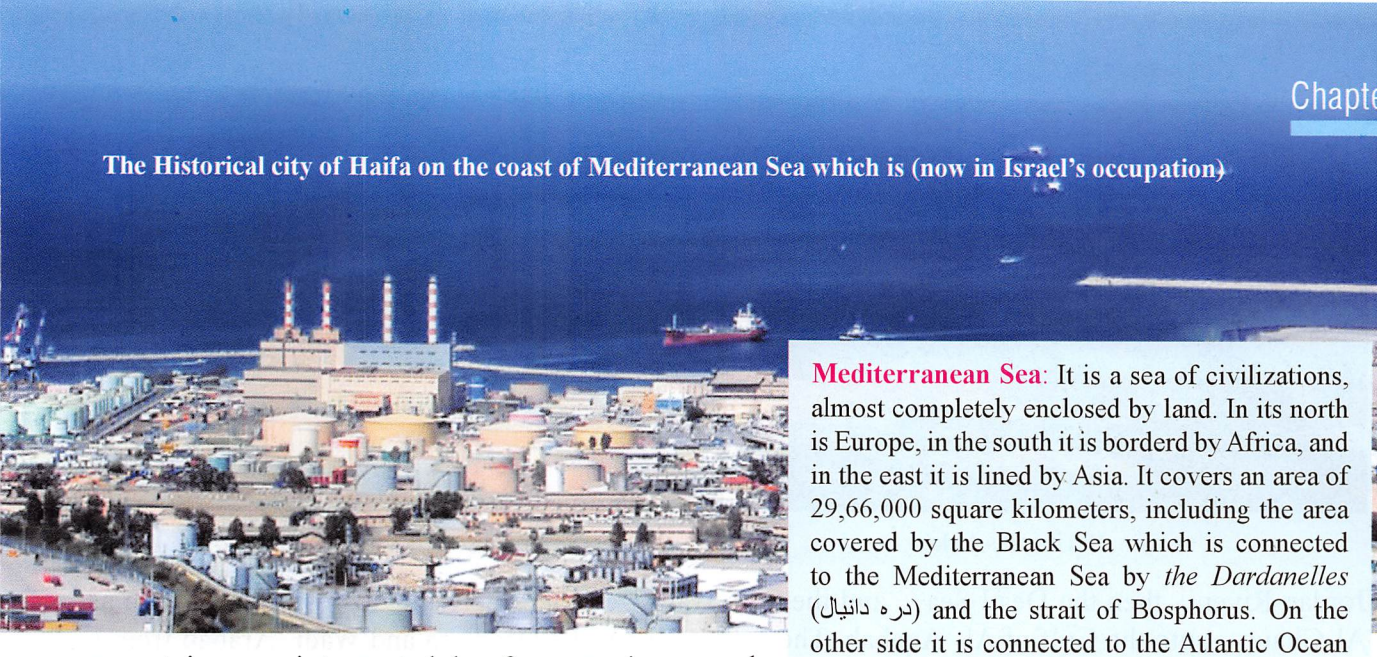
The geographical nature of Syria had a major influence on the course of events of the war between the Muslims and the Byzantines. All the coast of Syria lies along the eastern shore of the Mediterranean Sea. It is a plain which narrows until it reaches a width of a few hundred meters near Jūniyah (Jounie)[1] and Beirut[2]. It widens slightly to the south, in Palestine; this plain is bordered in the east by the mountains of Lebanon[3], whose average height is five thousand feet in the central region and at some places they rise to eleven thousand feet above sea level. These mountains stretch from the Gulf of Iskenderūn[4] to the mountains of Hijāz in the south; as a natural extension of the latter. These

[1] **Jounie** (Arabic: جونيه): It is a sea-port and the capital city of the Kasarwān (كسروان) Province, located at 40 kilometers in the north of Beirut, the capital of Lebanon. *(Al-Munjid fil-A 'lām)*

[2] **Beirut** (Arabic: بيروت): It is the capital, the largest city and chief sea-port of Lebanon on the Mediterranean Sea. Beirut's population is more than 120,0000 people. It had flourished in the Roman period. Originally named Beiruth (the Wells) by the Phoenicians, its history goes back to 5000 years. In 555 CE, a disastrous earthquake destroyed Beirut. There are twenty-one universities in Beirut, the following four are the major ones: the American University of Beirut, the Beirut Arab University, the Lebanese International University and the University of Saint-Joseph de Beyrouth.

[3] **Lebanon** (Arabic لبنان ; Lubnān) is a small, mostly mountainus country of Asia, located at the eastern edge of the Mediterranean Sea. It is bordered by Syria to the north and east, Palestine to the south, and Mediterranean Sea to the west. Lebanon has a total area of 10,450 sq.km. and an estimated population of 38,00,000. Beirut is its capital. Tripoli, Sidon, Tyre (صور), Jounie, Zahle (زحله), Nabatiye (نبطيه), Jubeil and Baalbek are the other major cities. It stretches 220 km north south. The ancient Phoenician civilization reached its zenith in Lebanon. The country remained under the Greeks, the Romans, the Byzantines and the Persians respectively. It fell to the Muslims during the Caliphate of 'Umar(ﷺ). In 1099 CE, the Crusaders prevailed, and they were followed by the Ayyūbids, the Mamelukes and the Ottomans. Immediately after World War I, France captured Lebanon till it secured freedom in 1941 CE. In 1976-77 CE a brutal civil war broke out in Lebanon and in 1982 and 2006 CE it faced devastating invasions of the Israeli forces. Until 1943 CE Lebanon had been regarded a part of Syria. *(Al-Munjid fil-A 'lām)*

[4] **Gulf of Iskenderūn** (Arabic: اسكندرونه or اسكندريه) is a coastal city of Turkey. It is also called little Alexandria. It



The Historical city of Haifa on the coast of Mediterranean Sea which is (now in Israel's occupation)

Mediterranean Sea: It is a sea of civilizations, almost completely enclosed by land. In its north is Europe, in the south it is borderd by Africa, and in the east it is lined by Asia. It covers an area of 29,66,000 square kilometers, including the area covered by the Black Sea which is connected to the Mediterranean Sea by *the Dardanelles* (دره دانیال) and the strait of Bosphorus. On the other side it is connected to the Atlantic Ocean by the Strait of Gibraltar (مضیق جبل طارق), which separates Spain from Morocco. The Suez Canal connects it to the Red Sea. Between Tunis and *Sicilia* (صقلیه), the Mediterranean Sea is divided into two parts: (1) The Eastern Mediterranean Sea which contains the Adriatic Sea, the Ionian Sea, and the Aegean Sea. (2) The Western Mediterranean Sea which includes the Tyrrhenian Sea (located between Italy and the Islands of Sardinia and Sicilia). The following major islands lie within the Mediterranean Sea: Cyprus, Rhodes, Crete, Sicilia (Sicily), Sardinia, Corsica, Malta, the Balearic Islands and the Greek Islands.

mountains are interrupted by few openings; such openings include the *wadi* (basin) of the river known as Al-'Āsi, which flows to the north, near Antākiyah (Antioch)[1] and Marj Ibn 'Āmir, which lies to the east of 'Akkā[2] (Acre) and in front of Haifā[3].

A long, but narrow depression also runs parallel to these mountains, to their east, which begins in the north, near the plain of Al-'Umq, then Al-Biqa' (Bekka) to the south of it. Its width fluctuates between eight and fourteen kilometers, while its length is a hundred and twenty kilometers. It descends to the south and continues on until the *wadi* (basin) of the

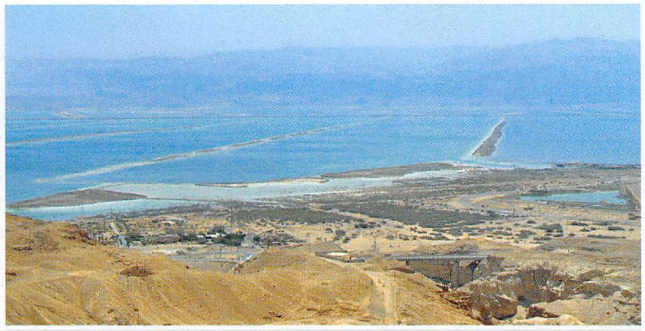
is a city of more than 100,000 people. During 1939 CE, a rift broke out between Turkey and Syria on the issue of the ownership of Iskenderun. *(Al-Munjid fil-A'lam, Urdu Dā'irah Ma'ārif-i-Islāmiyyah)*

[1] **Antioch** (Arabic: انطاکیه ; Antakiyah) : It is located on the bank of the Orontes River in the northwest of Syria, about 100 km from Aleppo. It was founded and made capital by Antiochus III, one of the successors of Alexander 'the Great'. Also referred its foundation to Antakiyah bint Rum bin Yaqn bin Shem bin Nūh (Noah) (عليه السلام) *(Mu'jam-Al-Buldān: 266/1)*. Antioch was ruled by the Romans for centuries. The Persians occupied it in 540 CE. In 636 CE, the Muslims conquered it during the Caliphate of 'Umar (رضي الله عنه). The city was captured by the crusaders in 1098 CE. Sultan Rukn-ud-Dīn Baibras of the Mameluke Dynasty, recovered it in 1268 CE *(Urdu Dā'irah Ma'ārif-i-Islāmiyyah: 3/434,435)*. Now Antioch falls in Turkey. Its current population exceeds 100,000 people.

[2] **Acre** (Arabic: Akkā عکا; Hebrew: Akko; Greek, Ptolemais) ia a city in the western Galilee district of Palestine, located at the northern extremity of the Haifa Bay, on the Mediterranean Sea. In 1229 CE, it was captured by the crusaders and became a stronghold of their state. During the third Crusade the English King Richard granted amnesty to 2600 Muslim citizens of Acre, but treacherously assassinated all of them. Afterwards it came under the control of the Knights of Saint John. In 1291 CE Sultan Ashraf of Mameluke Dynasty conquered the city and destroyed it lest the crusaders should capture it again. In the middle of the 18th century, Acre was re-established. In 1799 CE Napolean Bonapart appeared before Acre but after a siege of 2 months was repulsed by the Turks. In 1831 CE, Ibrāhiīm Pasha besieged and reduced the town and destroyed its buildings. Acre had an estimated population of 45,800 at the end of 2005 CE (*Urdu Dā'irah Ma'ārif-i-Islāmiyyah*, *Wikipedia Encyclopedia*). These days it is under the occupation of Israel.

[3] **Haifa** (Arabic: حیفا) is the largest city in the Northern Palestine. It is a seaport located on the Bay of Haifa, with a population of about 2,67,800. Haifa is built on the slopes of Mount Carmel, about 90 km to the north of Tel Aviv. *(Al-Munjid fil-A'lām)*

A view of Tiberias Lake



A view of the Dead Sea (Jordan)

Jordan River[1], then the Dead Sea[2], and then the Wadi 'Arabah – here the depression is known as Al-Ghaur – upto the Gulf of Al-'Aqabah. The Jordan River, the Dead sea and Wadi 'Arabah from a separating barrier between Jordan and Palestine. This depression descends at Tabariyyah (Tiberias)[3] to a level of six hundred and Eighty five feet below sea level and at the Dead Sea, to about one thousand three hundred feet below sea level. In this depression, the river known as Al-'Āsi flows north and the River Jordan flows south. The eastern range of mountains runs adjacent to it. It is the highest to the south of Hims and then it descends to Hadbah Haurān (Haurān Plateau) and the Golān Heights to Mount Sa'īr, to the south of the Dead Sea. Then these mountains descend to the east, where Bādiyah As-Samāwah (the Samāwah Desert) – which is a natural extension of the desert of the Arabian Peninsula – separates Iraq from Syria.

In addition to this, these regions run straight from north to south and run parallel from east to west, though they differ in roughness and smoothness of the terrain.

This affected the marches of the armies and the application of the Muslims' strategy and that of the Byzantines equally, as we will show:

[1] **Jordan River** (Arabic: نهر الاردن): It is a river flowing through the Rift Valley into the Dead Sea. It originates from the mountains of Lebanon where it is called the Hāsabāni (الحاصباني), and then it enters Palestine. The river drops into the Tiberias Lake (بحيره طبريه) or Sea of Galilee after passing through the swampy Lake Hūlah. The Yarmūk flows from Syria to join the Jordan after the Tiberias Lake. The Zarqa flowing from the east and the Jalūt coming from the west join it near Betshan (بيسان). Between the Yarmūk and the Dead Sea, the Jordan River forms border between Palestine and the Kingdom of Jordan. *(Urdu Dā'irah Ma'ārif-i-Islāmiyyah: 2/327, Wikipedia Encyclopedia)*

[2] **Dead Sea** (Arabic: البحر الميت or بحر لوط): It lies in the Dead Sea Rift, 400 meters below sea level, and it is actually a lake of salty water. Jordan is located in the east, whereas Palestine lies in the west of the Dead Sea. The Jordan River is the only water source flowing into the Dead Sea along with its tributaries, the Yarmūk and the Zarqa Rivers. Amongst its other tributaries are Wadi-al-Hasā' (وادي الحساء), Wadi-al-Mūjib, Wadi Zarqa, and Wadi Mu'īn. The Dead Sea spreads over an area about 1000 square kilometers and it is 400 meters at its deepest point. There is no outlet, so nothing can survive in the Dead Sea due to its excessive salinity. The Dead Sea has been rapidly shrinking because of the diversion of incoming water and, in 2006, reaching a drop rate of 1 meter per year. *(Atlas-al-Qur,ān (Urdu): p. 87, Wikipedia Encyclopedia)*

[3] **Tiberias** (Arabic: Tabariyyah طبريه): It is an ancient city in Palestine located at Tiberias Lake (Sea of Galilee). After a disastrous earthquake (586 BC) which destroyed Jerusalem, Tiberias became the centre of the Jewish culture *(Al-Munjid fil-A'lām)*. Shurahbīl bin Hasanah (رضي الله عنه) conquered Tiberias in 13 AH. The crusaders captured it in 1099 CE. Salāh-ud-Din (Saladin) Ayyubi besieged it and succeeded in defeating the crusaders in the battle of Hittīn recovering the city in 1187 CE/583 AH. It is 50 km from Haifa and Akko and 125 km from Al-Quds (Jerusalem). It is called Galilee in the Bible. The engraved rock, claimed to be the burial site of the Prophet Suleiman (Solomon) (عليه السلام), is located in the middle of Tiberias. *(Atlas-al-Qur'ān, Wikipedia Encyclopedia)*

Beit ul-Muqaddas (Jerusalum)

Palestine: *The Land of Prophets*

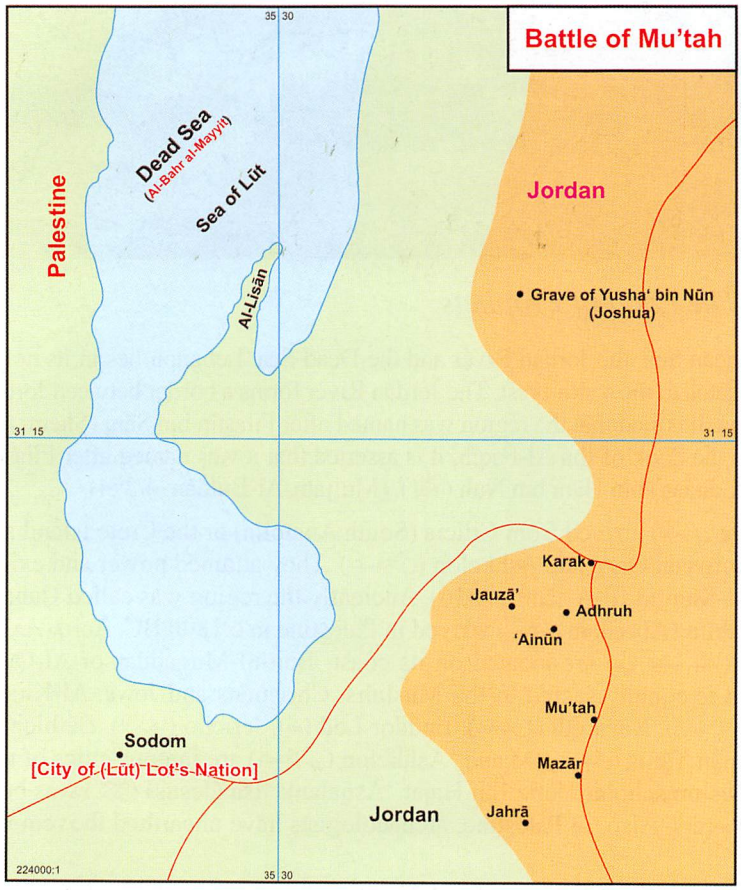
It is a historical region lying between the Mediterranean Sea, the Jordan River and the Dead Sea. Lebanon lies in its north, Syria in the northeast and the Sinai Peninsula (Egypt) is located to the south-west. The Jordan River forms a border between Jordan and Palestine. Palestine, in the past, had been a part of Syria. It is said that the region was named after Filastīn bin Sām (Shem; سام) bin Aram bin Sām bin Nuh (Noah; نوح) (عليه السلام). Whereas in the book of Ibn Al-Faqīh, it is asserted that it was named after Filastīn bin Kaslukhim (كسلوخيم) bin Sadqiyā (صدقيا) bin Can'ān (Canaan) bin Hām bin Nuh (عليه السلام). (Mu'jam-Al-Buldān: 4/274)

It is also claimed that the nation of Filastis (فلسطي or فلستي) arrived from Cilicia (South Anatolia) or the Crete Island and settled on the eastern coast of the Mediterranean Sea; between Gaza and Ashkelon (عسقلان). They attained power and exiled the canaanites who were living there since 3000 BC (Al-Munjid fil-A'lām: p. 416). Anciently the region was called Canaan and named Palestine after the arrival of the Filastis. Ibrāhīm (Abraham) (عليه السلام) arrived in Palestine in c.1800 BC. Acre (Akka, عكا), Haifa (حيفا) Caesarea (قيساريه) and Tel Aviv-Yafo (تل ابيب يافا) are located on its coast. Beit-ul-Muqaddas or Al-Quds (Jerusalem) is located in the middle of Palestine and it is equally sacred to the Muslims, Christians and Jews. Al-Khalīl, Nābulus (نابلس), Janīn (جنين), Rām Allah (رام الله), Ramla (رمله), Nazareth (ناصره), Luddor Lod (لد), Jericho (اريحا), Bethlehem (بيت لحم), Beersheba (بئر السبع), Beit Jibrin (بيت جبرين), Khān Yunis (خان يونس) and 'Ashkelon (عسقلان) are famous cities of this territory. 'Ashkelon is the home town of the famous Muslim scholar Hafiz Ibn Hajar 'Asqalani. 'Isā (Jesus) (عليه السلام) was born in Bethlehem. Jericho has been inhabited for last 7000 years. Also, in Palestine, archaeologists have unearthed the remains dating back to 9000 BC.

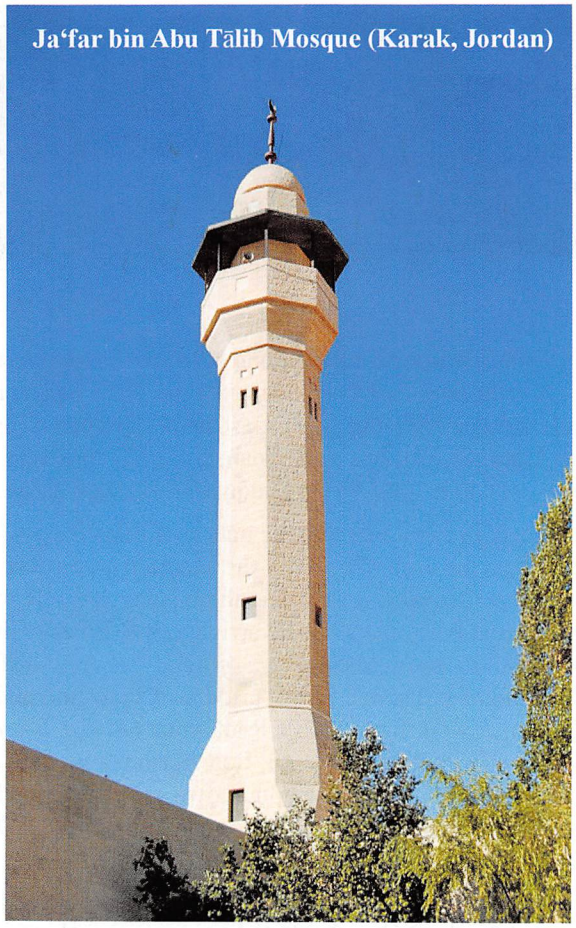
Palestine is mostly mountainous and al-Khalīl, Karmal (كرمل) and al-Jalīl (الجليل) are its famous mountains. The land is famous for the fruits of the Mediterranean region. The Negev (نقب) Desert lies in the south. Eilāt (ايلات) Port is located at the Gulf of Aqabah, just opposite the Aqabah Port of Jordan. Prophet Ibrāhīm (عليه السلام) journeyed from Harran to Palestine through Halab (Aleppo). He stayed at the mount where now Beit-ul-Muqaddas (Aqsa Mosque) lies. Then he left for Egypt along with Prophet Lūt (Lot) (عليه السلام) and returned to Palestine after sometime to stay at Beersheba. Historically the city of 'Amman, the capital of Jordon, is also considered a part of Palestinian territory.

In 1000 BC the Kingdom of David (Dāwūd عليه السلام) and Solomon (Suleimān عليه السلام) was established in Palestine. By 930 BC, the Kingdom was split into two kingdoms: the Kingdom of Israel and the Kingdom of Judaea (يهوديه). By 721 BC the northern Kingdom of Israel was occupied by the Assyrians. In 586 BC Nebuchadnezzer attacked Judaea and destroyed Jerusalem and its Jewish Templum Solomonis. In short Palestine remained under the Egyptians, Assyrians, Babylonians, Persians, Greeks and Romans. In 70 CE the Roman General Titus attacked Jerusalem, and the city along with the Temple of Solomon was destroyed again. In 637 CE, Palestine fell to the Muslims at the hands of Abu 'Ubaidah bin Jarrāh (رضي الله عنه) during the Caliphate of 'Umar bin al-Khattab (رضي الله عنه). During 1099-1187 CE Jerusalem remained under the European Crusaders. The Ottoman Turks occupied it in 1516 CE. During World War I, a conspiracy was hatched to settle the Jews in Palestine whose forefathers had been exiled 1780 years ago by the Roman Emperor, Hadrian. Accordingly the British foreign minister Arther Balfour issued a declaration (later known as Balfour Declaration) in November 1917 CE, which levelled the ground for a Jewish homeland. The next month the British forces occupied Palestine. On 29th November 1947 CE, the United Nations' General Assembly passed the 'Partition Resolution' for Palestine and, on 14 May 1948 CE, the state of Israel was proclaimed. In the ensuing wars, Israel expanded the Jewish state to capture the whole of Palestine. Consequently more than four million Muslims were outrooted from their homes by sheer terrorism and forced to live in refugee camps at the mercy of circumstances.

The area of Palestine is 27000 square kilometers. In November 1947, the United Nations' Partition Plan allotted 55% of the area to 615,000 Jews, whereas only 45% of the area was left for 1,250,000 Palestinians. However in the Arab-Israel war of 1948, Israel expanded its territory and captured 78% of the total area of Palestine. In the course of the Six Days War in June 1967 CE, Israel snatched the remaining 22% of the territory i.e. West Bank, Gaza strip and East Jerusalem (al-Quds). Jerusalem (Beit-al-Muqaddas) was proclaimed as the capital of the Jewish state. *(Atlas-al-Qur'ān (Urdu): p.83,84, Wikipedia Encyclopedia)*



Map No:67 **The Battle of Mu'tah**



Ghazwah Mu'tah

Three Thousand face Two Lac

When Shurahbīl bin 'Amr Ghassānī, the ruler of Balqā' (Jordan), assassinated the envoy of the Prophet (ﷺ), Hārith bin 'Umair 'Azdi (رضي الله عنه), the Prophet (ﷺ) sent an army of three thousand, with Zaid bin Hārithah (رضي الله عنه) in command, as a retaliatory measure. The Muslim army reached Southern Jordan and encamped at Ma'ān. There they came to know that Hercules had reached Moāb (Jordan) with an army of 100,000, and 100,000 Arab Christians had also allied with them. The Muslims moved forward and encamped at Mu'tah, where the most wonderful incident of human history took place. Three thousand intrepids were facing a huge army of 200,000. The Romans attacked again and again and lost many of their knights but they could not overcome such a small army.

At first the Islamic banner was held by Zaid bin Hārithah (رضي الله عنه); he went on fighting until his body was pierced with spears and he achieved martyrdom. After that Ja'far (رضي الله عنه) took hold of the banner and fought bravely; he dismounted from his horse, cut off his haunches and assaulted the enemy fiercely until his right hand was clipped. Then he gripped the banner in his left hand and kept it high, until his left hand was also torn apart. At last he embraced the banner with the help of his amputated hands. The banner went on fluttering in the air until he was martyred after having more than ninety wounds of spears and arrows. After him Abdullāh bin Rawāhah (رضي الله عنه) took the command. Holding the banner he moved forward zealously. He got down from his horse and fought bravely until he was martyred. After that Khālid bin Walīd (رضي الله عنه) held the banner, and leading his fighting force skillfully he brought them back safely.

Map No:68 **The Conquest of 'Arabah and Dāthin**

Lebanon's al-Jibāl Mountain Range

The Muslims' Strategy:

In obedience to the command of the Caliph, Khālid Ibn Walīd (رضي الله عنه) crossed the Samāwah Desert from Iraq to Syria. There we begin to observe a new strategy on the part of the Muslims, one which clearly defined, for the five armies united under one command and were no longer considered separate divisions, with separate areas of responsibility. Rather, they advanced as one unit, to besiege the city of Damascus, with the aim of conquering it. This was because Damascus was the capital of Syria and it was surrounded by a fortified wall, which made it a strong fortress. This wall surrounded a ditch which was filled with water. The city's need for fresh water was supplied by the channels of the River Barada. So if Damascus fell at the hands of the Muslims, the capital of the province and the strongest fortress in Syria would have fallen, as would the reputation of the Byzantine Empire.

The Romans' Strategy:

The commanders of the Roman Empire had a strategy to combat this invasion; and it is our opinion that the Roman Emperor, Heraclius ('Hercules' in English) acquired and learnt this strategy from his previous fierce wars with the Persians, for Khusrau Pervez (Chosroes II) had sent his armies to Syria, Egypt, Al-Jazīrah, Armenia and Anatolia[1] and he wrested all of these from the hands of Byzantine

[1] **Anatolia** (Arabic: اناضول): It is a mountainous peninsula located at the Mediterranean Sea in Western Asia. The term refers to the greater region, often called 'Asia Minor'. More than 90% of the area of Turkey consists

Syria in the mirror of its history

Officially the Syrian Arab Republic (الجمهورية العربية السوريه) is a country, bordering with the Mediterranean Sea and Lebanon in the west, Palestine in the southwest, Jordan in the south, Iraq in the east and Turkey in the north. It has an estimated population of 15.5 million and an area of about 185180 square kilometers. Syria comprises the following 13 provinces: Damascus, Aleppo, Himah (حماة), Homs, Ladhiqiyyah (لاذقيه: Latakia), Idlib (ادلب), Al-Hasakah (الحسكه), Dayr-az-Zawr (دير الزور), Dar'ā, Suwaydā' (سويداء), Tartus, Ar-Raqqah (رقه) and Quneitrah (قنيطره). The Hauran Plateau is located in the southwest of Syria. The Ancient Syria was also called (Shem) which is currently the name of a Province, with Damascus as the capital. Lebanon, Jordan and Palestine were parts of Ancient Syria.

The Persians occupied Syria in 539 BC, whereas Alexander of Macedonia captured Syria in 332 BC. In 64 BC the country was conquered by the Romans.

The second caliph 'Umar (رضي الله عنه) gave the seat of governorship at Damascus to Amīr Mu'āwiyah (رضي الله عنه) after the demise of his brother, Yazīd bin Abi Sufyan (رضي الله عنه). Mu'āwiyah (رضي الله عنه) succeeded in conquering Tripoli and Cyprus. With the retirement of Hasan (رضي الله عنه) from the caliphate in 41 AH, the Governor of Syria Amīr Mu'āwiyah became the caliph and the capital was shifted to Damascus. It retained its position of the capital city till 132 AH/750CE. Imām Auzā'ī was an eminent theologian of Syria in the second century AH.

In 858 CE, the 'Abbasid Caliph, Mutawakkil, shifted the capital once again to Syria but the moist atmosphere of Damascus forced him to leave it only after 38 days. In the 11th century CE, Syria was ruled by the Seljuks and the Fatimids, until the Crusaders invaded and captured the coast of Syria and Beit-al-Muqaddas in 491-92 AH/ 1098-99 CE. The Crusaders continued to rule the coastal areas variously till 1291 CE.

In 1148 CE, Baldwin III, the King of Jerusalem, besieged Damascus but Nūr-ud-Din Zangi, the ruler of Aleppo, defeated them and took Damascus as his capital. Saladin (Salāh-ud-Dīn Ayyubi) retrieved Jerusalem (583 AH/1187 CE) and many other cities from the Crusaders. Afterwards, Mamelukes, the slave rulers of Egypt and Syria, defeated the Mongols in the following historic battles: 'Ain Jalūt (1260 CE), Homs (1280 CE) and Marj-us-Suffar, near Damascus, (1303 CE). The eminent scholar, Imam Ibn Taimiyyah (رحمه الله), personally took part in the last combat, Marj-us-Suffar, against the Mongols.

In 1400 CE Tamerlane sacked Aleppo and captured Damascus after defeating the Mameluke army. In 1516 CE Syria fell to the Ottomans. Ibrāhīm Pasha, son of the Egyptian ruler, Muhammad 'Ali Pasha, ruled Syria during 1832-40 CE. The Ottomans gave autonomy to Lebanon in 1866 under the pressure of European powers. Three major cities of the Ottoman Empire; Madinah Munawwarah, Damascus and Constantinople were connected by the Hijaz Railway, completed in 1908 CE. The British forces occupied Palestine and Syria in 1917-18 CE. In 1920 CE, an independent Arab Kingdom of Syria was established but it lasted only for a few months, until the French forces captured Syria and the League of Nations also confirmed the capture. In 1939 CE, France handed over Iskendrun Sunjaq (Div) to Turkey.

During the World War II, in 1941 CE, the French President, General D. Gaul, proclaimed the independence of Syria and Lebanon. On 17th April 1946, France evacuated its troops from Syria and the country got full independence. The years 1963 CE and 1970 CE are marked with the upheavals of military revolutions in Syria. In the War of June 1967 CE, Israel snatched the Golān Heights from Syria *(Urdu Dā'irah Ma'ārif-i-Islāmiyyah: 11/590-604, Wikipedia Encyclopedia)*. During the Arab-Israel War of 1973 CE, Syria succeeded to retrieve a portion of Golān Heights but the majority is still in Israeli control.

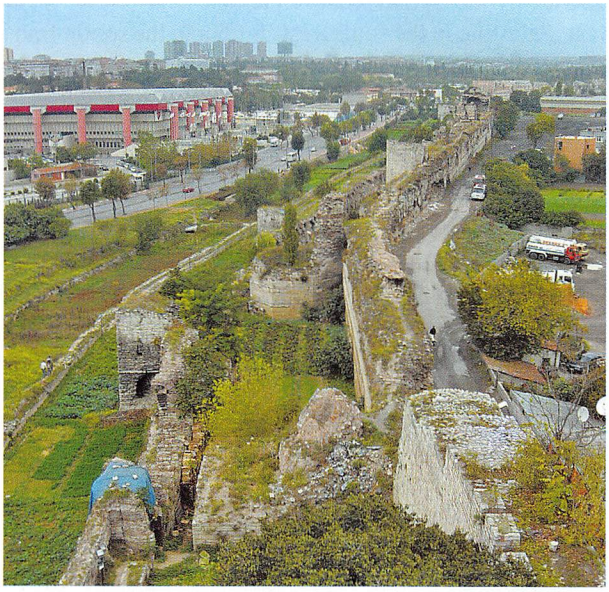
The eminent researcher, Dr. Sayyed Rizwān 'Ali, writes under the topic: Shem, Suriyah and Syria: "*Since the World War I, its official name has been Suriyah (سوريه) [after the independence, the official name is 'Al-Jumhuriyyah al-Arabiyyah as-Suriyyah' (الجمهورية العربية السورية)]. In the ancient Arab history and the pre-Islamic poetry, the country is given the name Shem*". Yaqūt Hamavi writes: "*According to the historians, the name Shem is given after Sem (سام), son of Nuh (Noah)* عليه السلام *(English Torah gives سام as Shem). According to another tradition, the state of 9 Israeli clans (اسباط) was called 'Shāmīn' (شامين), in the North after the death of Suleimān (Solomon)* عليه السلام*. The Arabs made in precise Shem from Shāmīn. The names Qinnasrīn, Nasībīn, Huwwārīn (حوارين) and Palestine were formed in the very context.*

In the past the entire territory which lay to the south of Turkey, from the Euphrates to 'Arish (عريش) in the west of Gaza, and from the Mediterranean Sea to Mount Tayy (طي) in the north of the Arabian Peninsula was included in 'Shām' (Syria). The Turkish coastal cities of Adana, Misis (مصيصه), Tarsus and Antakya were also considered to be part of Syria. Some of the exegetes and scholars of the Holy Qur'ān, consider the entire region of Syria including Palestine reffered by the words (بٰركناحوله) occurring in the first verse of Surah Al-Isrā', and by the verse, "رحلة الشتاء والصيف": "Winter and Summer journeys" in Surah Quraish. By the words رحلة الصيف or 'Summer journey' they take for the journey of Quraish to the Syrian territory. In the hadīth (اللهم بارك لنا في شامنا : "*O, Allah! Bless us in case of our Syria*") of Bukhāri, good news of the conquest of Syria was given.

"*Suriya is the Ancient Greek name for Syria, as it is also confirmed by the Gospel of Luke. Aram (آرام) or Iram (ارم) is another name given to this territory, which was in fact the name of a son of Shem, son of Nūh (Noah)* (عليه السلام)*. That is why 'Syria' is given, instead of the word Aram "آرام" of Urdu Bible, in the English translation of the Old Testament. It seems that the Urdu translators also consulted the Greek Bible, the real source of the English translation. It is therefore, Suriya, the original Greek name of 'Syria', which has been kept intact in the Gospel of Luke (Urdu Bible)". (Daily Ummat, Karachi- January 16, 2007)*

Yaqūt Hamavi writes under the article 'Suriyah': "*This territory is located between Khanāsirah (خناصره, near Aleppo) and Salamiyyah (سلميه, near Homs)*". When the Muslims continued their march to Qinnasrīn through the Syrian territory, after the victory of Yarmūk, the Byzantine Emperor, Hercules (Heraclius), woefully said: "*O Suriya (Syria)! Goodbye from someone who has no hope to return in your lap*". *(Mu'jam-Al-Buldān: 3/280)*

Romans. Then his armies had stopped before the walls of Constantinople[1], with the intention of conquering it, and the situation of the Byzantines became extremely perilous. Heraclius realised his weakness and the critical nature of his position and so he embarked on a surprising course of action which was crowned by success; he prepared what forces he could, left the huge army of Persia in front of the walls of Constantinople (old Byzantium) and sailed across the Black Sea, landing on the shores of Armenia. From there he raced with his army to Al-Jazīrah and from there on to Dastajird[2] (Dastegerd) and then to Madā'in (Ctesiphon), while Chosroes' army was away. It was a surprise attack which took the Persians completely unawares and resulted in their crushing defeat. Heraclius captured the palaces of Chosroes and his wives and children, and Chosroes had to face humiliation. Madā'in (Ctesiphon) was forced to conclude a peace treaty, a condition of which was that all of the Roman possessions had to be returned to it and the Persian army was compelled to return from Constantinople to its homeland.



Old rampart of Constantinople

A Miraculous Prophesy of the Qur'ān:

In view of Persia's initial conquests of Byzantine lands the first verses of *Sūrah Ar-Rūm* had been revealed; these Qur'ānic verses spoke of those conquests and Roman defeat and made a prophesy regarding them – and at that time, Persia was at the height of its power and greatness – that the Romans would be victorious within three to nine years:

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of Anatolia. The Anatolian Peninsula is bordered by the Black Sea in the north, the Mediterranean Sea in the south, the Aegean Sea in the west, the Dardanelles and Bosporus Strait in the northwest and the bulk of the Asian mainland in the southeast and the east *(Al-Munjid fil-A'lām)*. Georgia, Armenia and Iran are located to the east, whereas Syria lies to the southeast of Anatolia *(Wikipedia Encyclopedia)*. Rivers like the Tigris, Euphrates and Araks arise from Eastern Anatolia.

[1] **Constantinople** (Arabic: قسطنطنيه; Turkish: Istanbul استنبول) is a coastal city of Turkey, located on both sides of the Strait of Bosphorus, between Europe and Asia. Its estimated population was above 5.5 million in 1990 CE. The Roman Emperor, Constantine 'the Great' laid the foundation of Constantinople in 330 CE at the site of the Greek city Byzantium which was established in the 7th century BC. Then it served as the Roman capital for 11 centuries.

[2] **Dastajird** (دست جرد; Daskarah: دسكره) is the Arabicised name of a perished Persian city Dastegerd (دست گرد), located at the Diyala River, 88 km northeast of Baghdad. The city was also called Daskarah, borrowed from Dastakartah (دست كرته) of Pehlvi origin. It was also called Daskarah-al-Malik (دسكرة الملك) after the Emperor Khusrau (Chosroes) Pervez, who took it as his permanent abode. The Roman Emperor Heraclius destroyed it in 628 CE. Daskarah flourished again and became a centre for the Khārijites; however, in the 7th century AH its glory diminished once again. The remains of the ancient city Dastajird-Daskarah are situated on the left bank of the Diyala River, 9 miles from Shehrāban (Miqdādiyyah). The remains of Daskarah of the Muslim period are called "Iski Baghdad" (اسكي بغداد) today. *(Urdu Dā'irah Ma'ārif-i-Islāmiyyah)*

الٓمٓ ﴿١﴾ غُلِبَتِ ٱلرُّومُ ﴿٢﴾ فِيٓ أَدۡنَى ٱلۡأَرۡضِ وَهُم مِّنۢ بَعۡدِ غَلَبِهِمۡ سَيَغۡلِبُونَ ﴿٣﴾ فِي
بِضۡعِ سِنِينَۗ لِلَّهِ ٱلۡأَمۡرُ مِن قَبۡلُ وَمِنۢ بَعۡدُۚ وَيَوۡمَئِذٖ يَفۡرَحُ ٱلۡمُؤۡمِنُونَ ﴿٤﴾ بِنَصۡرِ
ٱللَّهِۚ يَنصُرُ مَن يَشَآءُۖ وَهُوَ ٱلۡعَزِيزُ ٱلرَّحِيمُ ﴿٥﴾ وَعۡدَ ٱللَّهِۖ لَا يُخۡلِفُ ٱللَّهُ وَعۡدَهُۥ وَلَٰكِنَّ أَكۡثَرَ
ٱلنَّاسِ لَا يَعۡلَمُونَ ﴿٦﴾

Alif- Lām Mīm (These letters are one of the miracles of the Qur'an, and none but Allāh [Alone] knows their meanings.) The Romans have been defeated. In the nearest land (Syria, and Palestine), and they, after their defeat, will be victorious. Within three to nine years. The decision of the matter, before and after (these events) is only with Allāh, (before the defeat of the Romans by the Persians, and after the defeat of the Persians by the Romans). And on that Day, the believers (i.e. Muslims) will rejoice (at the victory given by Allah to the Romans against the Persians and at their own victory against the Non-believers of Makkah.), With the help of Allah, He helps whom He wills, and He is the Allmighty, the Most Merciful. (It is) a Promise of Allah (i.e. Allah will give victory to the Romans against the Persians and also to the Muslims), and Allah fails not in His Promise, but most of men know not. (Sūrah Ar-Rūm 30: 1-6)

The Roman Strategy of Indirect Approach:

Heraclius learnt from his previous experiment the strategy of indirect approach, and he realised that the strategy of face-to-face confrontation was the weakest of strategies and that the most successful tactic was to strike the enemy from behind... if possible in their seat of government.

But the Muslim land, in spite of its lack of fortresses and citadels, made it impossible for a large, well-equipped army to invade it; with its deserts, mountains, its dryness and its unknown territory, so this fact made it impossible also for Heraclius and his commanders to contemplate a venture such as this. Besides this, he did not possess a naval fleet in the Red Sea. So it is as if the Arabian Peninsula had a valve which allowed the exit of armies from it, but did not allow external armies to be directed towards it. For this reason, we find that Heraclius had been able to implement his ideas of warfare to a lesser extent than he had done previously, when he faced Chosroes. He sent his armies to the south of the Muslims' encampments, in order to cut off their retreat and attack them from the rear.

The Events of the Conquest of Syria:

No sooner had Khālid Ibn Walīd (ﷺ) arrived in Syria then he set about the conquest of Busra. He completed this on 25th of Rabī' Al-Awwal, 13 AH (30th May, 634 CE), in order to protect the Muslim armies' lines in Syria, along with their base in Al-Madinah. Then he marched to Damascus, with the intention of besieging it. He was accompanied by Abu 'Ubaidah Ibn Al-Jarrāh (ﷺ), while Shurahbīl Ibn Hasanah (ﷺ) remained in Busra (بصرى), 'Amr Ibn 'Ās (ﷺ) was in lower Palestine and Yazīd Ibn Abi Sufyan (ﷺ) was between him and Shurahbīl (ﷺ). Acting upon the strategy which we have outlined, the Romans sent a large army from Hims, led by Wirdān, through the Bekka Plain (Sahl Al-Biqā'), which headed towards Shurahbīl (ﷺ) in Busra, with the intention of regaining it from the Muslims and of besieging Khālid and Abu 'Ubaidah (ﷺ). At the same time, another army, which had been supplied with reinforcements by sea from Yāfa (Jaffa)[1], in upper Palestine, was marching

[1] **Yāfā or Yafo** (Arabic: يافا) was written as Jaffa or Joppa in European languages. Pharoah Tuthmosis captured

towards the south, in the direction of Ajnādain[1].

A mosque of Jaffa (Yāfā) in Palestine

Khālid and Abu 'Ubaidah (ﷺ) retreated from their positions around Damascus, while Shurahbīl (ﷺ) withdrew from Busra and all of them, including Yazīd and 'Amr (ﷺ) joined forces in Ajnādain, in order to prepare for an encounter with the Roman army there, which had also been joined by Wirdān. And at Ajnādain, on Saturday, 27th of Jumāda Al-Awwal, 13 AH (30th of July, 634 CE), the first of the battles of Greater Syria took place. In this battle, a Muslim army of thirty-three thousand men, led by Khālid Ibn Walīd (ﷺ) defeated a Roman army of more than a hundred thousand men, killing more than three thousand of them, while the rest fled in all directions.

The Muslims returned from Ajnādain to Damascus and recommenced their siege of the city. Heraclius sent a force of ten thousand men from Marj As-Suffar[2], which lies to the south of Damascus, but Khālid (ﷺ) marched on and defeated them on the 17th of Jumada Al-Ākhirah, in 13 AH (19th August, 634 CE), after which he returned to the siege of Damascus. Then on the evening of 21st Jumāda Al-Ākhirah, in 13 AH (22nd August, 634 CE), Abu Bakr (ﷺ) died, after which 'Umar Ibn Al-Khattāb (ﷺ) succeeded to the Caliphate and he appointed Abu 'Ubaidah (ﷺ) as the commander-in-chief in Syria, in place of Khālid (ﷺ).

Reinforcements numbering ten thousand men had been sent to join the Roman army that was defeated at Marj As-Suffar, but they did not reach it; they came to know what had befallen it, so they remained in Ba'lbak (Bālbek). Abu 'Ubaidah (ﷺ) sent Khālid Ibn Walīd (ﷺ) to them; but before

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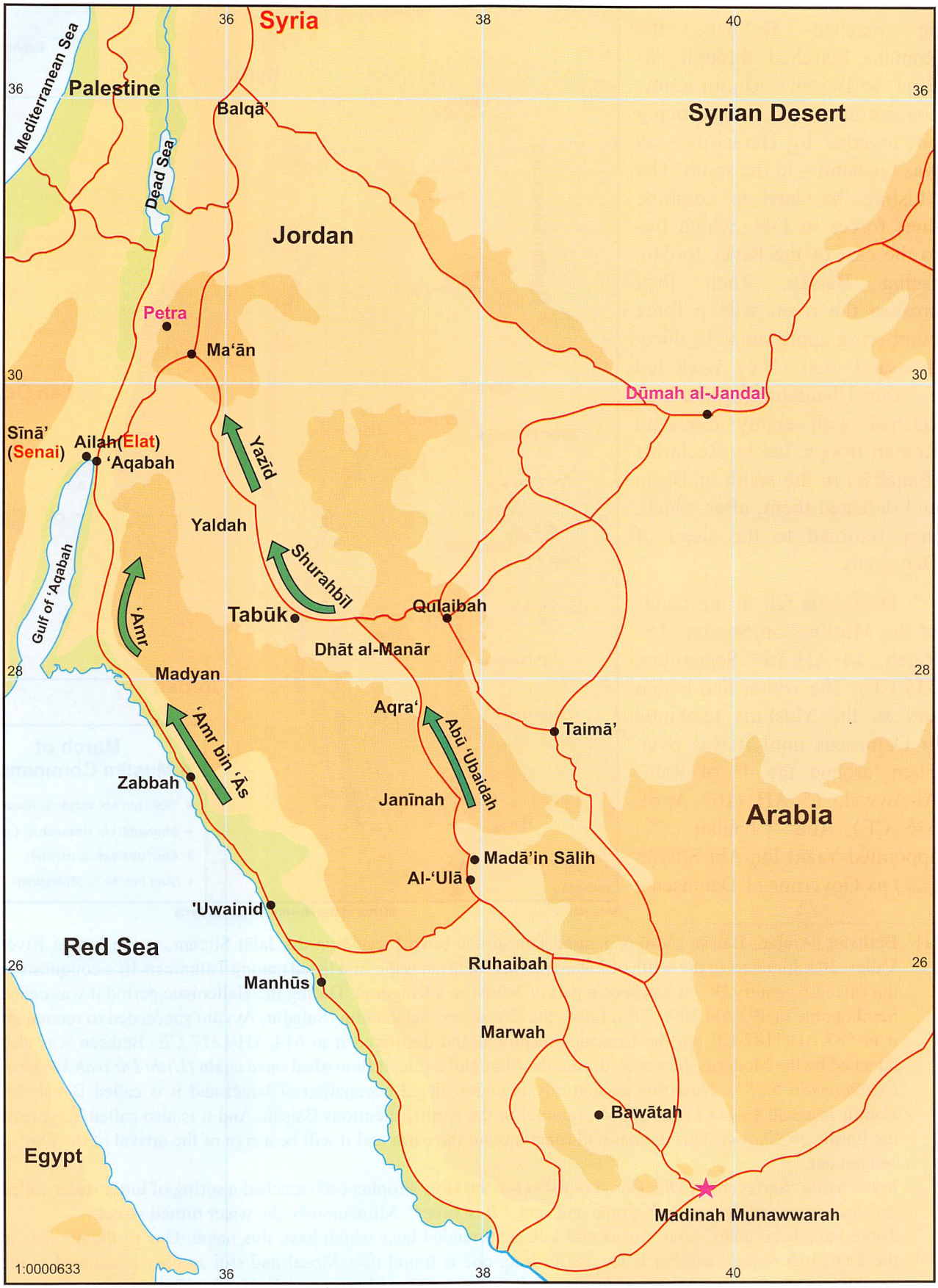
"Yappo" in the 16th century BC. Then it became the port for Jerusalem. The Assyrian King, Sennacharib occupied it in 701 BC. In the Maccabean era, the Jews occupied it. During 3rd-5th centuries AH the Tolonids and Fatimids ruled it. It remained in the Crusaders' custody from 1099 CE to 1187 CE. Richard, the King of England, captured it again in 587 AH/1191 CE. However, Al-Malik Al-'Ādil forced the Crusaders to leave the city in 593 AH/1197CE. Once again the Crusaders occupied Yafa in 1204 CE. They were ultimately defeated in 1268 CE, by Sultan Baibras, and he destroyed the city. Sultan An-Nāsir destroyed its seaport in 1336 CE to close all the doors to the Crusaders as they were preparing in the command of the kings of England and France for a fresh attack. In the second half of the 17th century, Yafa was inhabited, and flourished again. Napoleon captured the city on March 6, 1799 CE, and he had 4000 Muslim prisoners shot at the coast. After the illegal establishment of Israel, Yāfā and Tel Aviv are jointly called Tel Aviv Yafo. *(Urdu Dā'irah Ma'ārif-i-Islāmiyyah: 23/263)*

[1] **Ajnādain** (Arabic: اجنادين) is located between Ramlah (رمله) and Beit Jibrīn (بيت جبرين). Miednikoff has placed it near the two villages, eastern and western Al-Janābah (الجنابه). Apparently the name Ajnādain is the result of intermixing of Al-Janābatain and Ajnād (اجناد; troops). Theodor, the brother of Heraclius, was the commander in chief of the Roman forces in the battle of Ajnādain *(Urdu Dā'irah Ma'ārif-i-Islāmiyyah: 1/1021)*. The name Ajnādain is pronounced both as Ajnādain as well as Ajnādīn which is the plural form. 'Abdullah bin Zubair bin Abdul Muttalib, Ikrimah bin Abi Jahal and Hārith bin Hishām (ﷺ) were martyred in this battle *(Mu'jam-Al-Buldān: 1/103)*.

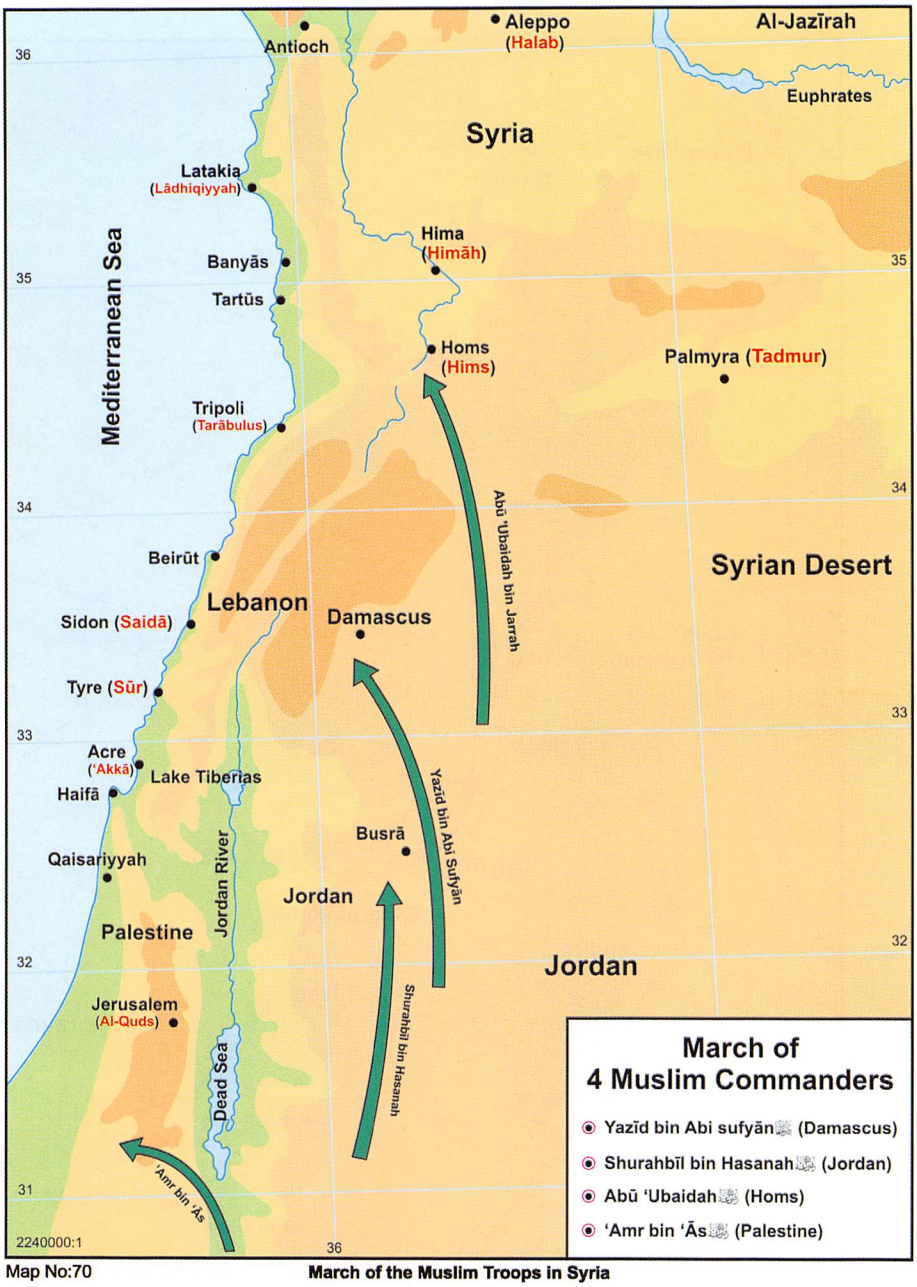
[2] **Marj-us-Suffar** (مرج الصفر) is also called Marj-us-Suffrain. It is a vast countryside located after Kiswah (كسوه), 34.5 km in the south of Damascus. Banu Ghassān lived there before Islam. In 64 AH/ 683 CE, a battle was fought at Marj-us-Suffar which led to the establishment of the caliphate of Marwān, the fourth Umayyad Caliph. Again in 702 AH/1302 CE, a battle was fought here between Ghāzān Khan, the Mongol ruler, and Al-Nāsir Muhammad bin Qalāwūn, the Mameluke Sultan of Egypt and Syria. *(Urdu Dā'irah Ma'ārif-i-Islāmiyyah: 20/411)*



Map No:69 **The March of the Muslim armies to Syria**

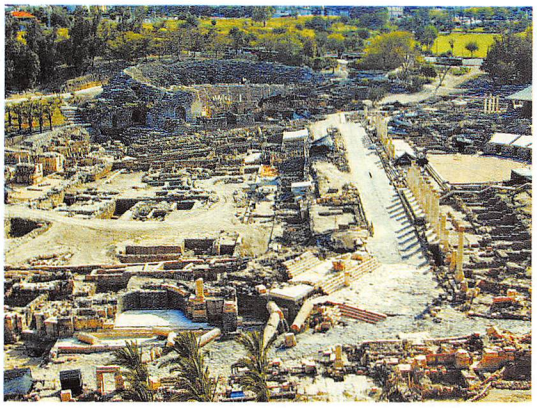
he reached Ba'lbak, the Romans marched through Al-Biqa' to Baisān[1] to join a new concentration of troops being put together by Heraclius – as was his habit – in the south. The Muslims hastened to combine their forces in Fihl, which lies to the east of the River Jordan, facing Baisān. Then they crossed the river, with a force numbering approximately thirty thousand men. They were led by Abu 'Ubaidah (ﷺ) and they clashed with eighty thousand Roman troops, led by Seclarius (Saqallār) in the south of Bīsān and defeated them, after which, they returned to the siege of Damascus.

Damascus fell at the hands of the Muslims on Sunday, 15th Rajab, 14 AH (5th September, 635 CE). The winter had begun and so the Muslims remained in Damascus until it was over. Then, around the 4th of Rabī' Al-Awwal, 15 AH (16th April, 636 CE), Abu 'Ubaidah (ﷺ) appointed Yazīd Ibn Abi Sufyān (ﷺ) as Governor of Damascus;



[1] **Bethsan** (Arabic: Baisān بيسان) is a small Palestinian town located on the Jalūt Stream, in the Jordan River Valley, 30 kilometers in the south of Lake Tiberias. Bethsan is the first listed among Tuthmosis III's conquests in the fifteenth century BC. It had been a part of Solomon's Kingdom. During the Hellenistic period it was called Scythopolis. In 492 AH/1099 CE it fell to the Crusaders. Salāhuddīn (Saladin) Ayyūbi succeeded to reconquer it in 583 AH/1187 CE but the Crusaders captured and destroyed it in 614 AH/1217 CE. Bethsan was also attacked by the Mongols, however, during the Mameluke rule, it flourished once again *(Urdu Dā'irah Ma'ārif-i-Islāmiyyah: 5/281)*. Now this ancient city is under illegal occupation of Israel and it is called Beitshean. Hadith Jassasah {جساسه i.e. دابة الارض, (animal of the earth)} mentions Baisān. And it is also called Tongue of the Earth (لسان الارض). This animal will roam around the earth and it will be a sign of the arrival of the Day of Judgement.
In the battle (Sariyyah) of Dhu Qarad (سريه ذوقرد), the Holy Prophet (ﷺ) reached a spring of bitter water called Baisān. He named the spring Na'mān and said: "*It is sweet*". Miraculously the water turned sweet.
There have been many small towns and villages founded later which have this name. One of them exists in the Yamamah region, another is located in Iraq, one is found near Mosul and still another is situated in the neighborhood of Merv Shahjan. *(Mu'jam-Al-Buldān: 1/527, Al-Mu'jam al-Kabīr: 2/1270))*

Arab castle and remains of the Romans at Tadmur (Palmyra)



Beisān (Beit Shean in Palestine)

Shurahbīl Ibn Hasanah (ﷺ) as Governor of Jordan and 'Amr Ibn Al-'Ās (ﷺ) as Governor of Palestine, and he himself marched through the Biqā' Valley towards Hims, with an advance guard led by Khālid Ibn Walīd (ﷺ), until he reached Ba'lbak. The Romans failed to put up much of a defence and on the 25th Rabī' Al-Awwal in 15 AH (7th May, 636 CE), or thereabouts, on the understanding that they would be protected and that there would a respite until the month of Jumāda Al-Awwal (July) for those who wished to leave the city. Then Abu 'Ubaidah (ﷺ) marched north, towards Hims, while simultaneously, Yazīd Ibn Abi Sufyān was sent from Damascus and he conquered Tadmur (Palmyra)[1] and Haurān[2] via a peace treaty.

A large force assembled by the Romans attempted to repel Khālid (ﷺ) at Jūsiyyah[3], which lies thirty kilometers to the south of Hims, but before long, they fled before him to Hims. The Muslims then advanced to Hims and besieged it for eighteen nights, after which the Romans withdrew from Hims, as they had withdrawn from Ba'lbak before, and the residents of Hims surrendered (21st Rabī' Al-Ākhīr, 15 AH/2nd June, 636 CE) on the understanding that they would pay the jizyah and would receive protection in return. Then the advance guard of the Muslim army reached 'Ānāt ('Anah)[4],

[1] **Palmyra or Tudmur** (Arabic: Tadmur تدمر): It is an ancient city located in an oasis, 215 kilometers northeast of Damascus and 120 kilometers southeast of the Euphrates. It has long been an important caravan city for travellers crossing the Syrian Desert and was known as the Bride of the Desert. Its population is estimated at about 5 thousand. During the first century BC, Tadmur became the capital of an Arab Empire. In 41 BC the Romans, under Mark Antony, tried to occupy Tadmur but failed. Queen Zenobia expanded the city and she made an attempt to take Antioch in the north but the Roman Emperor, Aurelias, finally retaliated in 272 CE, captured her and destroyed the city. The excavation of Palmyra showed that the idol Baal was very popular here. Today Palmyra is the district city, lying in the Homs Province. The Arabs believed that the Genii helped Soloman (Suleiman) (ﷺ) in the building of Tadmur. During the three centuries' rule of the Romans, Christianity flourished in Tadmur. In 1089 CE, Palmyra suffered an earthquake which destroyed the city completely *(Wikipedia, Encyclopedia, Urdu Dā'irah Ma'ārif-i-Islāmiyyah: 5/571-574)*. The oil pipe-line, coming from the oil-field of Hadīthah (Iraq), passes in the south of Tadmur.

[2] **Haurān** (حوران): It is a lava plateau located in the south of Damascus. The Haurān plain has been famous for the cultivation of wheat. The Ghassanids ruled the area at the advent of Islam. Busra is the central city of Haurān province. The second caliph of Islam, 'Umar bin Al Khattab (ﷺ) appointed 'Alqamah bin 'Ulāthah to rule over Haurān Province. *(Al-Munjid fil-A'lām, Mu'jam-Al-Buldān: 2/317, Wikipedia Encyclopedia)*

[3] **Jūsiyyah** (جوسيه) is the site of the ancient ruin of a Christian Monastry. Today it is called Jūsiyyah al-Kharāb (جوسية الخراب) *(Al-Munjid fil-A'lām)*. It is a township lying at six farsakhs (33 miles) in the direction of Damascus. *(Mu'jam-Al-Buldān: 2/185)*

[4] **'Ānah or 'Ānāt** (عانه or عانات): It is a small town on the River Euphrates in northwestern Iraq, close to the

which lies on the Euphrates, in eastern Iraq. Abu 'Ubaidah (رضي الله عنه) also sent Maisarah Ibn Masrūq 'Absi towards Aleppo (Halab) region, then he recalled him, based on a command from 'Umar (رضي الله عنه) to increase the strength of their forces and wait for his decision. So Abu 'Ubaidah (رضي الله عنه) remained in Hims, while Khālid (رضي الله عنه) returned to Damascus on 26th of Jumāda Al-Ūla, in 15 AH (5th July, 636 CE), or thereabouts.

Roman Counterattack at Yarmūk:

Heraclius was gathering the largest force in his history in order to launch a major counterattack against the Muslims. The Muslims decided to withdraw to a better place for engaging the Romans in battle and so the Roman army advanced and retook Hims, then Ba'lbak, but did not pursue the Muslims to Damascus. They only travelled via Al-Biqā' to Al-Haūlah[1]. The Muslims realised that the Romans intended to try to get ahead of them, encircle them and cut off their retreat. Simultaneously, the people of Palestine revolted. The Muslims marched southwards from Damascus. In Jābiyah, they were joined by 'Amr Ibn 'Ās (رضي الله عنه) and his army. The Roman army then departed from Al-Biqā' and headed towards Al-Jābiyah. The Muslims then marched to Adhri'āt (Deraa)[2], which lies on

Aleppo (Halab حلب in Arabic): It is an ancient city of northern Syria and the capital of the Aleppo Governorate. It is one of the oldest inhabited cities of the world. It was known as Khalpe or Khalibon. According to Yāqūt Hamavī: "Some narrate that the name 'Halab' means "give away milk," coming from the ancient tradition that Ibrāhīm (Abraham) (عليه السلام) gave milk to the travellers and the indigents. The poor used to gather there saying: Halab, Halab. Inside the Halab Castle, two places are attributed to Ibrāhīm (عليه السلام). Also it is claimed that a part of Prophet Yahya's head is buried in the castle" *(Mu'jam al-Buldān: v.2)*. The city remained under Hittite control (c. 800 BC) before falling to the Assyrians and the Persians, and finally being captured by the Greeks in 333 BC. Halab fell in 637 CE to 'Iyād bin Ghanm Fihrī (رضي الله عنه) under the command of Khālid bin Walīd (رضي الله عنه).

Syrian border, and 148 kilometers northwest of Hīth. In the Middle Ages it was written as "'Ānāt" or 'Ānah, whereas in the Ottoman period, it was shortened to "Annah" عنه. It is the central district of the Anbār province. *(Al-Munjid fil-A'lām)*

Basāsīri, the Turkish commander, overran Baghdād in 450 AH/1058-9 CE and the 'Abbasid Caliph Al-Qā'im bin Amrillah fled to take shelter with the Quraish (bin Badran) of 'Ānah. The sermon in Baghdād was delivered for Mustansir Billah, the Fatimid Caliph for one year until Tughrul Beg, the Seljuk Sultan, overcame Basāsīri and killed him to reinstate Al-Qā'im, the 'Abbasid Caliph, on the throne *(Mu'jam-Al-Buldān: 4/72)*. When the Iraqi government decided to build Qādisiyyah Dam in 1970 CE, many villages were shifted, including 'Ānah. Thus 'Ānah Al-Jadīdah or New 'Ānah is situated in the west of the lake formed behind Qādisiyyah Dam.

[1] **Hūlah** (حوله): It is a valley of Palestine, located between Banyas (Syria) and Tyre (Lebanon) where the remains of human dwellings dating from 9000-10000 years ago were discovered. The false prophet, Hārith of Hūlah Valley, was presented in the court of 'Abdul Malik bin Marwān, where he was hanged by the Caliph's orders. *(Mu'jam-Al-Buldān: 2/323-324)* The swamps surrounding the Lake Hūlah were drained in 1985 CE by the Israelites and they succeeded in utilizing the valley for cultivation. *(Al-Munjid fil-A'lām)*

[2] **Dar'ā** (درعا) is the capital of Dar'ā or Haurān Governorate, and it comprises Izra' (ازرع) and Fīq districts. The city is located at about 106 kilometers from Damascus. Remains of the Greek and the Roman eras were found at the site *(Al-Munjid fil-A'lām: p. 273)*. Dar'ā had been under the rule of the Greeks, Assyrians and the Nabataeans. The Bible mentions Dar'ā as Edrie (ادري). In 613 or 614 CE, the Persians attacked the city and plundered it. The Jewish tribe Banu Qainuqā' was exiled from Madīnah in 2AH and they took asylum in

the River Yarmūk and the Romans camped opposite them at Deir Ayyūb[1] on Tuesday, 21st Jumāda Al-Ākhirah, 15 AH (30th July, 636 CE). Khālid (ﷺ) requested that Abu 'Ubaidah (ﷺ) relinquish command of the army in his favour, which he did.

The Romans then moved their army to a place lying between the River Raqqad, the River 'Allān and the River Yarmuk. The Muslims anticipated this and moved their force to face the Romans, closing off their means of retreat. The battle commenced between thirty-three thousand Muslim troops, led by Khālid Ibn Walīd (ﷺ) and a Roman army of two hundred thousand men, led by Bāhān (Baanes), which consisted of Roman troops and their Bedouin allies.

Khālid (ﷺ) was able to defeat this huge Roman army on 5th Rajab, 15 AH (13th August, 636 CE)[2]. After that, they were unable to hold onto Syria and its conquest recommenced at the hands of the Muslims.

Simultaneously, Sa'd Ibn Abi Waqqās (ﷺ) was preparing his army for the Battle of Qādisiyyah. 'Umar Ibn Al-Khattāb (ﷺ) wrote to Abu 'Ubaidah (ﷺ), ordering him to return the army of Iraq and so six thousand of them returned from Marj As-Suffar, while Khalid (ﷺ) himself was in Hims, retaking the land of Syria.

In Damascus, Abu 'Ubaidah (ﷺ) divided up Syria between his commanders: Yazīd Ibn Abi Sufyān (ﷺ) marched – accompanied by his brother Mu'āwiyah (ﷺ) – and conquered the coasts of Sidon[3], 'Irqah[4], Jubail[5] and Beirut; 'Amr Ibn 'Ās (ﷺ) marched to Palestine and conquered

Adhri'āt (اذرعات), now called Dar'ā. The Crusade historians mention it under the title Bernard d' Etampes. Under Mameluke and Ottoman rule Dar'ā was the central city of the Bathnah District. Today Dar'ā is an important railway junction on the Damascus – 'Amman railway line. *(Urdu Dā'irah Ma'ārif-i-Islāmiyyah: 2/277)*

Note: *Atlas al-Futūhāt al-Islamiyyah* (Arabic) has mistakenly placed Adhri'āt (اذرعات) at the site of Izra'. The confusion is perhaps due to the word resemblance. Izra' district is located at Damascus-Dar'ā road, about 15 kilometers north of ancient Dar'ā. *(Atlas al-'Ālam)*

[1] **Deir Ayyūb** (دیرایوب) is a village in Hauran, Syria. The Prophet Ayyub (Job) (علیہ السلام) was tested here by Allah Almighty. He remained steadfast in the test. A spring sprang out with the strike of his foot and its water purified him of his disease. He was buried in Deir Ayyūb. *(Mu'jam-Al-Buldān: 2/499)*

[2] According to most sources, the battle took place on or around the 20th of August, in the year 636 CE and lasted for six days. *(Translator)*

[3] **Sidon** (Saida صیداء in Arabic): It is the third largest city in Lebanon, lying on the Mediterranean coast, about 40 kilometers to the north of Tyre and 40 kilometers to the south of the capital, Beirūt. It is a city of 200000 inhabitants, the majority of whom are Muslims.
Sidon has been inhabited since 4000 BC and it was one of the most important Phoenician cities where a great Mediterranean commercial empire was founded. Tyre (صور) also grew into a great city and each city claimed to be a metropolis of Phoenicia. In the years before 'Īsa (Jesus) (علیہ السلام), Sidon had to face many conquerors: Assyrians; Ionians; Egyptians; Greeks (Macedonians) and finally the Romans. It was invaded by Alexander 'the Great' in 333 BC when the Hellenistic era of Sidon began. Sidon remained a bone of contention between the Muslims and the Crusaders. During the Crusades, it was sacked several times. The Mongols conquered it in 1260 CE. Sidon came under Ottoman rule in the 16th century. It flourished under the Emir Fakhr-ud-Din II in the Ottoman era. An earthquake damaged the city greatly in 1737 CE. *(Al-Munjid fil-A'lām)*

[4] **'Irqah** (عرقه) is a coastal village in the Akkār district of Lebanon. The Roman King, Alexander Suweris (208-235 CE) was born at 'Irqah. *(Al-Munjid fil-A'lām)*

[5] **Jubail or Byblos** (جبیل in Arabic): This Phoenician city is believed to have been founded in the 5th millennium BC with the name of Byblos. The temple of the Semitic god, Baal, was erected in Byblos. During the Greco-Roman period, the city was the centre of the cult of the Greek god, Adonis. The remains of a Roman amphitheatre, a crusade church and a crusade castle are still visible at its ruins.

Nabulus: Its ancient name was Flavia Neapolis. Before this, according to the Old Testament, Shechem was inhabitted at its place where Prophet Yūsuf (Joseph) is said to be buried. Afterwards it became the capital of old Israel. Samaritan Jews built a temple on a hill near Nabulus, which matched the Templum Solomonis of Jerusalem. The Byzantine Emperor Zeno (474-491 CE) extradited the Jews from Nabulus and built a Church in place of the temple. In the reign of Emperor Justinian the Jews were persecuted. Many fled to Persia and the remaining accepted Christianity. The Crusaders captured Nabulus and Sultan Baibras reconquered it. Nabulus lies in the West Bank and it has been under Israel since the war of June 1967 CE *(Urdu Da'irah Ma'arif-i-Islamiyyah: 22/7)*. Outside Nabulus there is a hill about which the Jews believe that Prophet Ibrahim sacrificed his son near it.

Sabastiyah (Samaria)[1], Nabulus, Ludd[2], Yubna[3], 'Imwās[4] and Beit Jibrīn[5], then Rafah[6], while

[1] **Samaria** (Arabic; Sabastiyah سبسطيه): Samaria was established as the capital of the Kingdom of Israel (North Palestine) circa 880 BC. In 30 BC Emperor Augustus awarded the city to the Jewish Patriarch, Herod the Great, who renamed it Sebaste in honor of Augustus. Some of the remains of that period are a temple, a city gate, a theatre and a stadium. Here the ruins of the Church of St. John are remnants of the Crusades. In the fifth century CE, a Latin cathedral was dedicated to John the Baptist. Salahuddin (Saladin) Ayyubi attacked Samaria in 1184 CE; however, the city Bishop succeeded to save it by handing over 80 Muslim prisoners. At last Husām ad-Din 'Umar bin Lāgīn, an Ayyubid commander, occupied it. The Israeli forces took over it in the Six-day War of 1967. *(Urdu Dā'irah Ma'ārif-i-Islāmiyyah: 10/703)*

[2] **Lod** (Arabic: Al-Ludd اللد): A historic Palestinian city dating back from the Greek and the Roman eras. Lod is the hub of Israel's Agency and the Ben Gurion International Airport. Lod has a population of 70000 and it is located in the south-east of TelAviv-Yafo. 'Īsa (Jesus) (عليه السلام) will assassinate Dajjāl (the AntiChrist) at its gate *(Mu'jam-Al-Buldān: 5/15)*. The Old Testament mentions it as "Lod" (لد) whereas the New Testament gives it as Lydda. During the Byzantine Empire it took the name of Georgiopolis because of the famous assumption of the shrine of St. George being situated here. Lod served as the capital of Palestine while Suleiman bin 'Abdul Malik was sent as its governor. Lod was the centre of attacks during the Crusade Wars, while it was ruined to the great extent in 1271 CE by the Mongols. (*Urdu Dā'irah Ma'ārif-i-Islāmiyyah: 18/92-93*)

[3] **Yubna or Yavne** (Arabic: يبنه or يبنى): It is an ancient Palestinian city now in the control of the Israelis. Here some people associate an old grave to Abu Hurairah (رضي الله عنه) whereas some are of the opinion that 'Abdullah bin Abu Sarh (رضي الله عنه) was buried here *(Mu'jam-Al-Buldān: 5/428)*. Ibn Kāthīr does not refer to Yubna and relates the conquest of Nabulus, Lod, Emmaus and Tubna (تبنى) which is a village of the Haurān region in Syria. *(Al Kāmil Fi At-Tārīkh: 2/347)*

[4] **Emmaus** (Arabic: 'Imwās عمواس): It is a town lying near Al-Quds. Interestingly many sites have been suggested as the biblical Emmaus. 'Īsa (Jesus) (عليه السلام) met his twelve Apostles in Emmaus. In 639 CE/17-18 AH, a deadly plague broke out in 'Imwās and about 25000 people fell victim to it, including Abu 'Ubaidah bin Jarrah and Yazīd bin Abu Sufyan (رضي الله عنهم) *(Al-Munjid fil-A'lām, History of Islam)*. The ancient Emmaus was located about 19 miles from Al-Quds. When the Romans took over the land it was burnt down by the order of Augustus Caeser in 4 BC. During the Islamic era the administrative centre of 'Imwās was replaced by Lod and afterwards Ramlah. During the Crusades, 'Imwās fell to the Europeans, according to the Yafa Accord, agreed between Al Malik Al Kamil Ayyubi and Frederick II. (*Urdu Dā'irah Ma'ārif-i-Islāmiyyah:* 14-2/293)

[5] **Beit Jibrīn** (Bible: Beit Jubrin) is a town located at 21 kilometers northwest of Hebron, between Al-Quds and the Gaza Strip. The Crusaders captured the city in the 11th century and the town declined economically. Salāhuddīn (Saladin) Ayyubi defeated the Crusaders and destroyed the Fortress of Beit Jibrīn. When Prophet Suleiman (Solomon) (عليه السلام), alongwith his army, was passing through the An-Namlah valley which reportedly lies between Beit Jibrīn and Ashqelon, an ant warned its fellow-ants to move out of the way, so they would not be trampled by Solomon's army (*Mu'jam-Al-Buldān*: 1/519). Beit Jibrīn is also given as Beit Jibrīl. Reporteldly, Beit Jibrīn is also the site of the incident of the nation of Mūsa (Moses) (عليه السلام), referred in Sūrah Mā'idah (5:21-26) of the Qur'ān. *(Al-Māi'dah: 5/21-26, Urdu Dā'irah Ma'ārif-i-Islāmiyyah: 5/192-193)*

[6] **Rafah** is a Palestinian town in the Gaza Strip, on the border of the Sinai Peninsula. It is the site of the border crossing between Gaza and Egypt. It has a long history of wars and captures since 1303 BC, the days of the Egyptian Pharaoh, Seti I. The Crusaders destroyed it. In the summer of 1917 CE, the British army captured Rafah and it was used as a base for their attack on Gaza. In the summer of 1971 CE, the Israeli forces under General Ariel Sharon destroyed 500 Palestinian houses in Rafah.

Al-Quds (Beit-al-Muqaddas) or Jerusalem: The siege of Jerusalem by the Muslims continued for four months and the besieged Christians were disheartened. They were ready to sign a treaty if the caliph of Islam would personally visit them, Therefore, Caliph 'Umar travelled to Jerusalem. Imam Ibn Kathīr writes: "Accepting the terms of the Christians of Jerusalem, Caliph 'Umar Farūq (ﷺ) signed a treaty, then he entered the mosque (Beit-al-Muqaddas) and offered two units (rak'ah) of prayer in the niche (Mihrab) of Dāwūd (David) (ﷺ). The Caliph led the next day morning (Fajr) prayer and recited Sūrah Sād (ص) in the first rak'ah and in the second rak'ah he recited Sūrah Isrā'. Ka'b Ahbār (ﷺ) led him to the Rock. Ka'b suggested the Caliph to build a mosque behind the Rock, but it displeased the Caliph and he said: "You have uttered a word just like the Jews!". However 'Umar bin Khattāb (ﷺ) arranged the construction of a Mosque in front of Beit-al-Muqaddas (Al-Aqasa Mosque),' which is the Mosque of 'Umar today. Afterwards, 'Umar cleansed the Rock with his gown and apparel. Following the Caliph 'Umar bin Al-Khattāb (ﷺ), the Muslims, present at the time, hurried to clean the Rock. The Jordanians were asked to clean the rest of the garbage.

"It should be noted that in the enmity of the Jews, the Christian women used to throw impure clothes and waste on the Rock, because it was the direction of worship (Qiblah) for the Jews. This was an unethical response of the Christians to the Jews who, according to a false story, crucified 'Īsa (Jesus) (ﷺ) and then began to lay the waste on his so called grave. The place, therefore, was named Qumāmah *(قمامه)* i.e. dunghill. The Christians built a church at the very site, around 326 CE, which later on came to be known as Qumāmah." *(Al Bidāyah wan-Nihāyah: 7/57)*

Constantine the Great built the Church of Holy Sepulchre on the imagined grave of 'Īsa (Jesus) (ﷺ) c.326 CE. The European Crusaders rebuilt it during 1131-1144 CE *(Al-Munjid fil-A'lām: 444)*. At his departure, 'Umar bin Khattāb (ﷺ) ordered for a mosque to be built near the Rock and the site where the Holy Prophet (ﷺ) had tied the Burāq, the very place where 'Umar bin Al-Khattab (ﷺ) had offered prayer along-with his companions. This mosque came to be known as مسجد الاقصى or Aqsa (the farthest) Mosque in Islamic history *(Urdu Dā'irah Ma'ārif-i-Islāmiyyah: 16-1/298)*. The Qur'ān had already declared it Masjid Al-Aqsa.

the conquest of Al-Quds (Jerusalem) and Qaisāriyyah (Caesaria) was delayed for a while. Shurahbīl (ﷺ) returned to Jordan and conquered it with ease. Abu 'Ubaidah (ﷺ) headed, northwards, to Hims, with his advance guard commanded by Khālid (ﷺ). Khālid marched to Qinnasrīn[1], while Abu 'Ubaidah (ﷺ) marched to Halab and conquered it, and then he moved on to Antākiyah (Antioch), which had been Heraclius' centre of operations throughout the stages of the conquest; he had left it after Yarmūk. Then Abu 'Ubaidah (ﷺ) cleared the north of Syria and its coasts.

The conquest of Al-Quds (Jerusalem) was completed in Rabi' Al-Ākhir, 16 AH (May 637 CE) via a peace treaty between the 'Commander of the Faithful,' 'Umar Ibn Al-Khattāb (ﷺ), and Sofronius[2], the Patriarch of Al-Quds (Jerusalem). As for Qaisāriyyah (Caesaria), its conquest was completed in Shawwāl 16 AH (September/October 637 CE), after which Syria became Muslim.

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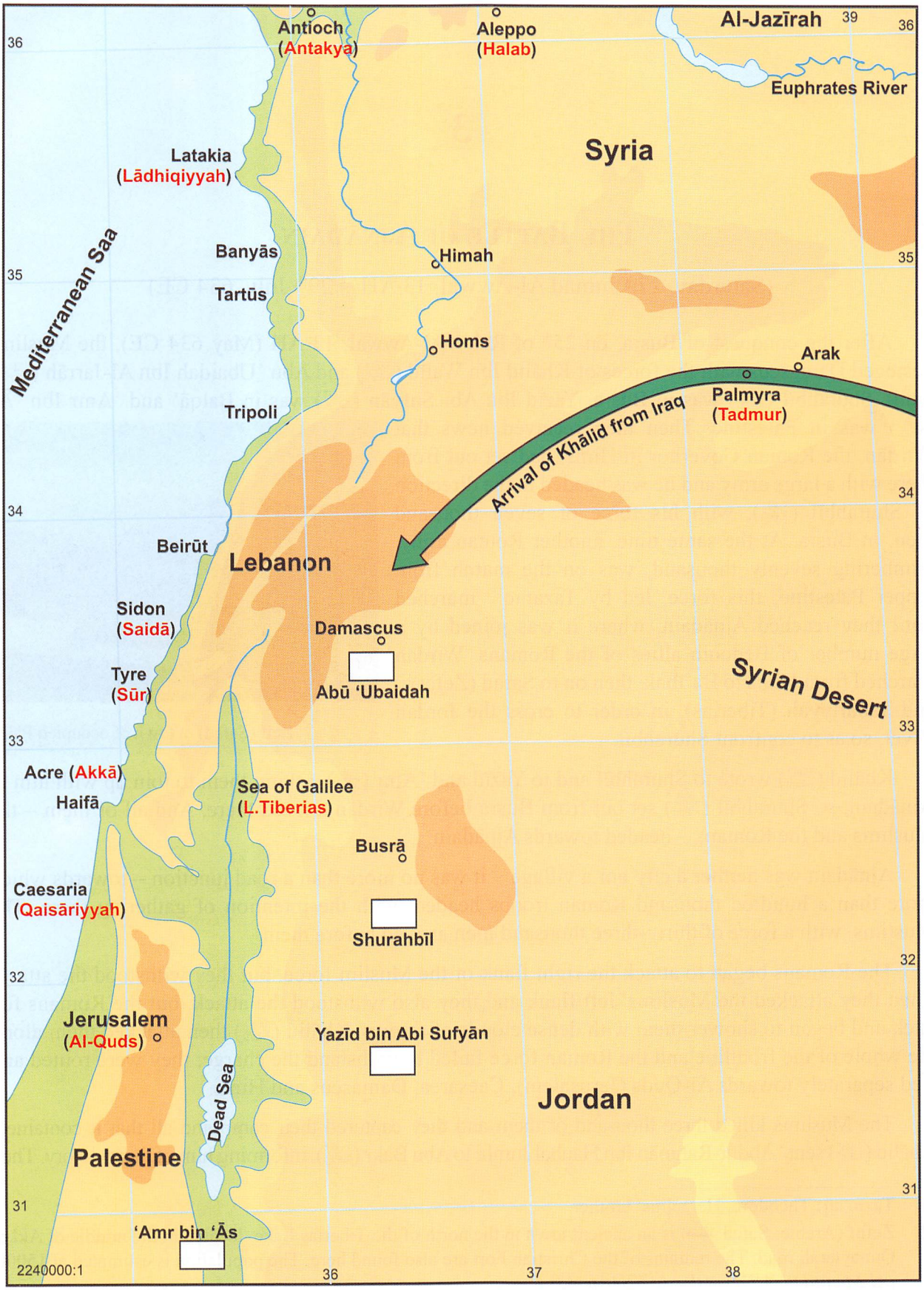
[1] **Qinnasrīn** is the site of an ancient town in the south of Aleppo, on the bank of Quaiq Canal. The city was founded by Seleucus Nector. During the Hamadanian era, Aleppo, instead of Qinnasrīn, became the central city *(Al-Munjid fil-A'lām)*. Abu 'Ubaidah (ﷺ) sent a cavalry of 1000 soldiers under Maisarah bin Masrūq to chase the enemy. Arriving at Qinnasrīn, he asked its name. When he was told its Roman name, he exclaimed: 'By God! It is just a Qin (قن: servant) and Nasr (نسر : vulture)." And thus the city came to be known as Qinnasrīn. In 351 AH/963 CE, the inhabitants of Qinnasrīn fled for their lives as the Byzantines occupied Aleppo and committed bloodshed around the city. It is reported that Saifullah Hamadani could not stand against the onslaught of the Byzantine Emperor, so he himself destroyed Qinnasrīn and set the mosques of the city on fire, fearing their conversion to churches. *(Mu'jam-Al-Buldān: 4/403)*

[2] **Sofronius:** When the Christians' patriarch, Sofronius (Sophronius), appeared on the wall of the fortress and put forward the conditions of agreement. The chiefs of the Muslim forces invited Caliph 'Umar (ﷺ) who immediately accepted it. The Caliph, after covering a long distance reached Jābiyah, and the treaty was drawn up with the people of Aelia (Jerusalem). The Muslim nobles as well as the Muslim commanders, attested the agreement. A similar treaty was also signed for the entire Palestine. *(History of Islam (Arabic) by Dr. Hasan Ibrāhīm: 1/89)*

It should be remembered that the photo below shows two domes. The grey coloured dome is that of Aqsa Mosque, whereas the golden one is the 'Dome of the Rock' *(Qubbah al-Sakhrah)*, mistakenly understood as that of Aqsa Mosque. The believers should know the facts and differentiate between both of the "domes" so that they are not mixed up: as the Jewish- Christian media is doing a lot to make the Muslims forget Aqsa Mosque.



Map No:71 **Muslim Military Movement before the Syrian Battles** (Safar 13 AH/ April 634 CE)

3

The Battle of Ajnādain

(Saturday, 27th Jumad Al-Awwal, 13 AH = 29th July, 634 CE)

After the conquest of Busra, on 25th of Rabī‘ Al-Awwal, 13 AH (May 634 CE), the Muslims besieged Damascus with the forces of Khālid Ibn Walīd (ﷺ) and Abu ‘Ubaidah Ibn Al-Jarrāh (ﷺ), while Shurahbīl (ﷺ) was in Busra, Yazīd Ibn Abi Sufyān (ﷺ) was in Balqā‘ and ‘Amr Ibn ‘Ās (ﷺ) was in Palestine. Then they received news that Wirdān, the Roman Governor in Hims, had set out from there with a large army and he was headed in the direction of Shurahbīl (ﷺ), with his force of seven thousand men, in Busra. At the same time, another Roman army, numbering seventy thousand, was on the march from Upper Palestine; this force, led by Tazaraq[1] marched until they reached Ajnādain, where it was joined by a large number of Bedouin allies of the Romans. Wirdān marched from Hims to Ba‘lbak, then on to Safad (Zefat)[2] and Tabariyyah (Tiberias), in order to cross the Jordan River, so as to confront Shurahbīl.

Zeft (Safad), a town of occupied Palestine

Khālid (ﷺ) wrote to Shurahbīl and to Yazīd and ‘Amr (ﷺ), asking them to join up with him in Ajnādain, so Shurahbīl (ﷺ) set out from Busra before Wirdān arrived there. And all of them – the Muslims and the Romans – headed towards Ajnādain.

Ajnādain was neither a city nor a village – it was no more than a road junction – towards which more than a hundred thousand Roman troops headed, with the intention of gathering there. The Muslims, with a force of thirty-three thousand men arrived before them.

The Romans began to attack the right flank of the Muslim force, but they withstood the attack. Then they attacked the Muslims' left flank and they also withstood the attack, but the Romans fell back and began to shower them with dense clouds of arrows. Khālid (ﷺ) then attacked them along the whole of the frontline and the Roman force failed to withstand the charge; they were routed and fled separately towards Al-Quds (Jerusalem), Caesarea, Damascus and Hims.

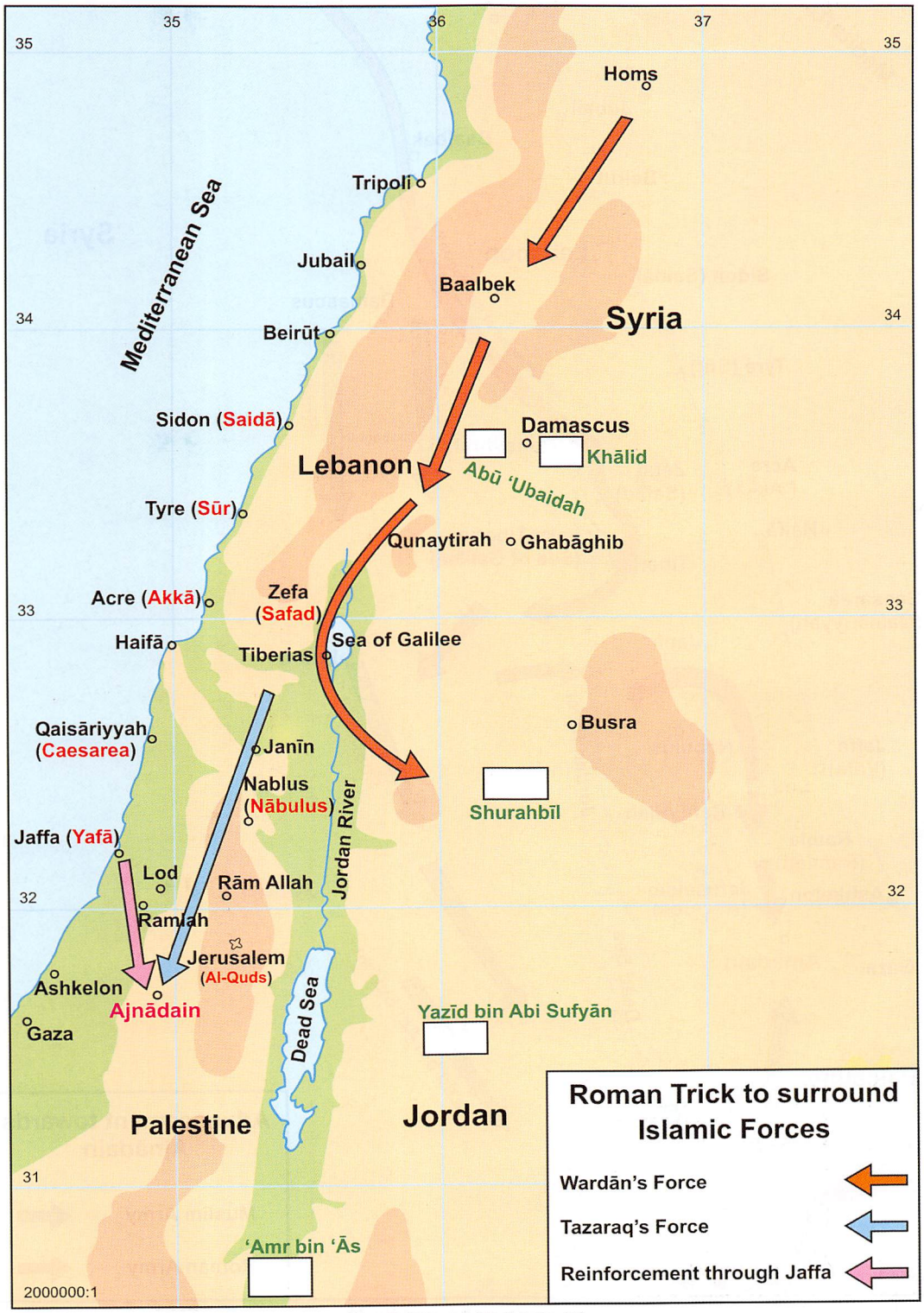
The Muslims killed three thousand of them and they captured their camp and all that it contained. Khālid (ﷺ) sent ‘Abdur-Rahmān Ibn Hanbal Jumhi to Abu Bakr (ﷺ), informing him of their victory. Then

[1] **Tazaraq:** Theodore, Heraclius' brother.

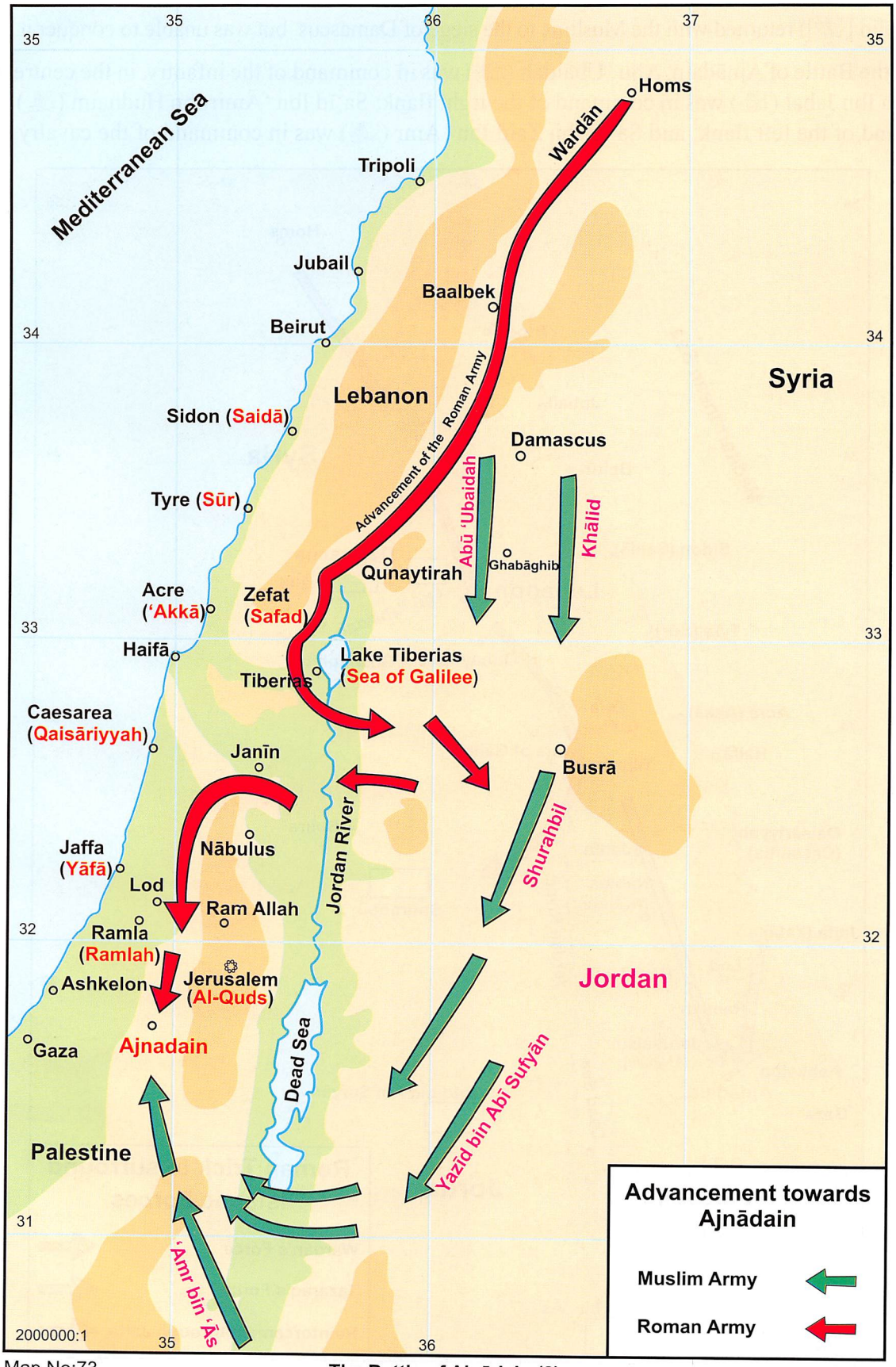
[2] **Zefat** (Arabic; Safad صفد) is an ancient town in the north of the Tiberias Lake, located in the middle of Akko-Qunaytarah road. The remains of the Christian Fort are also found here. The population is estimated at 15000. *(Al-Munjid fil-A'lām, Atlas of KSA: p. 43)*

he (Khālid [ﷺ]) returned with the Muslims to the siege of Damascus, but was unable to conquer it.

In the Battle of Ajnādain, Abu 'Ubaidah (ﷺ) was in command of the infantry, in the centre, while Mu'ādh Ibn Jabal (ﷺ) was in command of the right flank; Sa'īd Ibn 'Āmir Ibn Hudhaim (ﷺ) was in command of the left flank; and Sa'īd Ibn Zaid Ibn 'Amr (ﷺ) was in command of the cavalry.

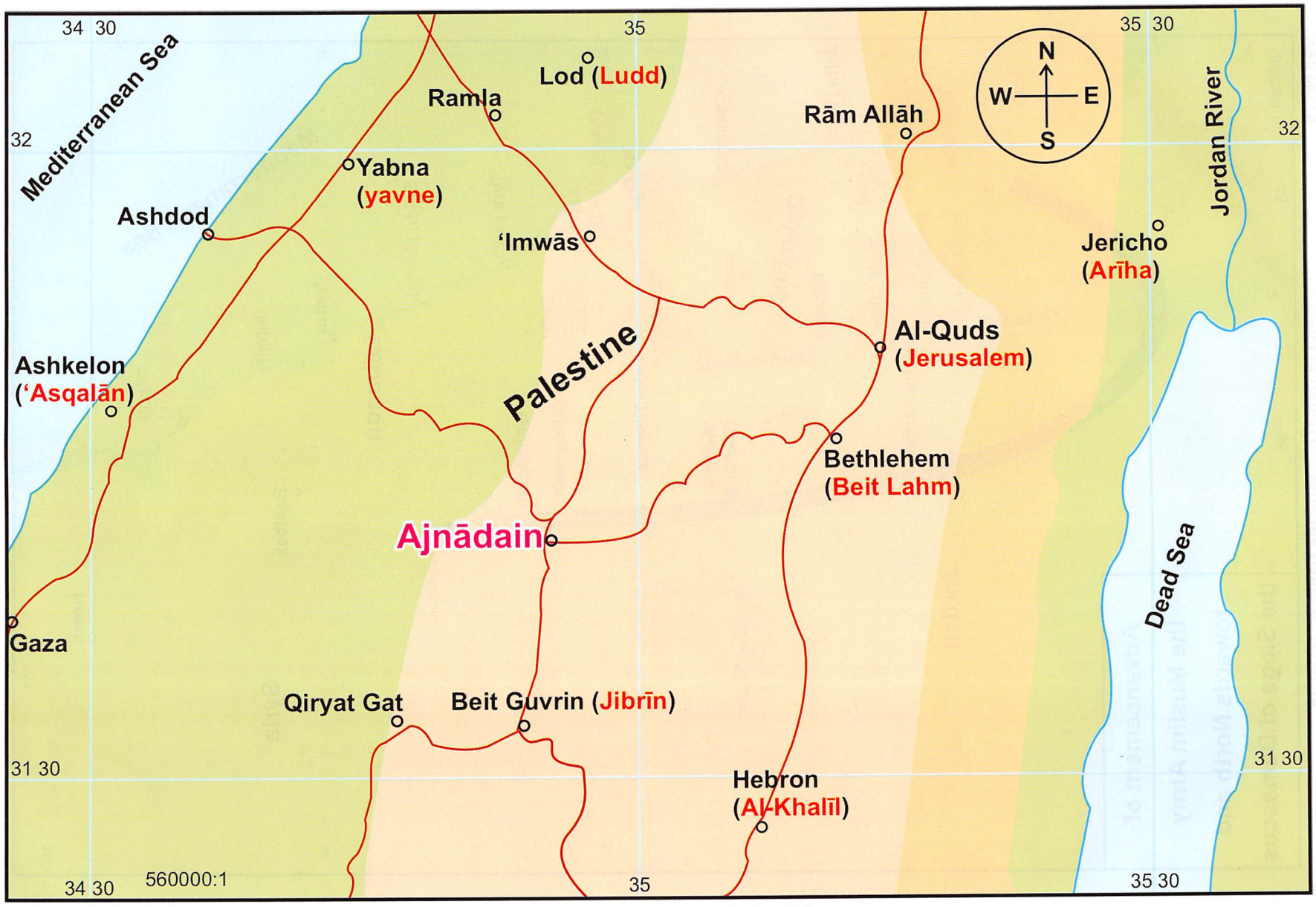


Map No:72 The Battle of Ajnādain (1)



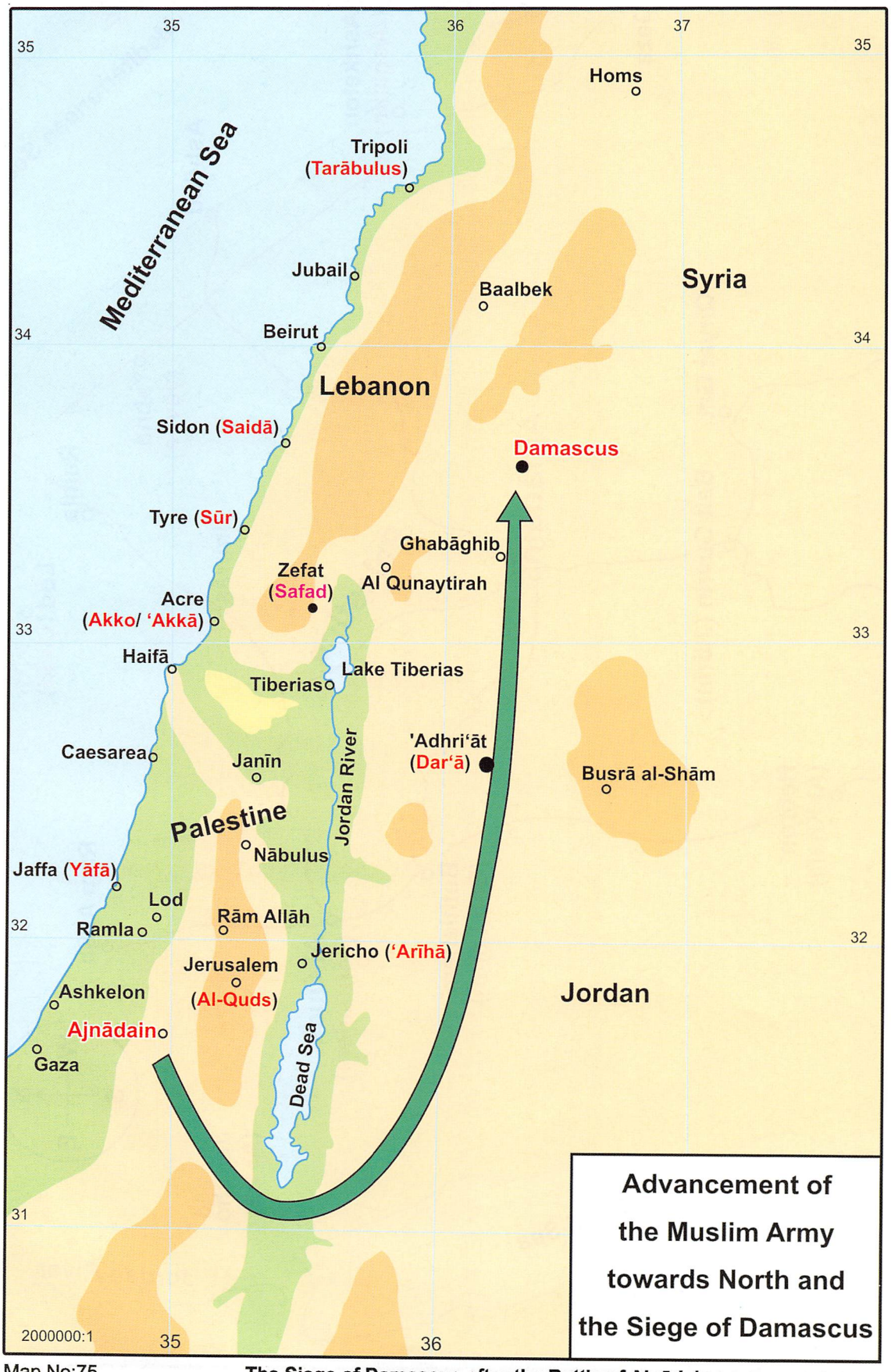
Map No:73

The Battle of Ajnādain (2)
Advancement of the Muslim and the Roman forces

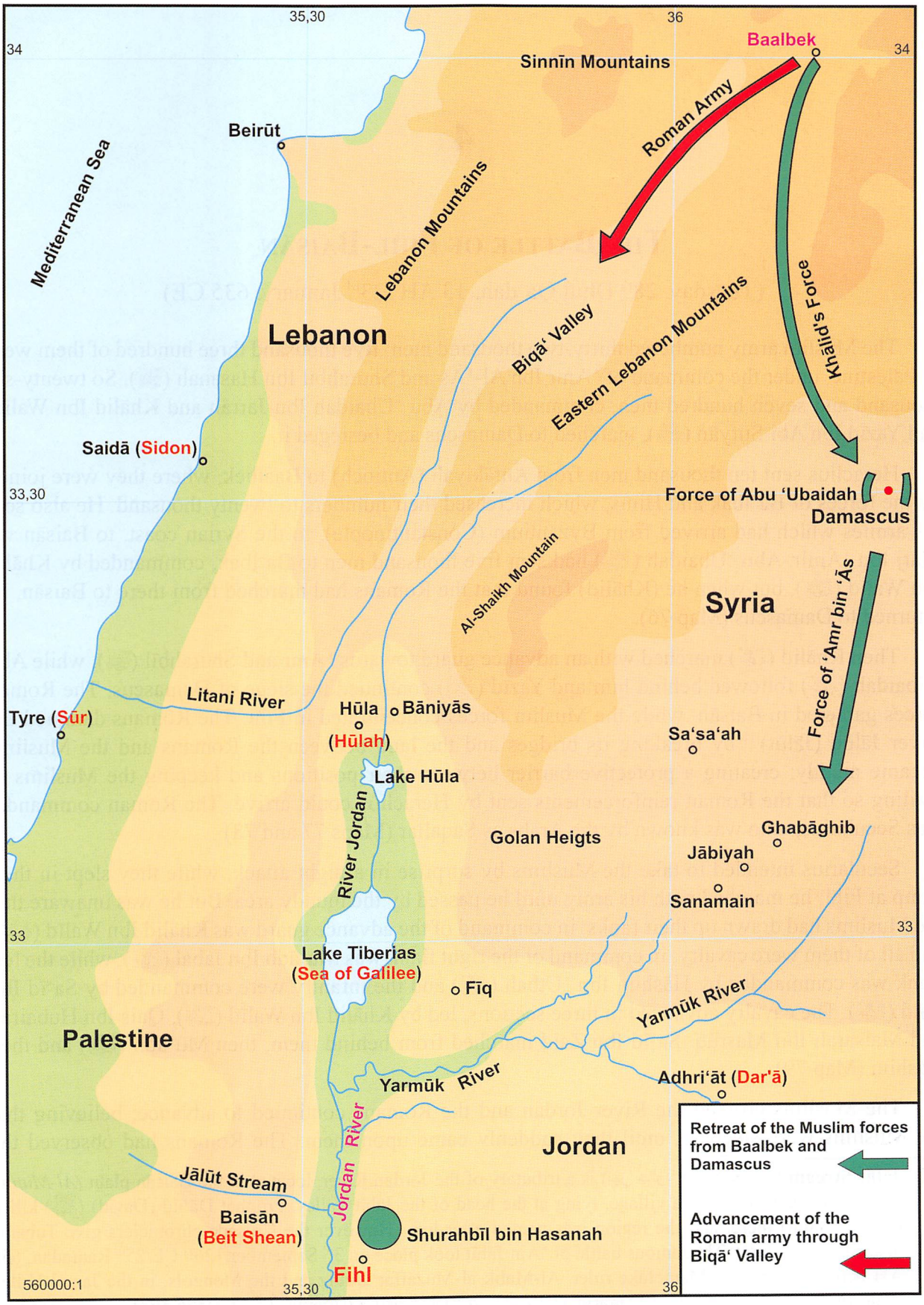


Map No:74

The Battle of Ajnādain (3)



Map No:75 **The Siege of Damascus after the Battle of Ajnādain**



Map No:76 **The Muslims Advance towards Fihl**

4

The Battle of Fihl-Baisān

(Tuesday, 28th Dhul Qa'dah, 13 AH /23rd January, 635 CE)

The Muslim army numbered thirty-two thousand men; five thousand three hundred of them were in Palestine, under the command of 'Amr Ibn Al-'Ās and Shurahbīl Ibn Hasanah (ﷺ). So twenty-six thousand and seven hundred men, commanded by Abu 'Ubaidah Ibn Jarrāh and Khālid Ibn Walīd, and Yazīd Ibn Abi Sufyān (ﷺ), marched to Damascus and besieged it.

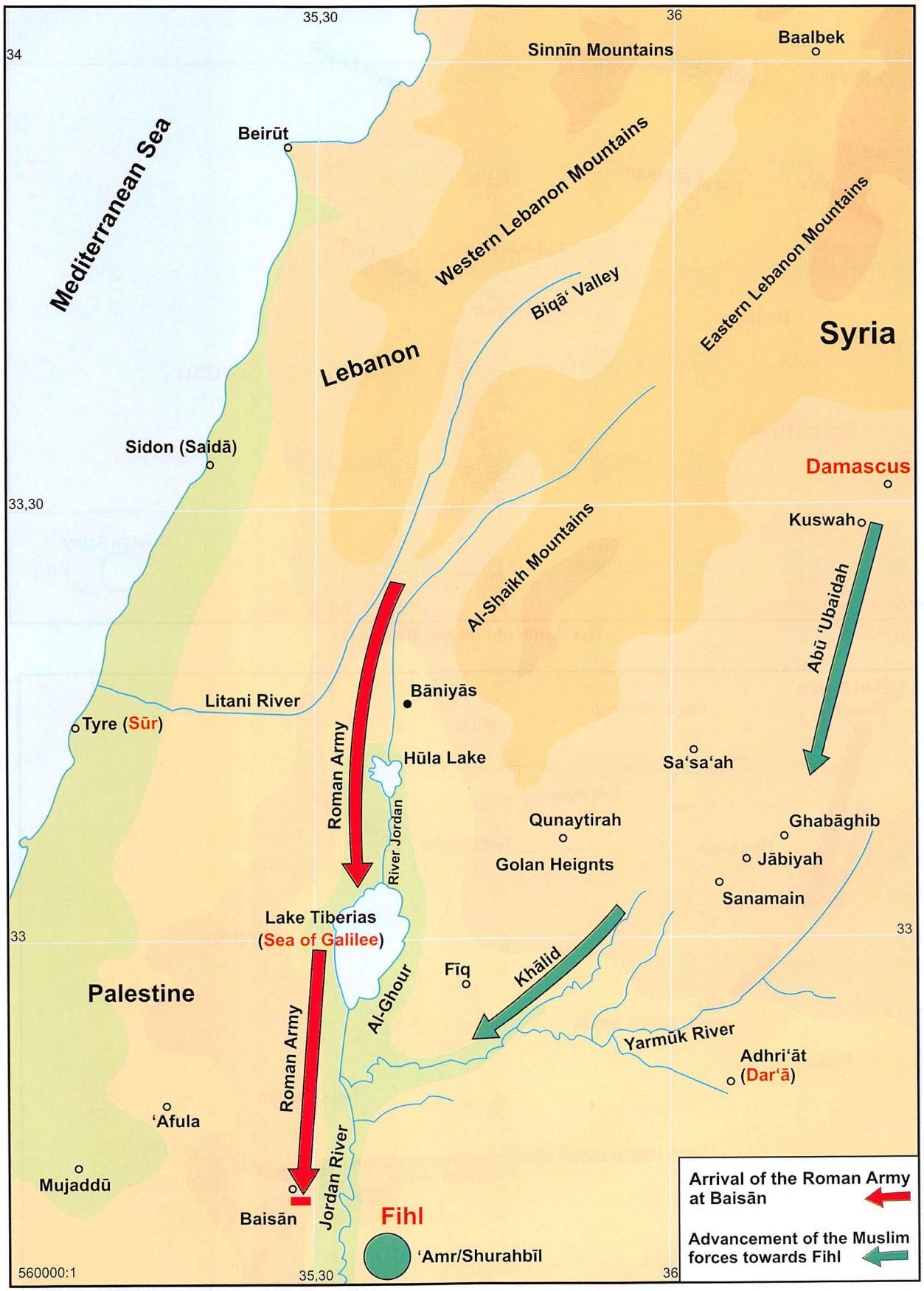
Heraclius sent ten thousand men from Antākiyah (Antioch) to Baalbek, where they were joined by the forces of Ba'lbak and Hims, which increased their numbers to twenty thousand. He also sent his armies which had arrived from Byzantium (Constantinople), to the Syrian coast, to Baisān via Marj Ibn 'Āmir. Abu 'Ubaidah (ﷺ) had sent five thousand men to Ba'lbak, commanded by Khālid Ibn Walīd (ﷺ), but when he (Khālid) found that the Romans had marched from there to Baisān, he returned to Damascus (Map 76).

Then Khālid (ﷺ) marched with an advance guard towards 'Amr and Shurahbīl (ﷺ), while Abu 'Ubaidah (ﷺ) followed behind him and Yazīd (ﷺ) continued the siege of Damascus. The Roman forces gathered in Baisān, while the Muslim forces concentrated in Fihl. The Romans dammed the River Jālūd (Jālūt)[1] by breaking its bridges and the land between the Romans and the Muslims became muddy; creating a protective barrier between their positions and keeping the Muslims in waiting so that the Roman reinforcements sent by Heraclius could arrive. The Roman commander was Secularius, who was known by the Arabs as Saqallar (Maps 77 and 78).

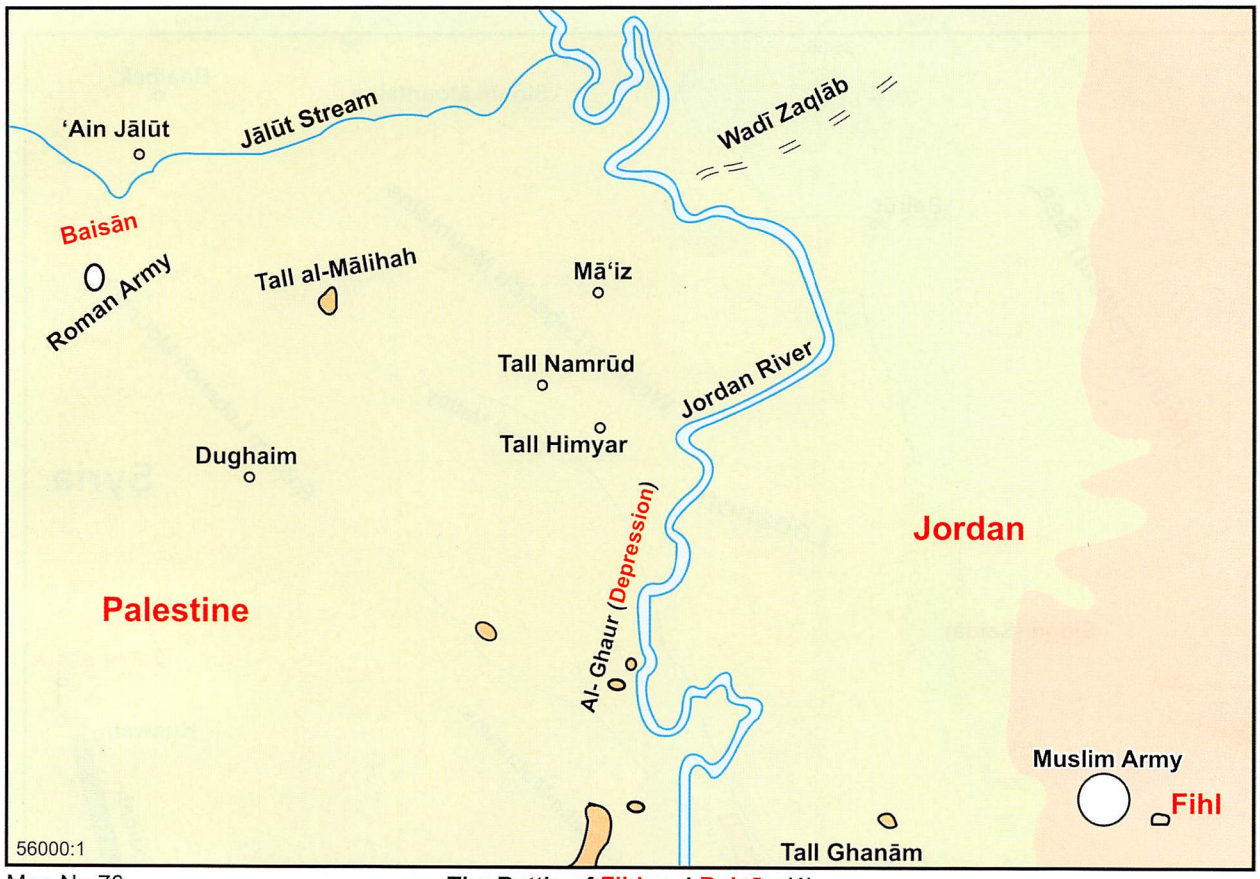
Secularius intended to take the Muslims by surprise in a night attack, while they slept in their camp at Fihl; he marched with his army until he passed by the muddy area. But he was unaware that the Muslims had drawn up their ranks; in command of the advance guard was Khālid Ibn Walīd (ﷺ), and all of them were cavalry; in command of the right flank was Mu'ādh Ibn Jabal (ﷺ); while the left flank was commanded by Hāshim Ibn 'Utbah (ﷺ) and the infantry were commanded by Sa'īd Ibn Zaid (ﷺ). The cavalry advanced in three sections, led by Khālid Ibn Walīd (ﷺ), Qais Ibn Hubairah and Maisarah Ibn Masrūq. Sa'īd Ibn Zaid marched from behind them, then Mu'ādh (ﷺ) and then Hāshim (Map 79).

The Muslims crossed the River Jordan and the Romans continued to advance; believing that the Muslims were sleeping, until they suddenly came upon them. The Romans had observed the

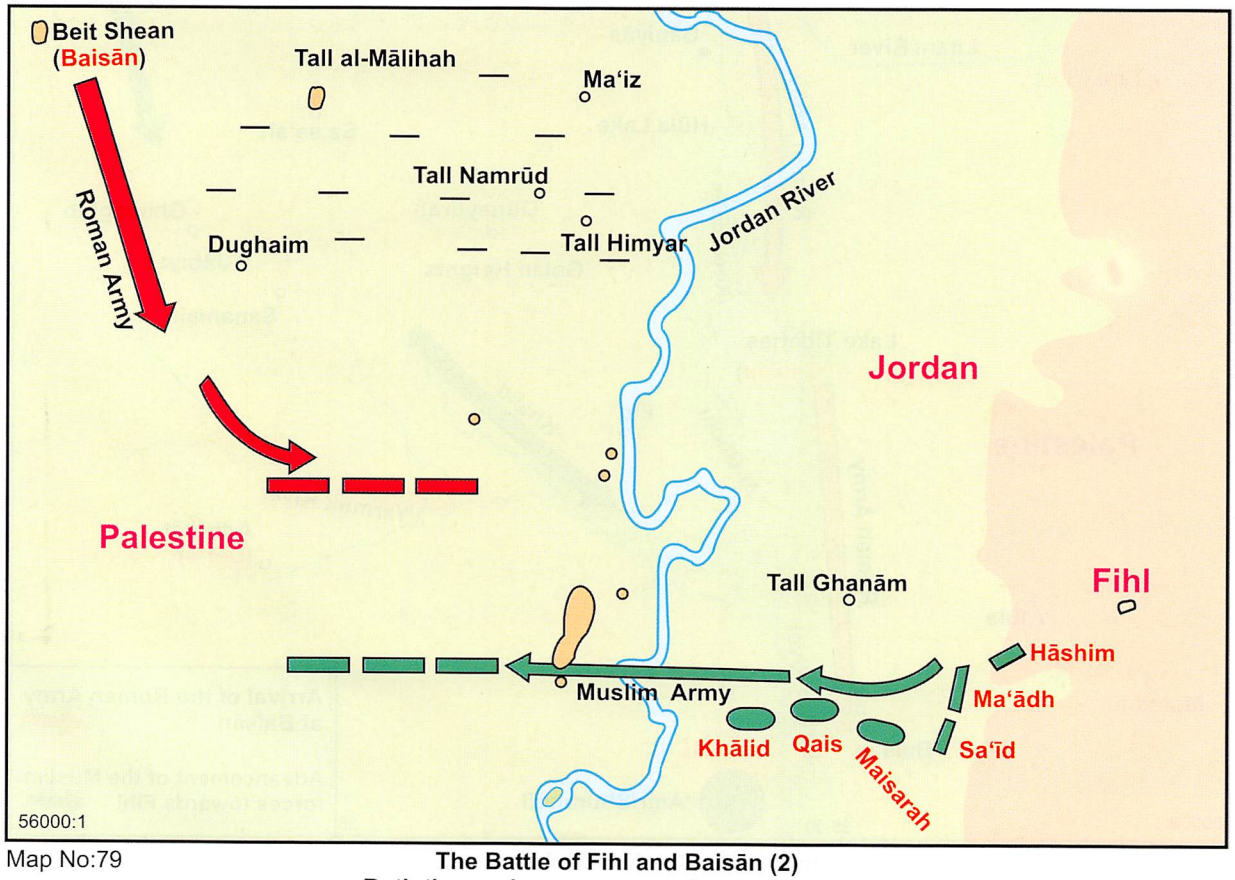
[1] **Jālūt Stream** (نہر جالوت or نہر جالود) is a tributary of the Jordan River, located in the Baisān plain *(Al-Munjid fil-A'lām)*. 'Ain Jalūt was a village, lying at the head of the Jālūt Valley. Prophet Dā'ūd (David) (عليه السلام) killed Goliath (Jālūt) there, and the region was named after him. However the Crusade chroniclers give Tubania instead of 'Ain Jalūt. The famous battle of 'Ain Jālūt took place on 3rd September,1260 CE/25th Ramadan, 658 AH between Egyptian Mameluke ruler, Al-Malik al-Muzaffar Qutuz and the Mongols, in the Jazrel Valley (Palestine), just in the north of Samaria. *(Urdu Dā'irah Ma'ārif-i-Islāmiyyah: 14-2/396,397)*



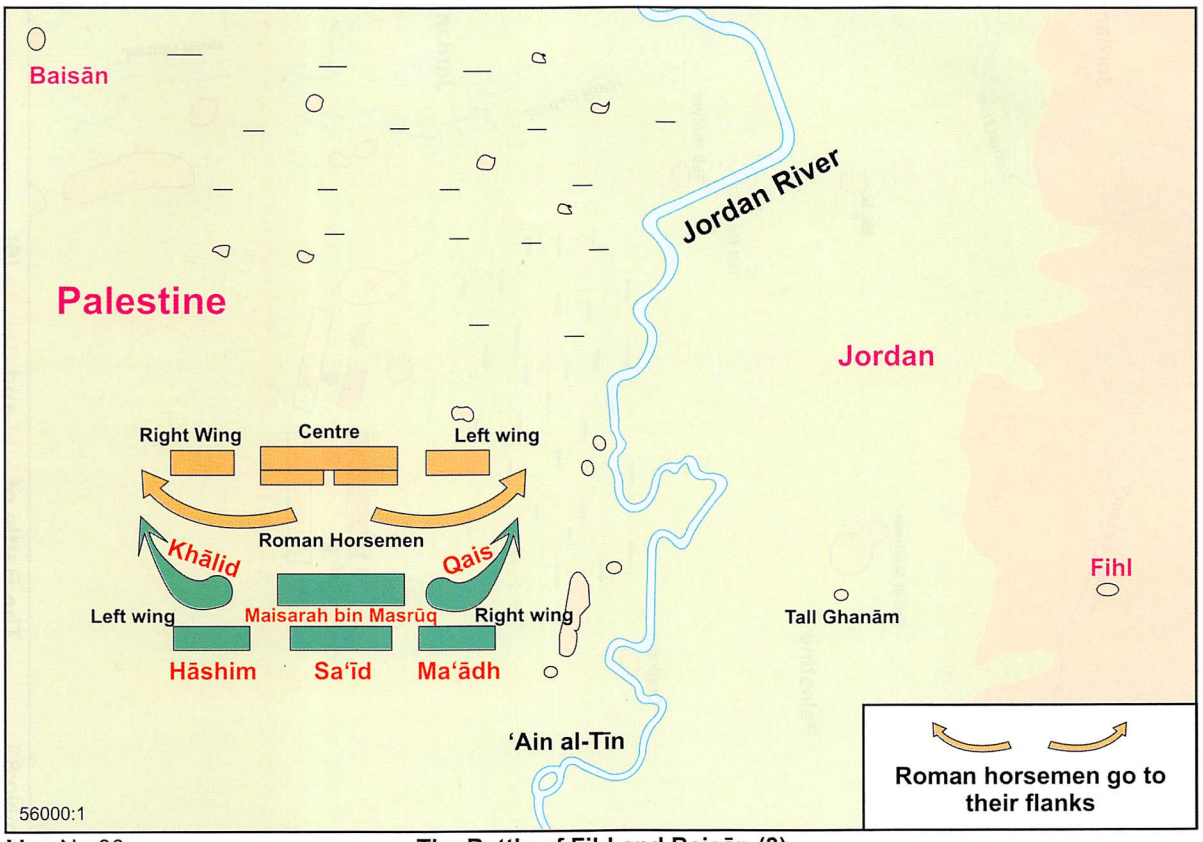
Map No:77 **Advancement of the Roman Army to Fihl (2)**



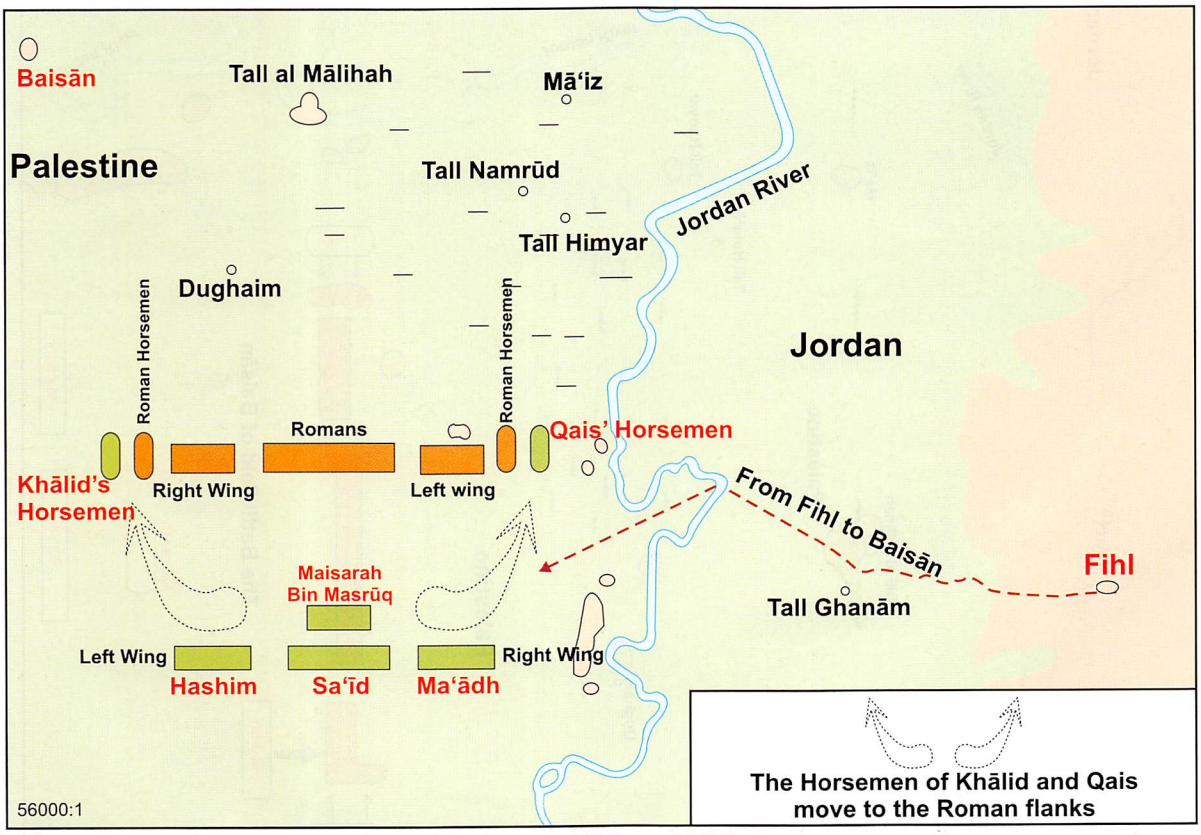
Map No:78 **The Battle of Fihl and Baisān (1)**



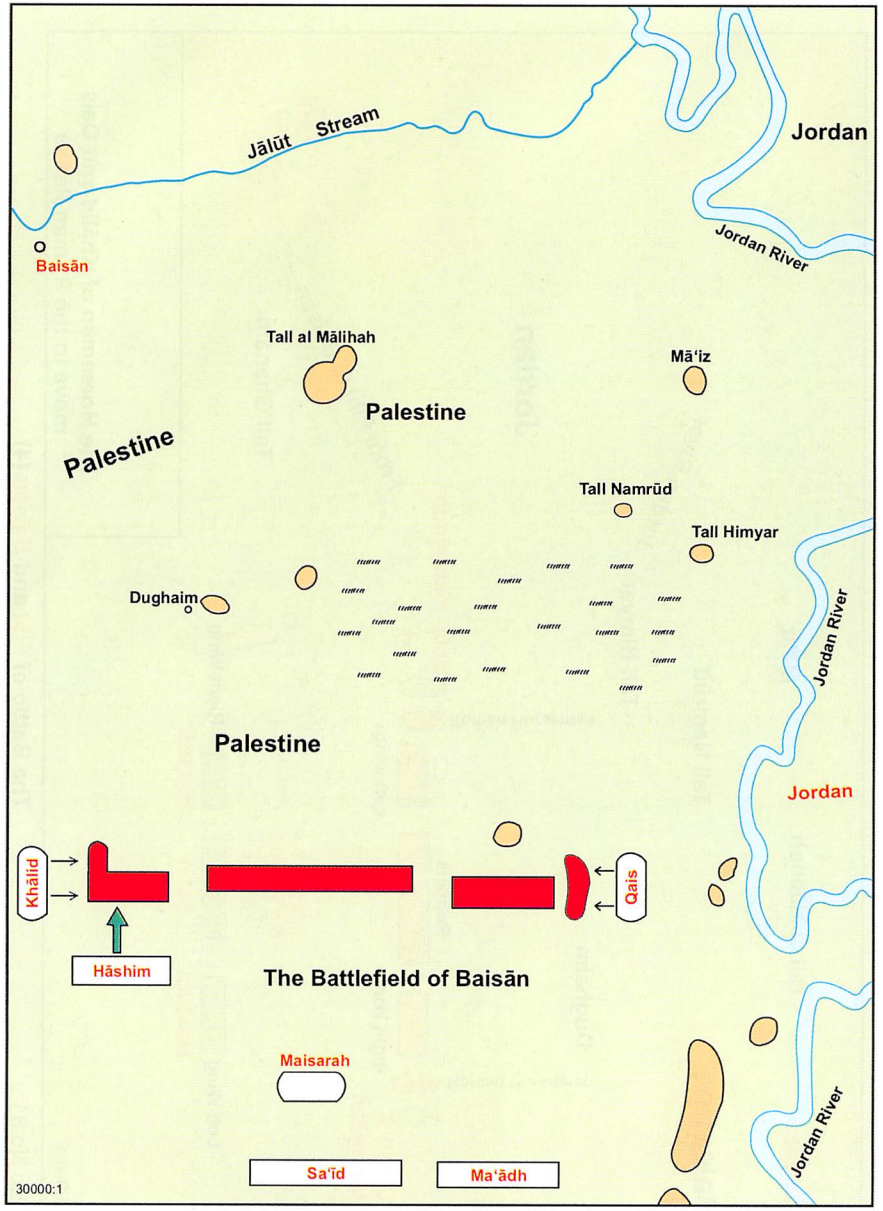
Map No:79 **The Battle of Fihl and Baisān (2)**
Both the armies move towards the battlefield



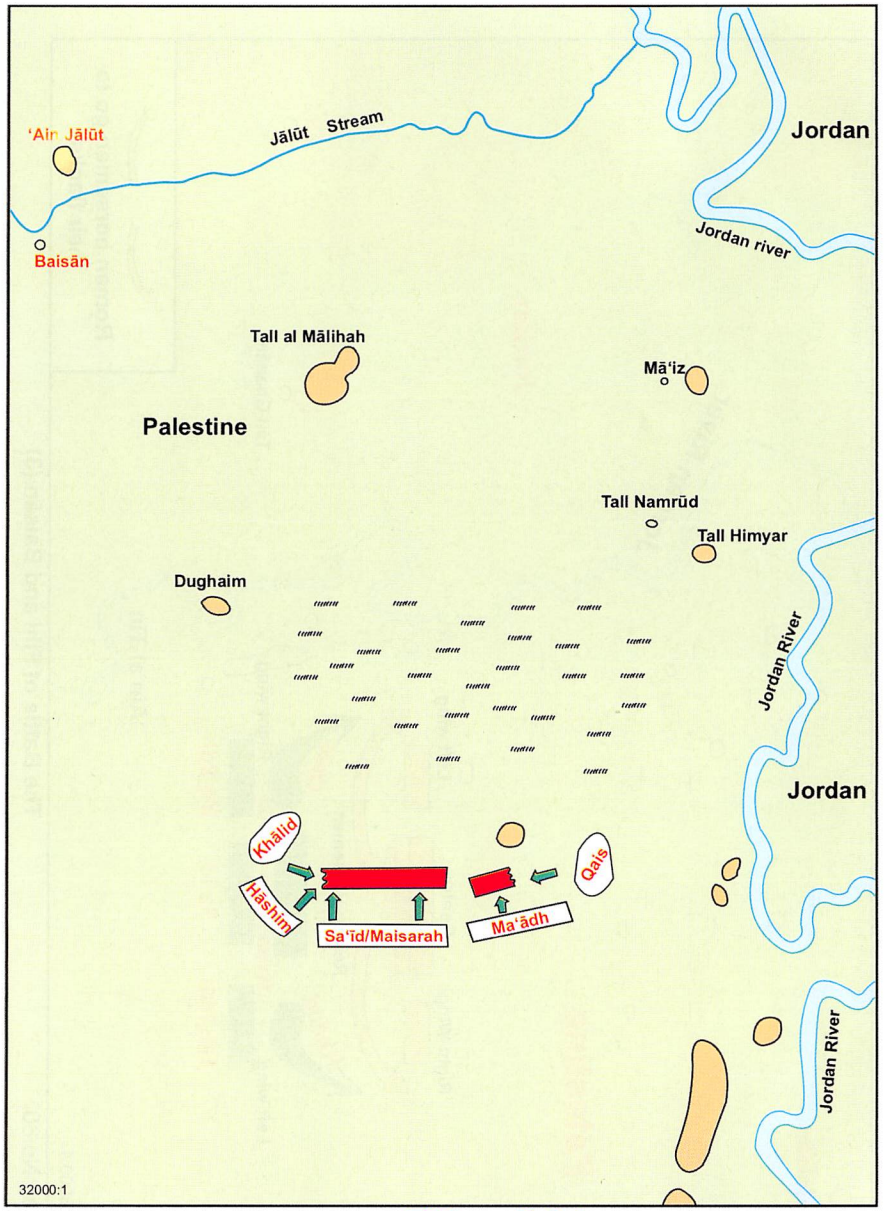
Map No:80 **The Battle of Fihl and Baisān (3)**



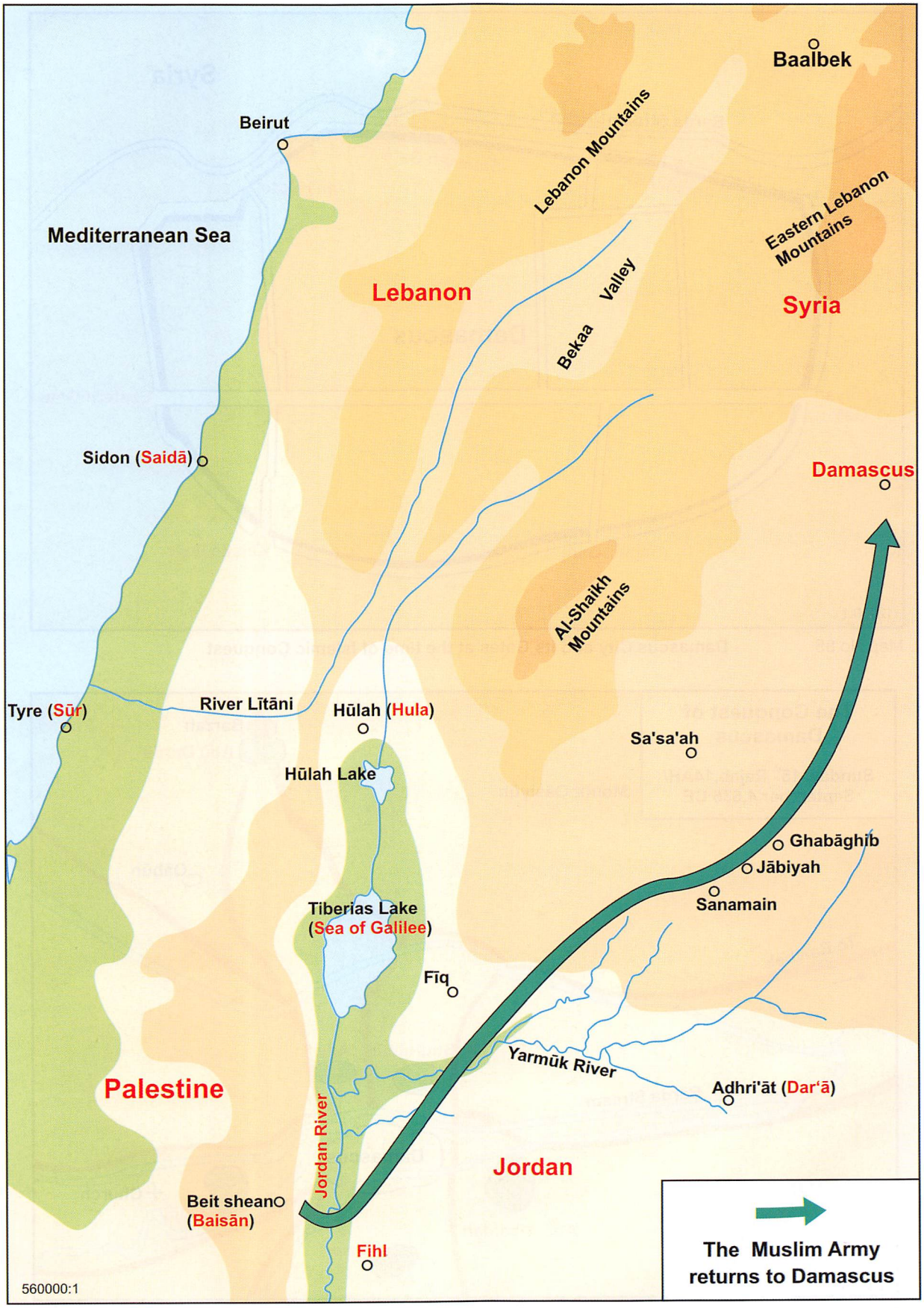
Map No:81 **The Battle of Fihl and Baisān (4)**



Map No:82 **The Battle of Fihl and Baisān (5)**

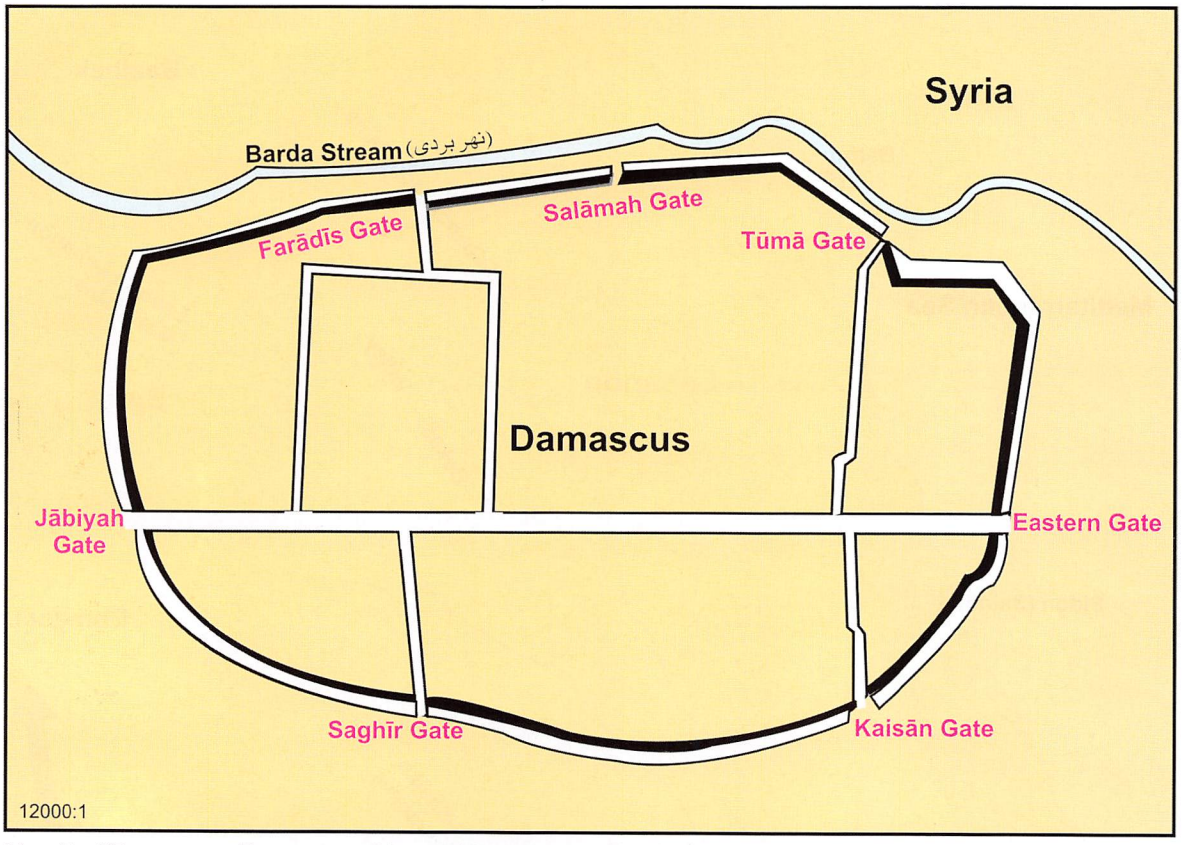


Map No:83 **The Battle of Fihl and Baisān (6)**

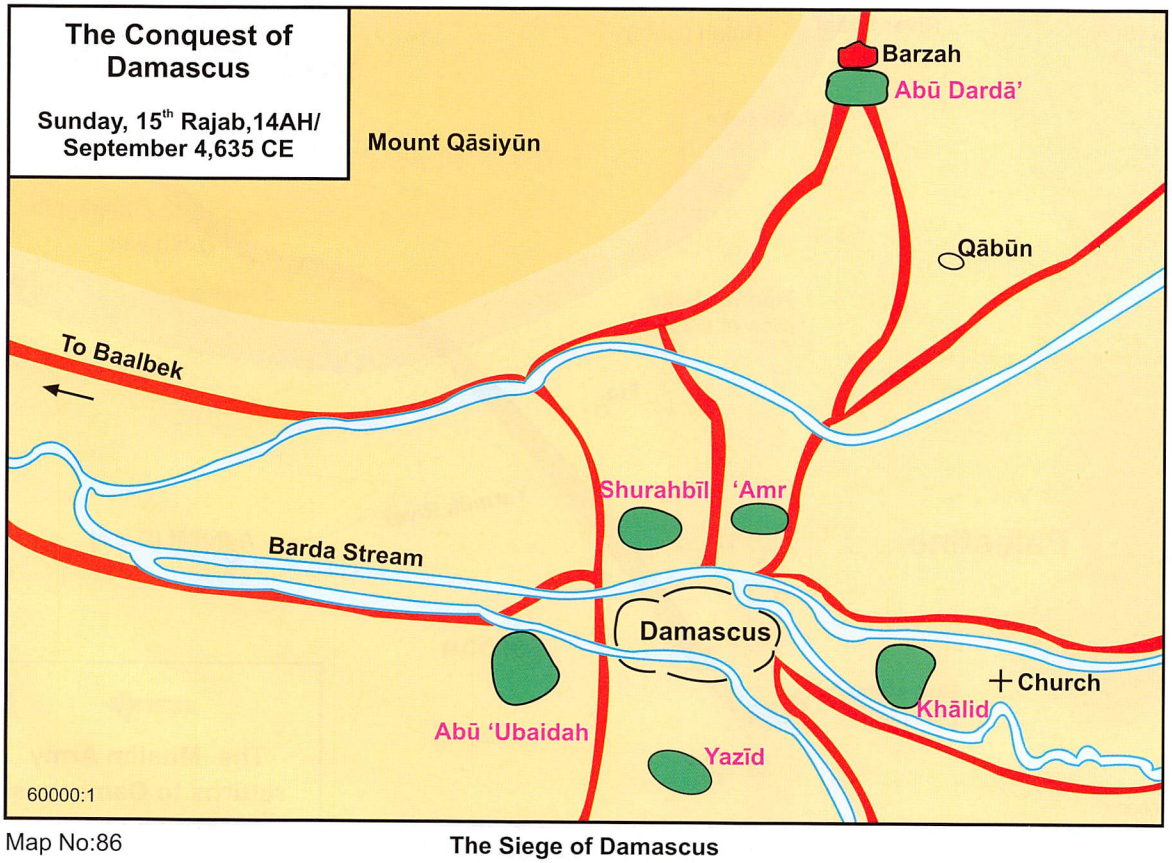


Map No:84

Battle of Fihl and Beit Shean (Baisān) (7)



Map No:85 **Damascus City and its Gates at the time of Islamic Conquest**



Map No:86 **The Siege of Damascus**

Muslims' superiority in horsemanship and that the Romans' horses did not hold their ground, so they set out with their cavalry, accompanied by between fifty and eighty thousand infantry. They placed their cavalry in the frontline, in the centre, and every rider was in-between an archer and a spearman in order to protect him; behind them were the ranks of the infantry.

The Romans arranged their army with the centre, the right flank and the left flank, while the Muslims placed their cavalry in front of their infantry (Map 80).

Khālid (ﷺ) observed what the Romans had done and realised that they were now protecting their cavalry, instead of using them to attack. So with the Muslim cavalry, he began to attack the sides of the Roman infantry, which were unprotected by their cavalry (Map 81). The Romans began to fear for their flanks and so they hastened to withdraw their cavalry which was unprotected by the infantry from their positions and sent them to the flanks in order to protect them; and this was a confrontation which they had sought to avoid. Khālid's cavalry annihilated the Roman cavalry (Map 82).

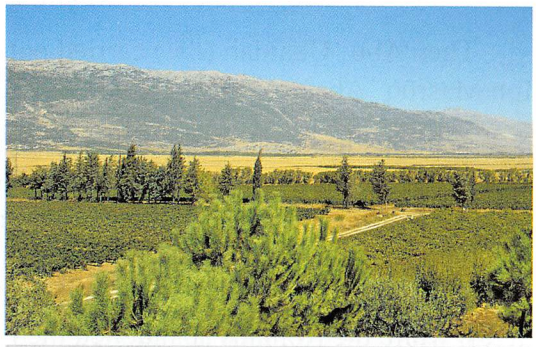
Then Abu 'Ubaidah (ﷺ) carried out a full assault with the infantry and the cavalry of Maisarah Ibn Masrūq 'Absi (ﷺ) (Map 83).

The Muslims dealt with the two wings of the enemy force. Then they concentrated their attention on the centre until it dissolved, but the night was pitch black and they forced the Roman army back onto the marsh which was behind them and they sank into the mire. The Muslims hunted them with their spears and killed their commander, Secularius, along with ten thousand of his troops. The rest of them fled to all corners of Syria, and the Muslims conquered the land of Jordan and captured its fertile areas, while the Romans abandoned their fortresses, in return for guarantees of safety.

5

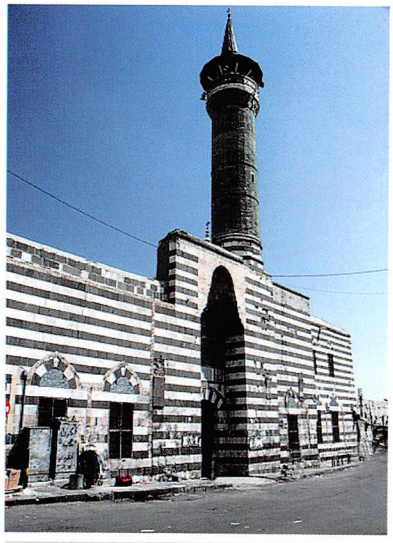
The Battle of Yarmūk

After the fall of Damascus, the Muslims waited there for the severe winter, which afflicts Syria, to end. Then they occupied Ba'labak (Baalbek) and Hims, and after that, 'Amr Ibn 'Ās (ﷺ) returned to Palestine, while Khālid Ibn Walīd and Yazīd Ibn Abi Sufyān (ﷺ) remained in Damascus. The Romans could not hold out in Baalbek and they did not put up any serious defence in Hims. It was not that they suffered from any deficiency in numbers, for Heraclius had gathered as many troops as he could from Byzantium (Constantinople), Armenia and Al-Jazīrah; he had even sought help from the Western Empire, so a force of two hundred thousand men gathered for him, who had arrived by land and by sea. They were led by Bāhān (Baanes). The Muslims numbered thirty-three thousand.



The Bekaa valley (Wadi al-Bikā')

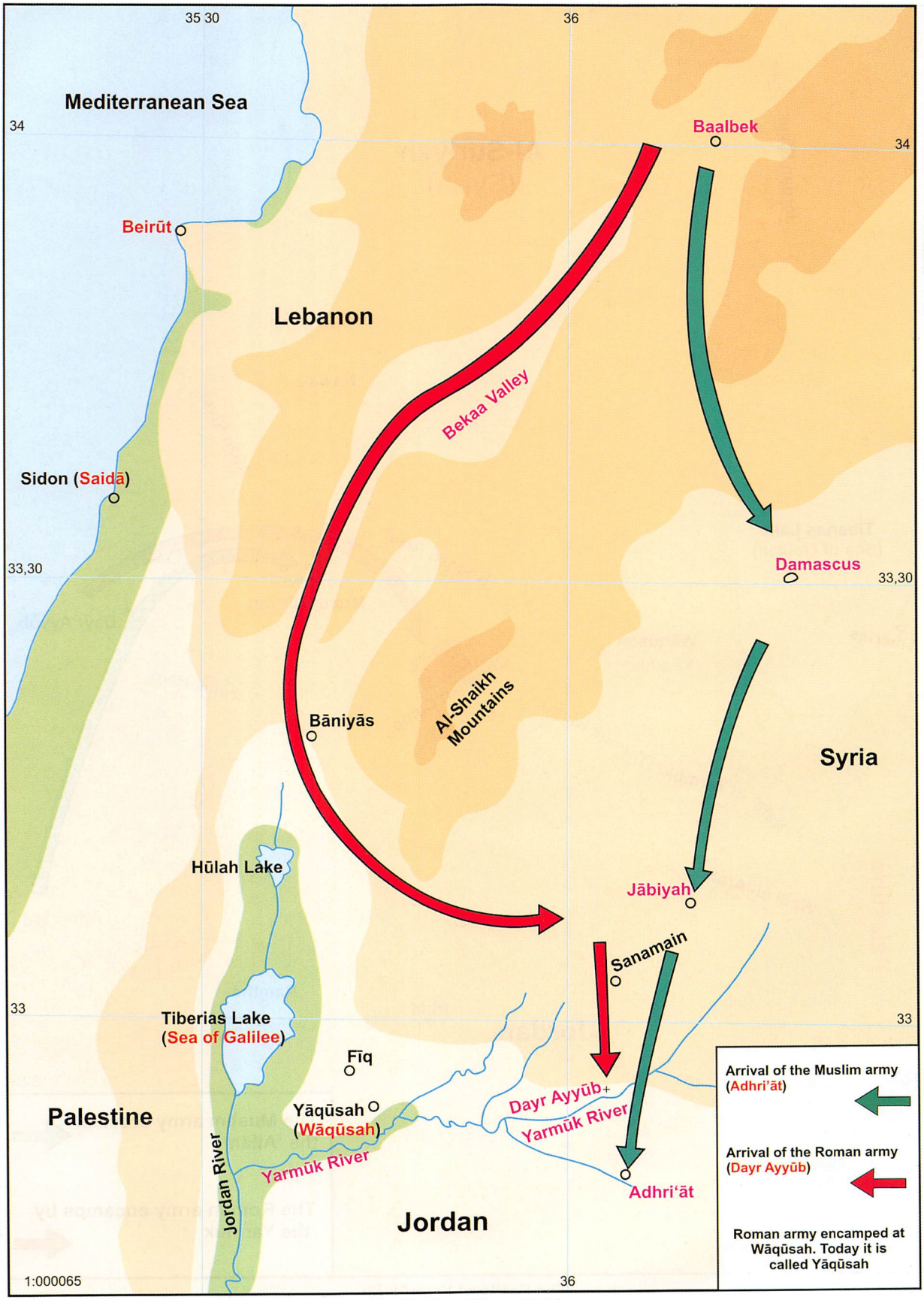
News of the Roman troop buildup had reached Abu 'Ubaidah (ﷺ) and so he returned the *jizyah* that he had collected from the people of Hims to them and withdrew to Damascus. The Romans chased after the Muslims and retook Hims and Baalbek, and then they marched through Bikaa Valley, towards Hūlah, instead of towards Damascus.



Ancient western gate of Jābiyah city, Palestine

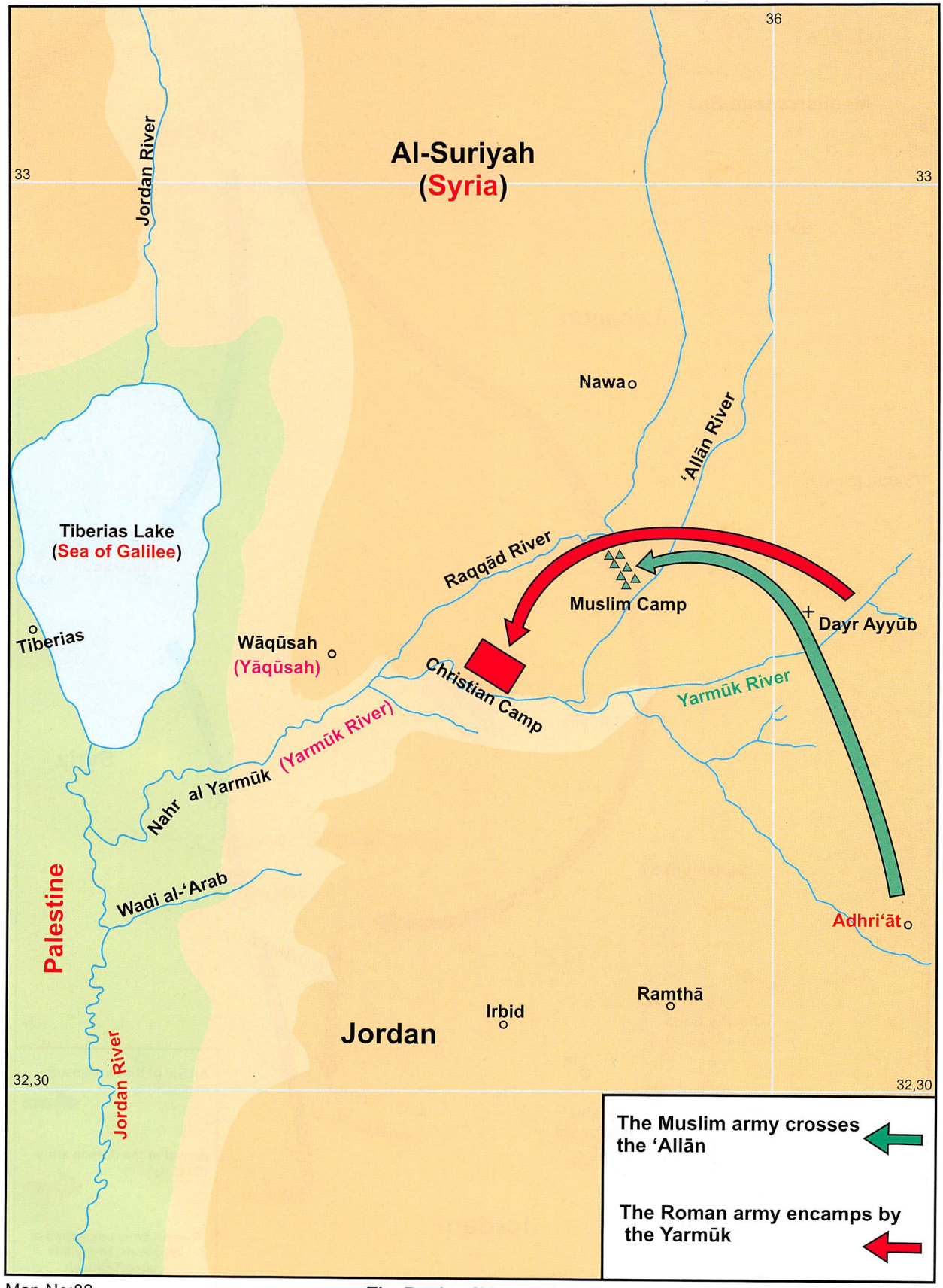
The Muslims realised that the Romans were undertaking a major operation to encircle them, and Mu'ādh Ibn Jabal (ﷺ) was opposed to another withdrawal from Damascus; due to the difficulty of recovering territory once they had vacated and because a condition of levying the *jizyah* was that those who had paid it, should be defended.

Abu 'Ubaidah (ﷺ) agreed with the opinion of Mu'ādh (ﷺ), but 'Amr Ibn 'Ās (ﷺ) sent a letter from Palestine, informing them that its inhabitants had rebelled, along with the inhabitants of Jordan and that they had violated their treaties. So it was decided that they would withdraw to the south, in order to join up with the army of 'Amr (ﷺ). They gathered in Al-Jābiyah and with the agreement of Abu 'Ubaidah (ﷺ), Khālid appointed himself commander. Meanwhile, the Romans were preceding the Muslims through Wadi Al-Biqā' (Bikaa Valley) and the Jordan River Valley, in order to take them by surprise from the south of their positions and cut off their avenue of retreat.



Map No:87

The Battle of Yarmūk (1)
The Roman army outflanks the Muslim forces to surround them



Map No:88

The Battle of Yarmūk (2)
Both the armies change their positions before the battle

The Muslims decided to move their camp from Jābiyah to Adhri'āt, while the Romans headed for Jābiyah, only to find that the Muslims had already departed from there. Their rear was protected by their cavalry and their archers until they arrived at Adhri'āt. The Romans stopped at Dayr Ayyūb on Tuesday, 21st of Jumāda Al-'Ākhirah, 15 AH (31st of July, 636 CE) (Map 87 –Yarmūk 1).

Then a letter came to Bāhān (Baanes) from Heraclius; ordering him to move to a wider area, in order to gain the benefit of their huge numbers; a place which would limit their armies' ability to flee and so he moved the army to the bank of the Yarmūk – between the River Raqqād and the River 'Allān. The River Raqqad, which was behind the Romans, lay in a deep ravine, as did the River Yarmūk. It is possible that, due to lack of shrewdness on their part, they considered it to be a natural barrier, protecting their rear. On Saturday, 25th of Jumāda Al-'Ākhirah, 15 AH (4th August, 636 CE), Khālid (ﷺ) moved with the Muslim forces and stopped in the path of the Romans, blocking their way (Map 88 –Yarmūk 2). He then reorganised his forces, placing them in tight units in the centre, the right flank and the left flank. The Romans also organised their ranks and placed Ibn Qanātir (Boccinator) in command of their right flank and with him was Jarjīr (Gregory), who was in command of the Armenians. In command of their left flank they had placed Daranjār and they had positioned twelve thousand men from the Arabian tribes of Ghassān – who were their clients – as an advance guard, commanded by Jablah Ibn Aiham. The Muslims came to know that the Romans were preparing to attack them at dawn and so they spent the night organising their ranks.

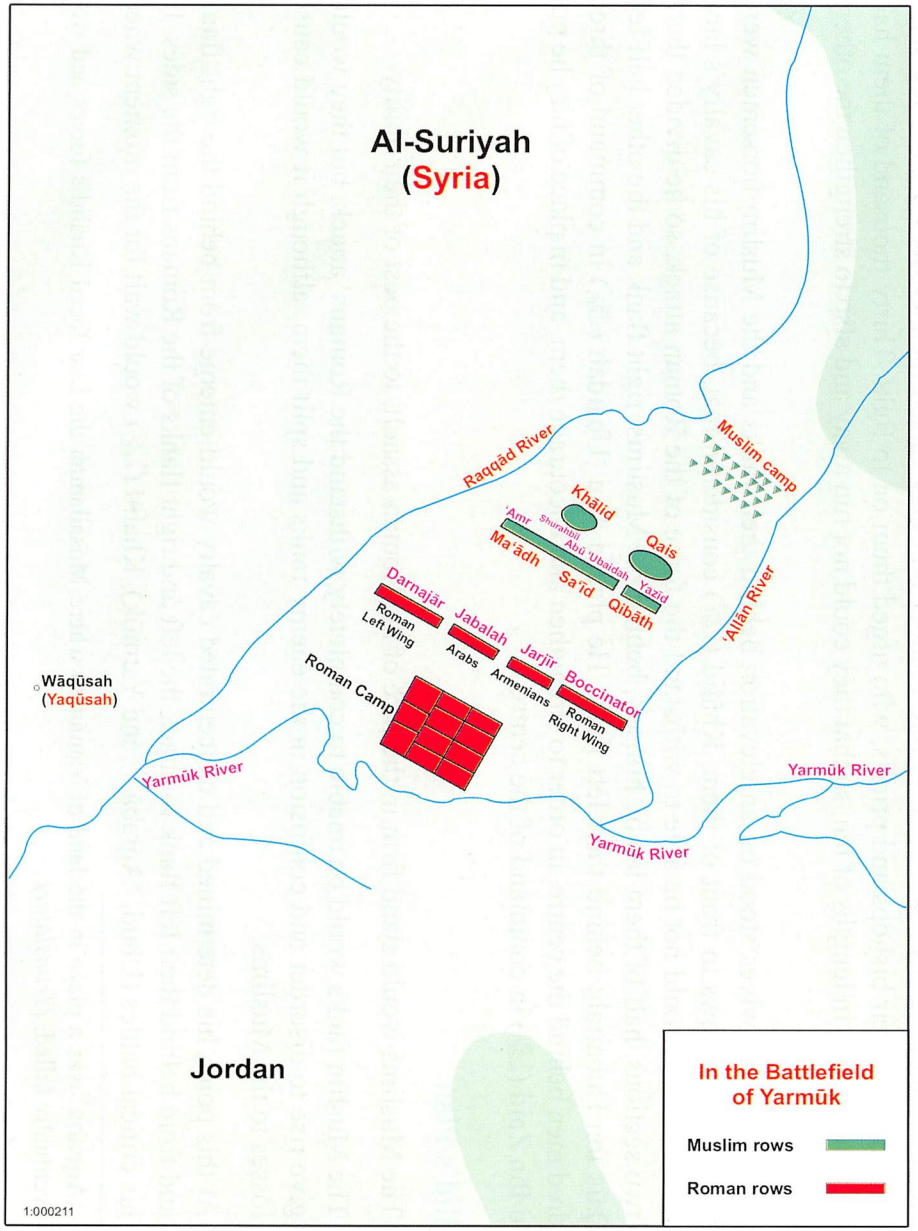
On Monday, 5th of Rajab, 15 AH (12th of August, 636 CE), Bāhān (Baanes) advanced with his force of eighty thousand riders and a hundred and twenty thousand infantry, which moved like the descent of night and like a flowing river, arranged in twenty rows, the length of which was seven kilometers or more. They made a noise like thunder and they raised their crosses high. They were accompanied by their bishops and priests, who urged them on to fight. Thirty thousand of them had chained themselves in lengths of ten; so that they could not run away and also to strengthen the others (Map 89).

The Muslims' wives stood on an elevation behind their ranks and the Muslim horsemen were arranged in three rows in front of them. Khālid (ﷺ) considered that, because of his cavalry's lack of numbers, they would not be able to withstand the force of the Roman attack, so he divided them into two sections, half of them led by himself; behind the Muslims' right flank and the other half led by Qais Ibn Hubairah; behind their left flank. He placed Abu 'Ubaidah (ﷺ) in command of three hundred men behind the centre, in order to strengthen and encourage them, and in place of him he put Sa'īd Ibn Zaid (ﷺ) in command of the centre.

Khālid's Plan:

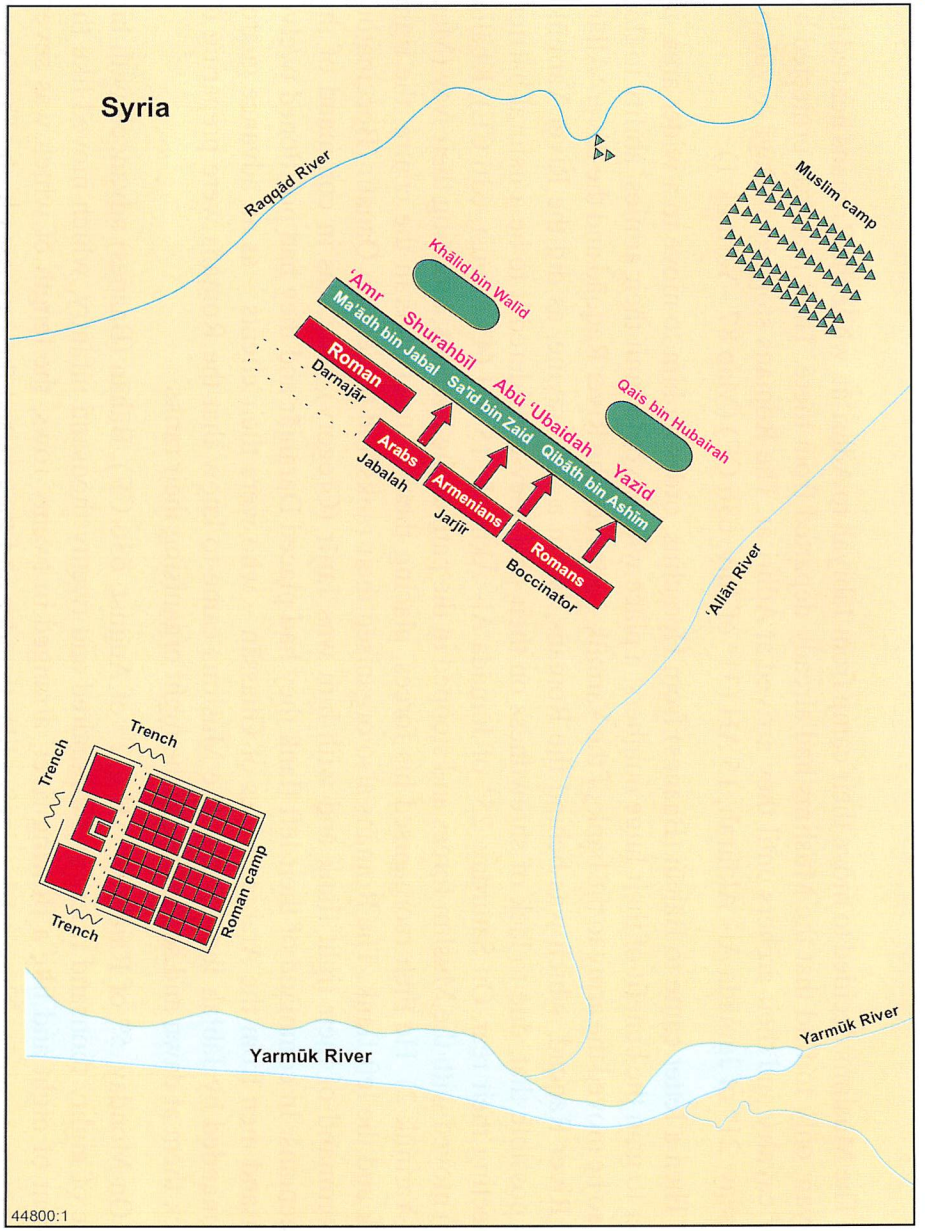
1. The Muslims would stand firm in the face of the Roman assault, to the best of their ability.
2. The Muslim ranks would be unable to completely withstand the Romans' attack, but they would give rise to disorder and confusion in the enemy ranks and split them, although it would cause losses to the Muslims.
3. At this point, his determined and concentrated cavalry would emerge from behind the right flank and from behind their left flank to attack the left and right flanks of the Romans from the sides. In his critical battles (Uhud, 'Aqrabā'[1] and Yarmūk), Khalid (ﷺ) would wait for the moment when

[1] '**Aqrabā**' was a place in the land of Yamāmah where Musailamah the Liar faced Khālid's forces and was eventually killed. *(Translator)*



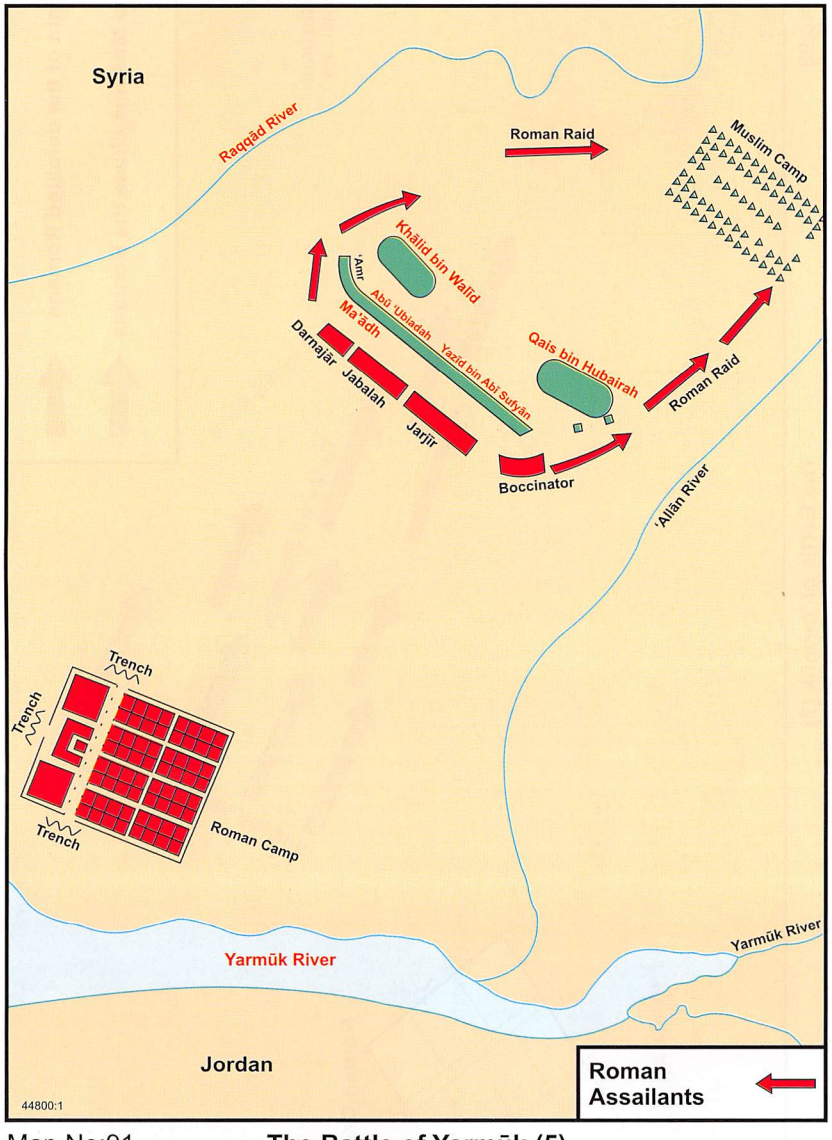
Map No:89

The Battle of Yarmūk (3)
Formations of the opponent forces

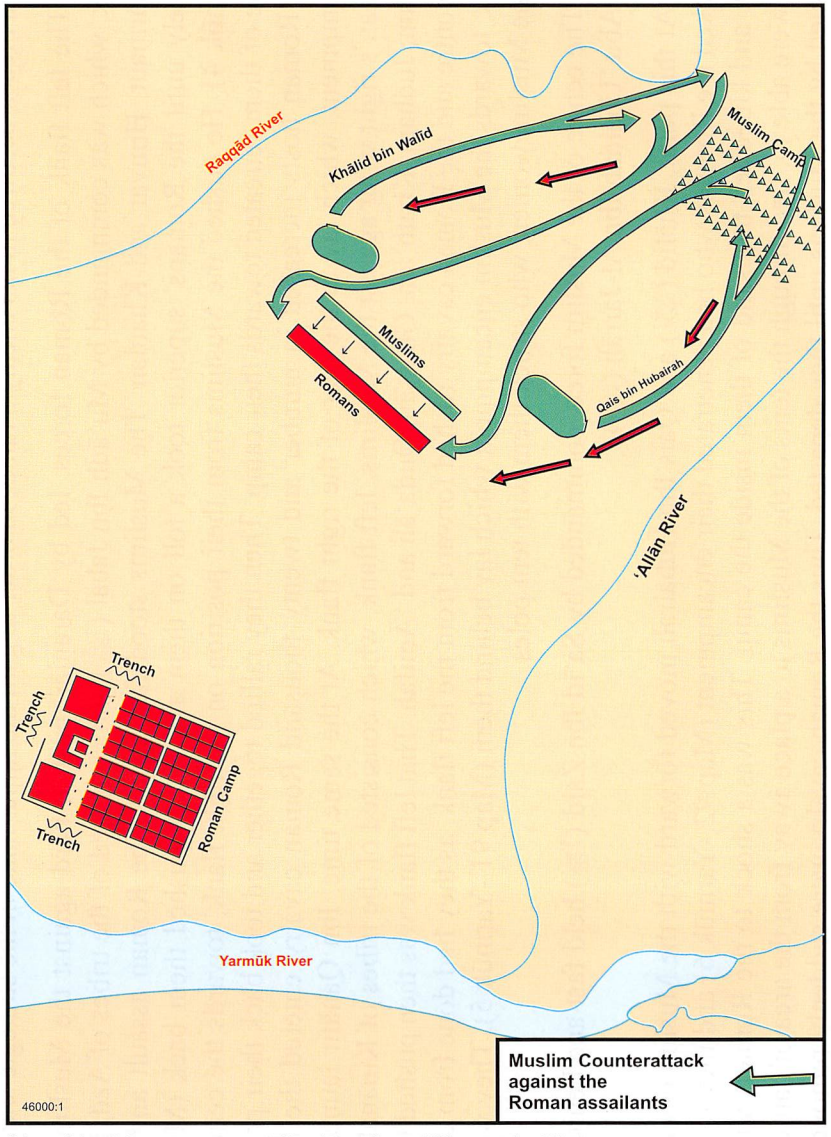


Map No:90

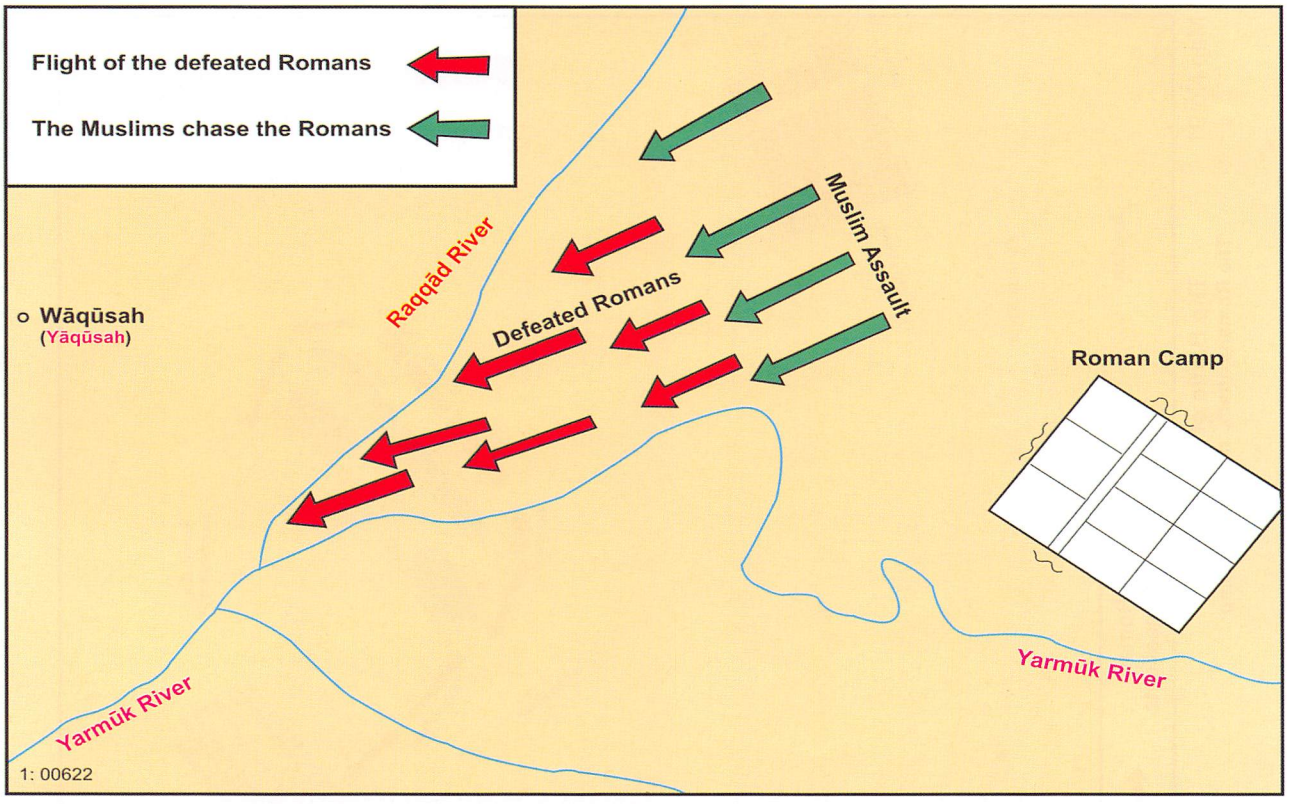
The Battle of Yarmūk (4)
The Attack of The Roman Commander Darnajār



Map No:91 **The Battle of Yarmūk (5)**
The Romans attack the Muslim Camp



Map No:92 **The Battle of Yarmūk (6)**



Map No:93

The Battle of Yarmūk (7)
The Roman Troops retreat and face annihilation

a breach occurred in his enemy's ranks, in order to gain the upper hand in the strategic situation.

The left flank of the Roman forces, led by Daranjār, pushed hard against the Muslims' right flank, which was commanded by Mu'ādh Ibn Jabal (ﷺ) and consisted of the tribes of Azd, Mazhij, Hadarmaut, Himyar and Khaulan. The Muslims stood fast against the Roman assault and fought fiercely until the Romans' superior took a toll on them and Bāhān pushed them back (Map 90 - Yarmūk 4). He pushed the Muslims from their position on the right flank, towards the centre, and some of them retreated towards their camp. Then they rallied together and took back their positions. The Roman hosts increased in number and twenty thousand Roman cavalry entered the Muslim encampment, which lay to the rear of the right flank. At the same time, Ibn Qanātir launched the Roman's right wing against the Muslims' left flank, which consisted of the tribes of Kinānah, Qais, Lakhm, Judham, Khath'am, Ghassān, Quda'āh and 'Āmilah. That left flank was then pushed towards the centre and the Roman cavalry rushed forward from the left flank, as they had done from the right flank, towards the Muslim encampment which lay behind them (Map 91 -Yarmūk 5). They were met by the Muslim women, who struck them with tent poles.

The centre of the Muslim force, commanded by Sa'īd Ibn Zaid (ﷺ) held fast and behind them was Abu 'Ubaidah Ibn Al-Jarrāh (ﷺ).

At this point, Khālid (ﷺ) and Qais Ibn Hubairah moved forward with the Muslim cavalry and attacked the Romans who had penetrated their encampment (Map 92 -Yarmūk 6) and they overcame them and killed ten thousand of them inside the camp. This was a shock to the Romans and those that were able to, fled through the tents of the Muslims to a place away from the area of battle, being pursued by the Muslims until they departed. Thus the Roman cavalry were suddenly removed from

the battle, either due to being killed or having fled. Then Khālid (ﷺ) and Qais returned with the Muslim cavalry to the ongoing battle. The Roman army had observed their cavalry advancing and then disappearing (towards the Muslim camp) and then the Muslim cavalry returned instead of them, which broke the Roman infantry and afflicted them with what is known in the psychology of war as battle shock and their resolve was shattered. The Muslims then attacked them with the whole of their army, which was intolerable for the Romans, who turned on their heels and fled. The narrators said:

> *"It was as if a wall had fallen on them and the Muslims were pushing them towards the point where the rivers Raqqād and Yarmūk meet, which is a deep ravine. Those Roman forces that were chained together increased their difficulty and the Muslims drove them over the ravine, causing them to fall from a great height. The number of Romans killed was estimated to be around a hundred and twenty thousand, aside from those killed in the battle. This took place till the night, due to which the Muslims and the Romans both were afflicted by poor visibility. The Muslims then set off in pursuit of those who had fled".*

In This Battle:

1. Khālid (ﷺ) did not ask anything from his troops aside from perseverance, and they complied with this request.
2. He relied in the victory which he achieved, in view of anticipated defeat, on the support of his mobile reserve units and he made all of his cavalry reserve forces.
3. When a large army is deployed to attack, normally disorder takes place in it, so Khālid (ﷺ) waited for emergence of disorder in the Roman forces, so that he could send his cavalry into battle. Khālid (ﷺ) began the battle by fighting defensively. Then he moved at the appropriate moment (and became the theory of Clausewitz[1] in the 13th century AH = 19th century CE).
4. In his attempt to alter the balance in their favour in the battle, Khālid (ﷺ) relied on the use of shock tactics against the Roman forces (and became the theory of Liddell-Hart[2] in the 14th century AH = 20th century CE)

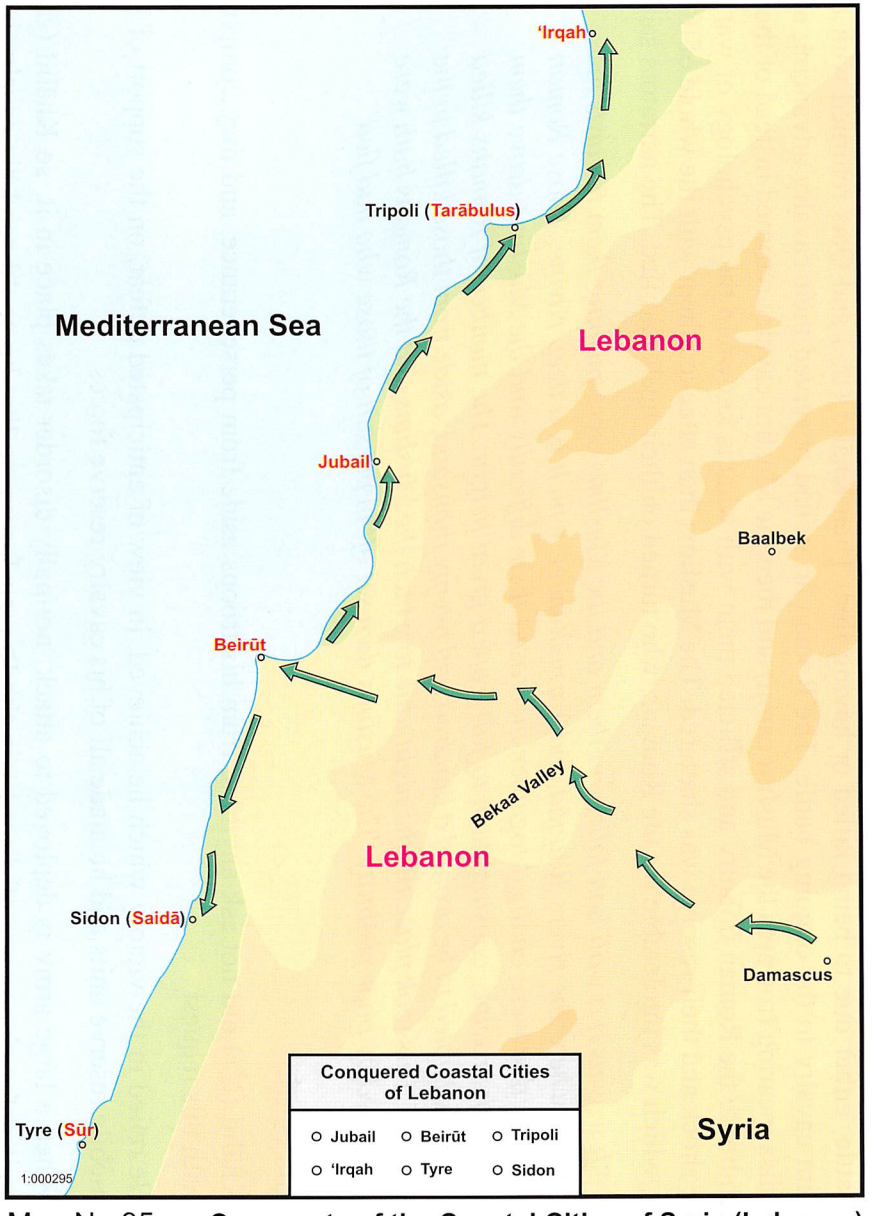
Heraclius came to know of the defeat when he was in Antakiyah (Antioch) and he said:

> *"I give you salutations of peace, O Syria, the salutations of one who is departing, the salutations of peace given by one who leaves, believing that he will never see you again and that no Roman will ever return to you except in fear. Peace be upon you, O Syria. This fairest of provinces belongs to the enemy now."*

[1] **Clausewitz:** Prussian (German) general and military theorist. A chief of staff in the Prussian army (1815) and later a general (1818), he went on to write the detailed study On War (1833), which had a marked influence on strategic studies in the 19th and 20th centuries. *(Oxford English Reference Dictionary: 270)*

[2] **Liddell-Hart:** Sir Basil Henry (1895-1970), British military historian and theorist, Appalled at the slaughter produced by trench warfare in the First World War, he formulated a strategy using an indirect approach, in which attacks would be made with tanks and aircraft to destroy enemy command centres, communications, and supply lines. His theories were particularly influential in Germany, where the idea of strategic penetration by tank divisions was successfully adopted in the Second World War. *(Oxford English Reference Dictionary: 827)*

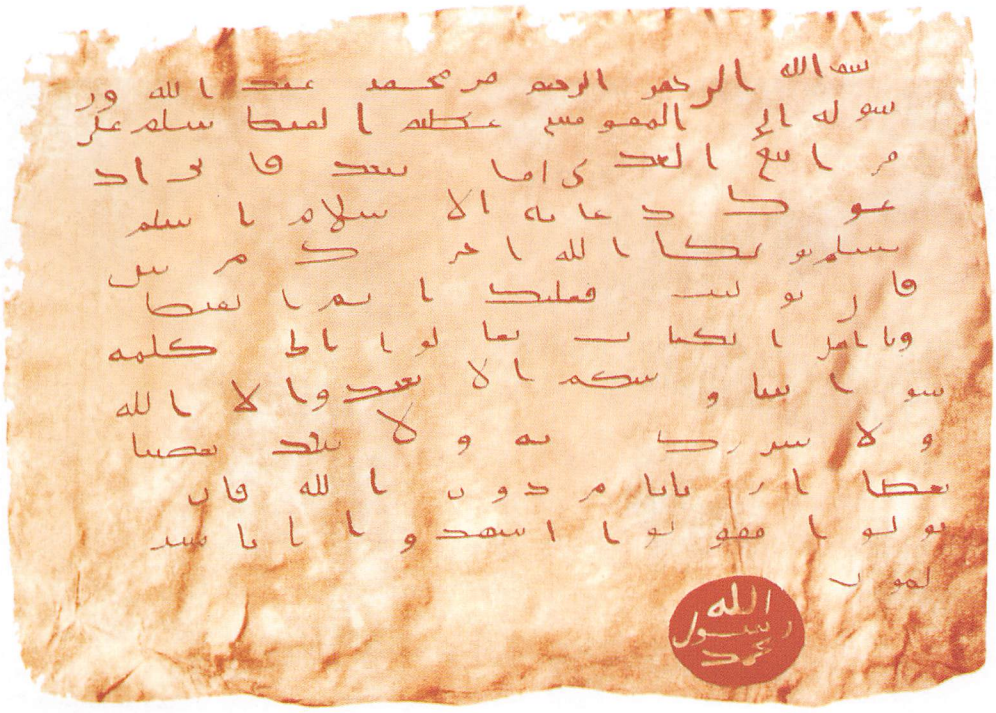
Map No:94 **Elimination of the Romans from Palestine**



Map No:95 **Conquests of the Coastal Cities of Syria (Lebanon)**

1

The Letter of the Prophet (ﷺ) to Muqauqas



بسم الله الرحمن الرحيم، من محمد عبدالله و رسوله إلى المقوقس عظيم القبط سلام على من اتبع الهدى، أما بعد: فإني أدعوك دعاية الإسلام أسلم تسلم يؤتك الله أجرك مرتين فإن توليت فعليك إثم القبط و يا أهل الكتاب تعالوا إلى كلمة سواء بيننا ألا تعبدوا إلا الله ولا تشركوا به ولا يتخذ بعضنا بعضًا أربابًا من دون الله فإن تولوا فقولوا اشهدوا بأنا مسلمون.

In the Name of Allāh, the Most Beneficent, the Most Merciful.

From Muhammad, the slave and Messenger of Allāh, to Muqauqas, the leader of the Copts:

Peace be upon him who follows the guidance. To proceed:

I call you to Islam that you may find peace, and Allāh will give you a double reward. If you reject, then on you shall be the sin of your countrymen.

"O people of the Scripture (Jews and Christians)! Come to a word that is just between us and you, that we worship none but Allāh, and that we associate no partners with Him, and that none of us shall take others as lords besides Allāh". Then, if they turn away, say: "Bear witness that we are Muslims."

Place of Riyādh al-Jannah in the Prophet's Mosque

Mediterranean Sea
Bardiyah
Sīdī Barrānī
Salūm
Marsa Matrūh
Rashīd (Rosetta)
Lake Burullus
Dumyāt
Port Sa'id (Būr Said)
Alexandria
Damanhūr
Lake Manzilah
Al Mansūrah
Al-Mahlah al-Kubra
Tantā
Az Zaqāzīq
Benha
Isma'ilia
Suez Canal
Al Qantarah
Al-'Alamein
Wadi Natrūn
Bitter Lakes
Qattara Depression
Gizah
Cairo
Suez
Al-Tīh Desert
Sīwah Oasis
Hulwān
Birkah Qārūn
Sinai Peninsula
Sīwah
Al Fayyūm
Beni Suef
Gulf of Suez
Abū Zanīmah
Maghaghah
Jabal Jalālah al Qibliyah
Mt. Katrina
Buwaiti
Al-Tūr
Jabal Tūr
El Minya
Nile River
Bahariyya Oasis
Jabal Ghārib
Libya
Mallawī
Tīrān Islands
Rās Muhammad
Ghardaqah
Qasr al-Farāfirah
Asyūt
Jabal Shā'ib al Banāt
Farāfirah Oasis
Western Desert
Sūhāj
Būr Safājah
Red Sea
Dishna
Qinā (Qenaga)
Nag' Hammādi
Qūs
Quseir
Al Qasr
Sahara Desert
Mūt
Luxor (Thebes)
Eastern Desert
Khārijah
Isna
Dākhilah Oasis
Khārijah Oasis
Idfū
Mursa 'Alam
Bārīs
Kawm Umbu
Jabal Humata
Aswān
Aswān High Dam
Rās Banās
Tropic of Cancer
Al Wādī Al Jadīd
Jalaf Kabīr Plateau
Lake Nāsir
Jabal 'Albah
Sudan
Tel Aviv
Jaffa (Yāfā)
Ammān
Jerusalem
Gaza
Al 'Arish
Palestine
Negev
Jordan
Tābā
Al-'Aqabah
Haql
Saudi Arabia
International Boundary
River
Major Road
Canal
Peak
Capital
Major city
Railway Line
0 40 80 120 160 200 KM
Egypt and the Nile River

Map No:96

2

Battles for Egypt

Around thirty battles were fought for Egypt throughout its history, beginning with the Battle of Hyksos[1], the Libyan battle[2], the campaign of Sargon (Sarjun) II, Sennacherib, Esarhaddon[3],

[1] **The Hyksos'** Kingdom was centerd in the eastern Nile Delta and Middle Egypt, and was limited in size; never extending south into Upper Egypt, which was under the control of Theban-based rulers. The Hyksos' relations with the south seem to have been mainly of a commercial nature, although Theban princes appear to have recognized the Hyksos rulers and may have possibly paid them a tribute for a period. The Hyksos' 15th dynasty rulers established their capital and seat of government at Memphis and their summer residence at Avaris (افاريس). The known rulers for the Hyksos' 15th dynasty are: Sakir-Har, Khyan, Apophis and Khamudi. The rule of these kings overlaps with that of the native Egyptian pharaohs of the 16th and 17th dynasties of Egypt; better known as the 'Second Intermediate Period'. The first pharaoh of the 18th dynasty, Ahmose I, finally expelled the Hyksos from their last holdout at Sharuhen in Gaza by the 16th year of his reign. *(Translator)*
Hyksos Kings (Arabic; الملوك الرعاة i.e. "Shepherd kings") were Asiatic people who entered Egypt from Palestine and Syria. They were the children of Shem, and during the kingship of the 14th Egyptian Dynasty, they reached Egypt. The Hyksos were the first who introduced horses in Egypt. The Prophet Yūsuf (Joseph) (عليه السلام) and Banu Isrā īl (Children of Israelites) reached Egypt during the rule of the Hyksos Dynasty. The first Pharaoh of the 18th dynasty, Ahmose I, expelled the Hyksos from Egypt in 1580 BC. *(Encyclopedia of the World History [Urdu]: 2/39,40)*

[2] **Menmaatre Seti I** (sometimes called only Seti I) was a pharaoh of Ancient Egypt (nineteenth dynasty of Egypt), the son of Ramses I and Queen Sitre, and the father of Ramses II. As with all dates in Ancient Egypt, the actual dates of his reign are unclear, and various historians claim different dates, with 1294 BC–1279 BC and 1290 BC–1279 BC being the most commonly used by scholars today. At some unknown point in his reign, Seti I defeated an incursion of Libyan tribesmen on his western border. Although defeated, the Libyans would pose an ever increasing threat to Egypt in the reigns of Merneptah and Ramses III. *(Translator)*

[3] In 674 BC, the first Assyrian attack under **Esarhaddon** on Egypt foundered at a border fortification, probably Migdol, on the eastern rim of the Delta. On his second campaign (671 BC), Esarhaddon skirted the fortress, and conquered Memphis in just a few days, he expelled King Taharka and occupied Lower Egypt. The third campaign was prematurely ended by Esarhaddon's death in 669 BC, and Taharka used the momentary Assyrian weakness to try and reconquer Lower Egypt. He occupied his former capital Memphis, but was defeated by an army hastily sent by Ashūrbanipal and retreated to Thebes. After Taharka's death in 664 BC, Tanutamun, Taharka's nephew, became ruler of Kush (Sudan). With his accession he attempted to reconquer Lower Egypt and attacked Memphis, but he did not receive the hoped-for support of the noblemen of the Delta. Ashūrbanipal's troops counterattacked, expelled the Kushites from Thebes and plundered the city and the great Amen temple at Karnak, thus ending the 25th dynasty. Egypt regained its independence in 656 (BC) under Psammetic I (656-609 BC) of Libyan origin; founder of the 26th dynasty. *(Translator)*
Esarhaddon (680-669 BC) was the son of the Assyrian King Sennacherib (705 – 680 BC). He rebuilt Babylon and made it his capital. He attacked Egypt (677 BC) and captured Memphis.
(Al-Munjid fil-A 'lām)

The great pyramid of Khufu at Giza (Egypt)

Ashurbanipal[1], Nebuchadnezzar (Bukhtunassar)[2], and Cambyses. The Persians also tried on another occasion, then Alexander[3], the Macedonian and the Romans, then Persia, then the Roman[4] (Byzantine) Empire, and then there was the Islamic Conquest. There were also the two crusader campaigns of Amauri[5] and then

[1] **Ashūrbanipal:** Ashūrbanipal (reigned 669–627 BC), the son of Esarhaddon, was the last great king of ancient Assyria. The inheritance of Esarhaddon not only included the throne but also his war with Egypt and its Kushite lords, the kings of the 25th dynasty. In 667 BC, he sent an army against it that defeated King Taharka near Memphis; Ashūrbanipal however stayed at his home in Nineveh. *(Translator)*

Sargon (Arabic; سرجون) II, his son **Sennacherib, Esarhaddon** and **Ashurbanipal** were the Neo-Assyrian kings who rose to power in Nineveh (Iraq). The Assyrian Kings controlled a large region at different times in history. The old Assyrian Kingdom rose to grandeur in 933 BC, and the Neo-Assyrian Empire began in 745 BC. **Ashurbanipal** invaded Arabia and waged successful wars against the Elamites and the Chaldeans. The Assyrian Empire disintegrated in 625 BC. *(Encyclopedia of the World History (Urdu): 2/47,48)*

[2] **Nebuchadnezzar II**, (ca. 630-562 BC), was a ruler of Babylon in the Chaldean dynasty, who reigned ca. 605 BC-562 BC. He is famous for his monumental buildings within his capital of Babylon, his role in the *Book of Daniel* and his construction of the Hanging Gardens of Babylon, and known among the Christians and the Jews for his conquests of Judaea and Jerusalem.

He was traditionally called "Nebuchadnezzar the Great", but his destruction of temples in Jerusalem and the conquest of Judaea caused his vilification in the Bible. In contemporary Iraq and some other parts of the Middle East, he is glorified as a historic leader. He attempted to invade Egypt in 601 BC, but was defeated. Following the pacification of Tyre, which had rebelled, Nebuchadnezzar turned again to Egypt and this time he inflicted a defeat on them. *(Translator)*

In 586 BC **Nebuchadnezzar** destroyed the temple of Solomon in Jerusalem and took around 100,000 Jews as prisoners to Babylon.*(Oxford English Reference Dictionary, Encyclopedia of the World History (Urdu): 2/47, Wikipedia Encyclopedia*)

[3] **Alexander the Great:** Alexander was the son of Philip II, the King of Macedonia. He ascended the throne at his father's assassination in 336 BC. He invaded Persia in 334 BC, liberating the Greek cities in Asia Minor, and then defeating the Persians in Egypt, Syria and Mesopotamia. He founded Alexandria in Egypt. He went on to extend conquests eastwards, taking Persia, Bactria and the Punjab. While he was returning to Europe, he died of fever at Babylon. His empire fell apart quickly after his death. Egypt became the dominion of one of his generals, Ptolemy. The Ptolemic Dynasty ruled over Egypt during 305 BC - 31 BC. *(Oxford English Reference Dictionary: p.32, Encyclopedia of the World History (Urdu): 2/106)*

[4] **Roman and Persian Attacks:** Julius Caesar, the Roman general, attacked Egypt in 48 BC to restore Queen Cleopatra VII to the throne. He destroyed the ancient library of Alexandria. His successor, Augustus Octavianus, captured Egypt after the death of Cleopatra, making it a part of the Roman Empire. In the 4th century CE, the Egyptians entered the fold of Christianity under the Roman rule. Egypt remained under Rome till 616 CE when Chosroes Pervez, the Persian ruler conquered it. The Byzantines reconquered Egypt in 628 CE.

[5] **Amauri** or **Amalric**, was the Crusader King of Jerusalem (1136 CE – July 11, 1174 CE). Amalric led his first expedition into Egypt in 1163 CE, claiming that the Fatimids had not paid the yearly tribute that had begun during the reign of Baldwin III. The Egyptians then opened up the Nile dams and let the river flood, hoping to prevent Amalric from invading any further; Amalric then returned home. He returned to Egypt in 1164 CE and besieged Sherkuh in Bilbeis until Sherkuh retreated to Damascus. When Bohemund III of Antioch and Raymond III of Tripoli were made prisoners at the Battle of Harim, Amalric rushed to take up the regency of Antioch and Tripoli. In 1167 CE, Amalric once again marched on to Egypt, establishing a camp near Cairo. Sherkuh sued for peace and Alexandria was handed over to Amalric. However Amalric could not remain there forever, and after exacting an enormous tribute, returned to Jerusalem. In 1168 Amalric and Manuel negotiated an alliance against Egypt. In October, without waiting for any Byzantine assistance, Amalric invaded and seized Bilbeis; the inhabitants were either massacred or enslaved. Amalric then marched to Cairo, where Shawar offered Amalric two million pieces of gold. Meanwhile Nūruddīn sent Sherkuh back to Egypt and upon his arrival,

Crusader's Invasion: After the fall of the coastal cities of Syria and Jerusalem before the Crusaders, the Fatimid commander succeeded in keeping them away from Egypt. Again Baldwin, the Crusader King, left for Egypt at the head of a large army. He entered Farmā and ravaged the city. However he fell ill and took his army back to Jerusalem. The Crusaders made another attempt to conquer Egypt during the reign of Caliph al-'Ādid when they succeeded to capture Bilbeis Fort. Sultan Nūr-ud-Din Zangi of Syria sent Asad-ud-Dīn Sherkuh and his nephew Salāh-ud-Dīn (Saladin) to Egypt. They defeated the Crusaders and returned to Damascus. But Amalrik,the King of Jerusalem, again attacked Egypt, so Sherkuh returned in 1166 CE to repulse the Crusaders. Meanwhile the invaders had destroyed Fustāt city along with three hundred mosques. In 613 AH/ 1216CE, the Crusaders launched a fresh attack under John Brein, the so-called King of Jerusalem and the King of Constantinople. They captured the city of Damietta, but they had to surrender the city to Malik al 'Ādil in 618AH/1221CE after only three months.

(Urdu Dairah Maarif-i-Islamiyyah: 21/192-196, Wikipedia Encyclopedia)

the expedition of Jean de Brienne[1]. Then there was that of the crusader, Louis IX[2]. After which there was the Tartars' attempt to conquer Egypt[3]. Then there was the Ottoman Conquest[4], which This was

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Amalric retreated. In 1170 CE, Salahuddīn (Saladin) invaded Jerusalem and took the city of Eilat, severing Jerusalem's connection with the Red Sea. Salahuddīn, who was set up as Vizier of Egypt, was declared Sultan in 1171 CE with the death of the last caliph of the Fatimid dynasty. Amalric attempted to gather Byzantine and European support for another ccrusade but was unsuccessful. Nūruddīn died in 1174, upon which Amalric immediately besieged Baniyas. On the way back, after giving up the siege he fell ill with dysentery, which was ameliorated by doctors but turned into a fever in Jerusalem. William of Tyre explains that *"after suffering intolerably from the fever for several days, he ordered physicians of the Greek, Syrian, and other nations noted for skill in diseases to be called and insisted that they give him some purgative remedy. Neither they nor Latin doctors could help, and he died on July 11, 1174 (CE)." (Translator)*

[1] **Jean** or **John** of Brienne (né: Jean de Candia-Nevers, ca. 1148 CE – 1237 CE) was the King of Jerusalem and Latin Emperor-Regent or Associate "Consort" Emperor of Constantinople. In January 1218 CE, a large fleet of Frisian, German and Italian Crusaders arrived in April and joined the remnants of Andrew's force. In May, the combined army set out for Egypt under the leadership of John of Brienne (the titular king of Jerusalem from 1210 CE). *(Translator)*

[2] **Louis IX**, Capetian King of France, was the son of Louis VIII and Blanche of Castile (born at Poissy, France, April 25, 1215 CE; died near Tunis, August 25, 1270 CE). Louis IX of France took part in the 7th Crusade against Egypt from 1248 CE to 1254 CE, leaving from the newly constructed port of Aigues-Mortes in southern France. It was a failure, and Louis spent much of the Crusade living at the court of the Crusader Kingdom in Acre. The 8th Crusade was organized by Louis IX in 1270 CE, again sailing from Aigues-Mortes, initially to come to the aid of the remnants of the Crusader states in Syria. However, the Crusade was diverted to Tunis, where Louis spent only two months before dying. For his efforts, Louis was later canonised. *(Translator)*

[3] **Mongol Invasion:** In the year 1260 CE, having conquered Aleppo and Damascus within a month of each other, the Tartars made plans to invade Egypt. These plans were halted however by the death of the Great Khan Mongke in Mongolia. While Hulegu was distracted by the ensuing succession struggle between his brothers, Kublai and Arik-Boke, the Mamelukes launched an attack on the Mongols in Syria. It was the first time in almost 40 years that a Muslim army initiated an attack on the Mongols, and it paid off for the Muslim Mamelukes; who defeated the Mongols and occupied their Syrian base at Gaza. A few months later, a second Mameluke attack succeeded in killing Hulegu's commander and driving the Mongols out of Syria altogether. The Mamelukes continued to defeat Hulegu's army for the duration of its presence in the region. *(Translator)*

[4] **Ottoman Conquest:** Egypt was conquered by the Ottoman Empire in 1517 CE. Egypt was always a difficult province for the Ottoman Sultans to control. It remained dominated by the semi-autonomous Mamelukes until it was conquered by the French in 1798 CE.

Map No:97

Attack on Egypt from Palestine

followed by the French expedition[1], Then there was the military expedition of Frazer[2]. There was also a Turkish expedition during the First World War [3] and an Italian expedition led by Graziani[4]. Rommel[5] also attacked Egypt during the Second World War[6]. Then there was the aggression of the

[1] **Napoleon's Invasion:** The French Invasion of Egypt (1798 CE -1801 CE) was Napoleon Bonaparte's unsuccessful campaign in Egypt and Syria to protect French trade interests and undermine Britain's access to India. Despite several victories and an expedition into Syria, Napoleon and his army were eventually forced to withdraw by local hostility, British naval power, and politics in Paris. *(Translator)*

[2] In 1807 CE, the British attempted to occupy Egypt from Alexandria. Seventeen thousand British troops arrived in Cyprus led by **General A. M. Frazer.** About 30 ships of the British fleet sailed towards Egypt in early 1807 CE; carrying 6000 soldiers and officers and arrived in Alexandria on February 20, 1807 CE. When Muhammad 'Ali, the ruler of Egypt at that time heard of their number, he reinforced fortifications at the main ports of Egypt: Alexandria, Rashīd and Dimyat (Damietta). With the help of Amīn Agha, the Governor of Alexandria, and without the Alexandria battalions firing a shot, the British troops managed to enter Alexandria. Before his arrival in Alexandria, Frazer contacted and received pledges of support from the Mamelukes, who were Muhammad 'Ali's rivals, but Muhammad 'Ali defeated them before the arrival of Frazer, who thought of moving towards Rashīd; from which supplies came to Alexandria. A force of 1600 British troops moved on March 29th. In the meantime, the Governor of Rashīd, 'Ali Bey asked the inhabitants of the city to help the Egyptian soldiers, who were about 600, and strictly adhere to his plan. On March 31, 1807, the British troops arrived at Rashīd worn out by the long journey from Alexandria, crossing sand dunes on foot. They entered the city which appeared to be completely empty of its inhabitants. As they walked through its streets they heard a call for prayer from the Zaghlūl Mosque: *"Allāhu Akbar"* (Allāh is the Greatest); which was the signal to attack. A barrage of fire poured from every house in the city, as a result of which the British troops suffered a heavy defeat. However, Frazer decided to repeat the assault and sent his troops to the town of Edko, west of Rashīd. The Egyptians intercepted them and fighting continued until April 11, 1807 CE when Egyptian cavalry joined in the battles and inflicted heavy losses on the British invaders. Frazer insisted on going personally to Rashīd and ordered his troops to bombard the city until it was completely destroyed, but the Egyptians, who were well supplied with ammunition and volunteers, foiled Frazer's attempt. He tried to seek help from the Mamelukes but without success. As a result he began to withdraw his troops from around the city. The Egyptian cavalry launched an offensive from all directions against the retreating British troops and killed many of them, including many of their commanders. Eventually the British surrendered following a total defeat; an agreement to withdraw from all of Egypt was signed on September 19,1807 CE. *(Translator)*

[3] At the outbreak of the European war, the Khedive, Abbas II, plotted with the Turkish Government to oust the British; whereupon the latter deposed him, proclaimed Egypt a British protectorate, and appointed his uncle, Hussein Kamil, Sultan. An attack by the Turks against the Suez Canal and Egypt early in 1915 was repulsed. *(Translator)*

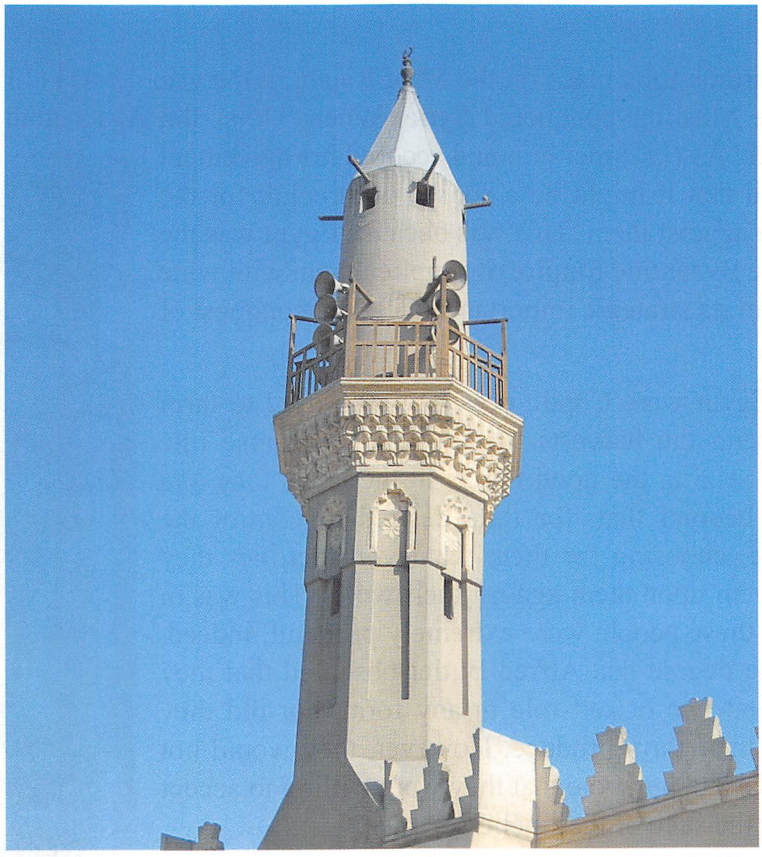
[4] During World War II, **Graziani** commanded the Tenth (Italian) Army, stationed in Libya. He became commander after the death of Italo Balbo, who was killed by Italian "friendly fire" on June 28, 1940 CE. After the declaration of war, Mussolini ordered Graziani to use his army in an invasion of Egypt. Graziani expressed doubts about the ability of his largely un-mechanized force to defeat the British, however, he followed the orders and the Tenth Army attacked on September 13. He resigned his commission in 1941 CE after being defeated by the British in 'Operation Compass'. *(Translator)*

[5] German Field Marshal, **Erwin Johannes Eugen Rommel** was commanding general against the Allied forces, in North Africa during World War II. He invaded Egypt from Libya and reached El Alamein on June 21,1942 CE, just 70 miles from Alexandria. The British forces were under the command of Bernard Montgomery, who launched his offensive on October 23, 1942. Ervin Rommel was defeated and the German and Italian forces were forced to retreat on November 12, 1942 CE. *(Encyclopedia of World History (Urdu): 3/414)*

[6] **Adolf Hitler** sent his army to North Africa starting in February of 1941 CE (Operation Sonnenblume). Nazi General Erwin Rommel's Deutsches Afrikakorps coming from victories at Tobruk in Libya, and in a classic *blitzkrieg*, comprehensively outfought British forces. Within weeks the British had been pushed back into Egypt. Rommel's offensive was eventually stopped at the small railway halt of Al-'Alamain (El Alamein), just 150 miles from Cairo. In July 1942 CE the First Battle of El Alamein was lost by Rommel because he was

Jews in the year 1956 CE and again in the year 1967 CE[1]. Some of these invasions were short-lived or even failures, while others resulted in the loss of Egyptian territory and the victors remained in them for centuries.

Among all of these invasions, the Islamic Conquest possessed certain absolutely unique characteristics, and the rule of 'Amr Ibn Al-'Ās (ﷺ) was unlike any that of other conqueror before or after him.



The minaret of Jami 'Amr bin 'Ās Mosque (Cairo)

suffering from the eternal curse of the desert war; long supply lines. The British, with their backs against the wall, were very close to their supplies, and had fresh troops on hand. In early September 1942 CE Rommel tried again to break through the British lines during the Battle of 'Alam Halfah; he was decisively stopped by the newly arrived British commander, Lieutenant General Bernard Montgomery. With British forces from Malta interdicting his supplies at sea, and the massive distances they had to cover in the desert, Rommel could not hold the El Alamein's position forever. Still, it took a large set piece battle from late October to early November 1942 CE; the Second Battle of El Alamein, to defeat the Germans, forcing them to retreat westwards towards Libya and Tunis. *(Translator)*

[1] The **allied forces** of France, Israel and Great Britain attacked Egypt in October 1956 CE, and Israel occupied the Sinai Peninsula. It was only after international pressure that the ceasefire was signed and the expulsion of the Israelis from Sinai took place. Again in the War of June 1967 CE, Israel extended its occupation to Sinai, West Bank and the Golān Heights. The Arab-Israel War of 1973 CE led to the recognition of the Jewish state by Egypt. Ultimately Israel took out its forces from the Sinai Peninsula in 1981 CE. *(Wikipedia)*

3

The March to Egypt

The Battle of Yarmūk took place on the 5th of Rajab, in the year 15 AH (13th of August 636 CE) and following it, the Muslims conquered Syria. When 'Umar Ibn Al-Khattāb (رضي الله عنه) arrived in Al-Jābiyah, 'Amr Ibn Al-'Ās (رضي الله عنه) met him and secured his agreement to conquer Egypt; so that it might be a source of strength for the Muslims, rather than against them. This was because Egypt was the source of food for the Byzantine Empire; it supplied them with wine and wheat, aside from its strategic importance after the conquest of Syria.

A date-palm orchard of al-'Arīsh (Egypt

The people of Egypt were Coptic peasants, who used to farm the land and then send the harvests to the Romans; whose rule was not confined to seizing the good things in the lands they had conquered. It went beyond that, for they desired to control the beliefs of the people, choosing for them whatever doctrines they willed and forcing them upon them against their will[2]. This was in spite of the fact that these people were extremely peaceful, indeed, submissive, to such a degree that Alfred Butler observed that they never sought independence or self-rule in any form, nor did they claim possession of their farm produce. However, they would not renounce their beliefs, and he wrote that they were willing to accept death and torture for the sake of their beliefs.

'Amr Ibn Al-'Ās (رضي الله عنه) marched from Palestine with a small force numbering three thousand, five hundred horsemen. Among them, were Yemeni men from the tribe of 'Akk and one third of them were from Ghafiq – and they were the army with which he had fought during the conquest of Syria.

'Amr Ibn Al-'Ās (رضي الله عنه) marched through the night and before he arrived at Al-'Arīsh[3], five hundred men from the Rashīdah tribe came from Jabal Al-Halāl and joined him, increasing the number

[2] The Romans were idol-worshippers and they practised certain polytheistic rituals. They entered Egypt and introduced there the worship of their gods and goddesses. When the Roman rulers embraced Christianity, they forced the Egyptians to embrace their religion. *(Translator)*

[3] **'Arīsh or Al-'Arīsh** (العريش), ancient Rhinokorura, is the capital of the Sinai Peninsula, lying on the Mediterranean coast about 80 kilometers in the southwest of Gaza. Al-'Arīsh is distinguished by its widespread date-groves, blue water and its white sand. Before the Islamic Conquest, it was called Lāris (لارس). The Crusade King of Jerusalem, Baldwin I, died at Al-'Arīsh. Napoleon captured 'Arīsh in 1799 CE; however, the French had to abandon it the next year. *(Urdu Dā'irah Ma'ārif-i-Islāmiyyah: 13/308, Al-Munjid fil-A'lām)*

of his force to four thousand. His arrival at 'Arīsh coincided with the advent of 'Eid Al-Adhā (10th of Dhul Hijjah, 19 AH = 29th November 640 CE). Then he marched westwards and the first battle that he fought took place in front of Al-Farma[1] Fortress; he conquered it after besieging it for a month, and destroyed its walls. Thereby he seized the eastern gate to Egypt and the Romans had no more fortifications or armies until Bilbeis.

A wonderful incident of Islamic advancement in Egypt: Yaqūt Hamavi has narrated a strange incident relating to the entry of the Muslim forces in Egypt. He writes: Amīr Al-Mu'minīn, 'Umar Farūq (رضي الله عنه) said to 'Amr bin 'Ās (رضي الله عنه): "Go along with your army and I will seek Allah's counsel about your campaign. Allah Willing, my letter will soon reach you. When you receive my letter, if at that time you see that you have not yet entered the land of Egypt, or you have traveled a little in it, then my order is that you should return from the very spot. But if you see that you have entered the Egyptian territory before the delivery of my letter, then you should continue your advancement while supplicating Allah's name and seeking His help". So 'Amr bin 'Ās marched with his army towards Egypt. Meanwhile 'Umar (رضي الله عنه) sought Allah's counsel and he got worried about the safety of the Mujāhidīn (Muslim warriors). So he wrote to 'Amr (رضي الله عنه), ordering him to come back. When the messenger approached 'Amr, at that time 'Amr had reached Rafah (the last town of Palestine). He avoided receiving the letter from the messenger and by engaging him in conversation he took him along so that they reached Al-'Arīsh. There he was told that they had entered Egypt. Then he took the letter from the messenger, read it to his companions and asked them if they knew that it was an Egyptian town". They replied, "Yes". At this 'Amr said, "The Caliph had taken promise from me that if, at the delivery of his letter, I would have not entered Egypt, then I should go back. But now I have entered Egypt, so go on marching with the Favour of Allah". *(Mu'jam-Al-Buldān: 4/262)*

'Amr (رضي الله عنه) marched in the second half of Safar, 20 AH (the second half of February 640 CE) from Al-Farma to Majdūl; in the region of Qantarah[2], then in the direction of Salihiyyah, via Wadi At-Tumaylāt, and then on to Bilbeis. He halted in front of its fort for a month (and besieged it) until

[1] **Pelusium** (تل الفرما or فرما: Tall al-Farmā or Farmā in Arabic): It is 30 kilometers southeast of Port Sa'īd. Yāqūt says: Al-Farmā is a border fortress which lay 30 kilometers southeast of the modern Port Sa'īd, in the middle of Al-'Arish and Fustāt (Modern Cairo). Ahmed bin Mudabbir invaded Al-Farmā, as Ibn Qudaid narrates, and targeted the ancient doors made of rock, which lay in the eastern wall of the fortress. The inhabitants intervened and stopped him saying: The doors are sacred as Allah mentions them in the Holy Qur'ān. The Prophet Ya'qūb (Jacob) (عليه السلام) addressed his sons:

وَقَالَ يَٰبَنِيَّ لَا تَدۡخُلُواْ مِنۢ بَابٖ وَٰحِدٖ وَٱدۡخُلُواْ مِنۡ أَبۡوَٰبٖ مُّتَفَرِّقَةٖۖ

"O my sons! Do not enter by one gate, but enter by different gates". *(Sūrah Yūsuf 12:67) (Mu'jam-al-Buldān: 4/255)*

The great scholar Shiblī Nu'māni says in 'Al-Farūq' that Jālinūs (Galen) was buried at Pelusium." *(Encyclopedia of World History: 1/6)*

[2] **Al-Qantarah Al-Sharqiyyah** (قنطره bridge): It lies on the eastern side of the Suez Canal, 160 kilometers in the northeast of Cairo. It is connected to Port Sa'īd and Isma'īliyah by rail. The city Qantarah was named after the bridge on the Canal that connected the northern large Lake Manzila to the southern Lake Ballah (بلاح). The modern Qantarah was inhabited when the Suez Canal was dug. The ruins of the ancient Qantarah exist at Tall Abu Saifah (تل ابوسيفه) or Tall-el-Ahmar (تل الاحمر) which is half an hour worth of travelling from the modern city. The ruins of the temple of Ramses II are also found at Tell Abu-Saifah (Old Egyptian : 'Zarū'). In the Middle Ages, Qantarah was known as Al-'Aqūlah (العقوله). *(Urdu Dā'irah Ma'ārif-i-Islāmiyyah: 16-2/419)*

he conquered it. Then he marched to the Nile and occupied Umm Dunain[1]; it was located in a place which lies today between Masjid Awlad 'Annān, near Bab Al-Hadīd, and Uzbakiyyah; which is a region of the city of Cairo. It lay on the banks of the Nile, which at that time flowed there, and he took some river boats as booty.

A beautiful mosque of Damietta (Dimyāt)

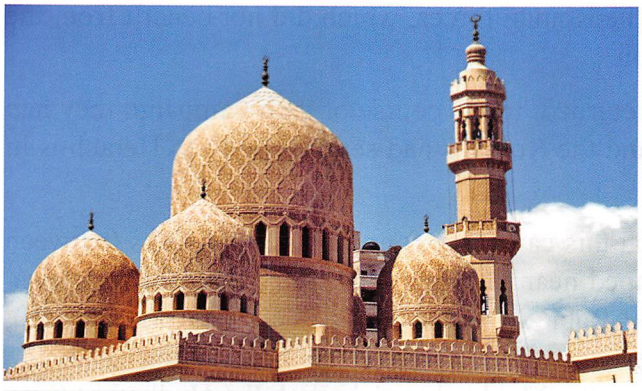
The Romans had scattered a number of forts in Al-Farma, Bilbeis[2], Babilyūn (Babylon), Naqyūs, the Fort of Trājān, in Manūf, the Fort of Athreeb, Dimyāt (Damietta)[3], Karyūn, Alexandria, Al-Fayyūm[4] and Kalābishah. The Romans' grape and date orchards stretched to the towering Babilyūn (Babylon) Fort, which stood atop an elevation. 'Amr (ﷺ) realized that his four thousand troops could not conquer a fortress such as this, so he wrote to 'Umar Ibn Al-Khattāb (ﷺ), asking him to send twelve thousand reinforcements.

[1] **Umm Dunain** (ام دنين also called 'Maqs' مقس) was an ancient town situated in the Nile Delta which ultimately became a port of Cairo. Later on it was also called Maqs. Later excavations proved that Cairo was built on the foundations of the ancient city 'Umm Dunain' and its fortress.
'Amr bin 'Ās (ﷺ), the Conqueror of Egypt, reached the fortress and established his camp on its outskirts. The camp (Fustāt, literally means "tent") became a foundation stone for the historical city and capital of Egypt. Today Fustāt is a part of old Cairo, with few buildings remaining from its old days as capital. It includes the Mosque of 'Amr, the first mosque ever built in Egypt. Except for Giza, which was founded on the western bank of the Nile, the historical cities, Maqas, Babylon, Fustāt and Cairo were all established on the eastern bank. *(Mu'jam-Al-Buldān: 1/251, 4/262-263)*

[2] **Bilbeis** (بلبيس) is an Egyptian city located on the road leading to Syria, about 10 Farsakhs (55 km) from Fustāt. *(Mu'jam-Al-Buldān: 1/479)*

[3] **Damietta** (Arabic; دمياط Dumyāt or Dimyāt) is a port and the capital of the Governorate of Dumyāt, Egypt. It is located at the intersection between the Mediterranean Sea and the Nile, about 200 kilometers north of Cairo.
In ancient Egypt, the city was known as Tamiat but it became less important after the inhabitation of Alexandria. 'Amr bin 'Ās (ﷺ) launched a campaign under Miqdād bin Aswad (ﷺ) and he succeeded in conquering it. Being a key city to reconquer Egypt, it became a centre of interest for the Byzantines (Romans). So the 'Abbasid Caliph Mutawakkil built the Dumyāt Fortress. In 565 AH/1169 CE, a Crusade fleet besieged the city, however, the Egyptian minister Salahuddin (Saladin) defeated the Crusaders. During the fifth Crusade, the Crusaders succeeded to occupy the city in 615-618 AH/1218-1221CE. In 1221 CE, the Crusaders marched from Dumyāt to conquer Cairo but they were defeated by Malik al-Kāmil. Dumyāt was also the target of the Seventh Crusade led by Louis IX of France. His fleet quickly arrived here by Safar 647 AH/ June 1249 CE and they occupied the city. However, Louis IX was captured along with his commanders, and the Muslims regained the city as the result of an agreement.
Because of its importance to the Crusaders, in 648 AH/ 1250 CE, Mameluke Sultan Baibars destroyed Dumyāt except for the Grand Mosque. He rebuilt the city with stronger fortifications a few kilometers away. In 1218AH/ 1803 CE, the Ottoman governor had to take refuge in Dumyāt due to the rebellion of the Albanian troops; and he ultimately had to surrender to Muhammad 'Ali Pasha and the Mameluke Amīr-ul-Umarā, 'Uthmān Beg Berdesī. *(Urdu Dā'irah Ma'ārif-i-Islāmiyyah: 9/431-432)*

[4] **Al-Fayyūm** (الفيوم) is an ancient city in central Egypt and the capital of the Fayyūm Governorate. It lies in the east of the Libyan Desert falling in the west of the Nile River. Prophet Yūsuf (Joseph) (ﷺ) dug the Al-Manha (المنهى) Canal, originating from the Nile at Asyūt. The Canal irrigates a vast land and ultimately falls into a lake to make "Birka Qarūn". The name of the city comes from the Egyptian King's eulogy (الف يوم) i.e. 'A task of a thousand days' on the accomplishment of the Canal project at the hands of Yūsuf (Joseph) (ﷺ). *(Urdu Dā'irah Ma'ārif-i-Islāmiyyah: 15/1099,1100)*



Jami' Abu 'Abbās Mosque at the seaport of Alexandria

The remains of the Roman Temple of Al-Fayyūm

The Conquest of Bahnasā:

While he was waiting for the reinforcements to arrive, 'Amr (رضي الله عنه) decided to utilize the time by launching an operation designed to terrify the Romans by penetrating deeply into the territory beyond Babylon Fort. So he crossed the Nile at Umm Dunain and landed on the western shore on around the 5th of Jumada Al-Awwal, 19 AH (early May 640 CE). Yuhanna Naqyūsi describes these events as being the conquest of Al-Fayyūm, while Ibn 'Abdil Hakam reports the conquest of Al-Fayyūm as having taken place at a later date. Although, all of the locations mentioned by Naqyūsi lay in what is known today as the governorate of Bani Suwaif, and they came under the administrative rule of Al-Fayyūm district. For this reason, there is some confusion among researchers, because 'Amr (رضي الله عنه) did not conquer Al-Fayyūm during this campaign, although his battles were with the garrison of Al-Fayyūm.

After 'Amr (رضي الله عنه) had arrived on the western shore of the Nile, he marched southwards, with the pyramids[1] on his right and the river on his left; and as he did so, Babylon Fort came into view on the opposite bank and he marched onwards.

The Romans had forces in Lahūn (on Bahr Yūsuf[2], eighteen kilometers from the city of Al-Fayyūm, at the opening to Al-Wahah) and they had other forces in front of the Nile and still more in Abwait[3]. This was in addition to the forces that they had inside Al-Fayyūm region. The Muslims

[1] **Pyramids** (Arabic: Ahrām اهرام, Singular هرم, meaning a structure or tomb): A pyramid is a polyhedron or solid figure with a base of three or more sides. Pyramids are characteristic forms of tombs built for Egyptian Pharaohs from 2649 BC (3rd dynasty) to 1640 BC. The pyramids at Gīza (الجيزة) are one of the seven wonders of the ancient world. The researchers have made a lot of efforts but the design, structure, calculation etc. are still a mystery to the world. *(The Oxford English Reference Dictionary)*

[2] **Bahr Yūsuf:** Which roughly translates from Arabic as "The waterway of Joseph", is a canal which connects the Nile River with Al-Fayyūm, in Egypt. This was originally in prehistoric times a natural offshoot of the Nile, which created a lake to the west during high floods. Around 2300 BC, this was made into a canal by being widened and deepened by Amenemhat IV of the 12th dynasty, to create the Lake Moeris. The canal was built into the natural incline of the valley, creating a channel 15 kilometers long and 5 meters deep, that sloped into the Fayyūm depression. The canal was controlled by the Ha-Uar Dam, which were actually two dams that regulated the flow into the lake and out of the Nile. As the surrounding area changed around 230 BC, the Bahr Yūsuf eventually became neglected; leaving most of the Lake Moeris to dry up, creating the depression that exists today and the modern province of Al-Fayyūm. The Bahr Yūsuf still exists, feeding water northwards into the Birkat Qarūn, parallel with the Nile.

[3] **Abwait** (ابويط) is an Egyptian town of Usyūtiyyah Province, located near Bardanīs (بردنيس), on the eastern bank of the Nile River. *(Mu'jam-Al-Buldān: 1/82)*

stormed Bahnasā[1] and Abwait and they attacked the Roman forces, which did not benefit from the reinforcements that had come to them from Babylon.

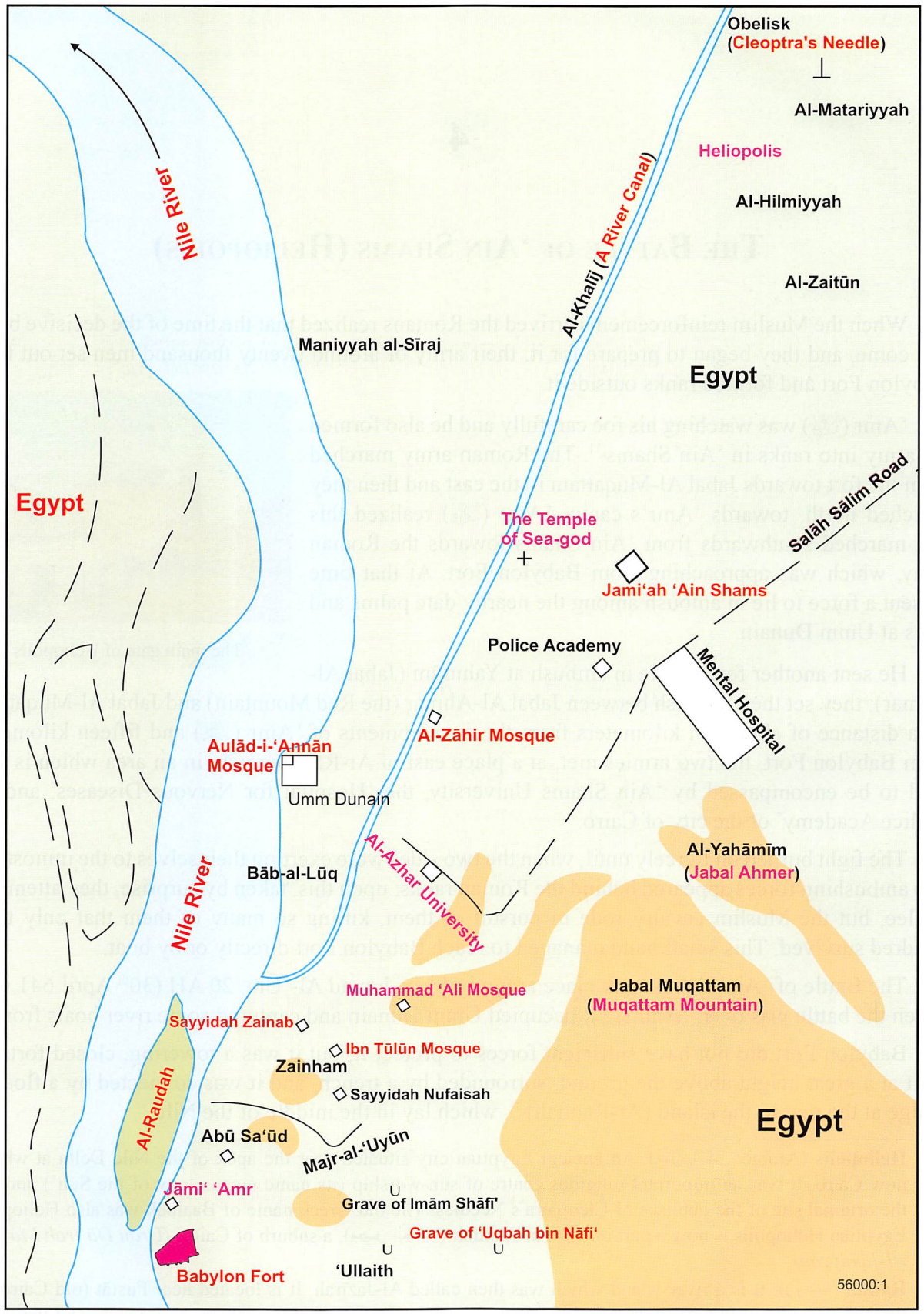
Having attained their objective, the Muslims returned; in the course of their campaign they had killed Hana, one of the foremost Roman leaders and the Romans had sent his body to Heraclius in Constantinople.

'Amr (ﷺ) and his companions were absent on this campaign for a number of weeks (between three and nine), and when they returned they camped near Misallah 'Ain Shams and Tall Al-Hisn. There his reinforcements arrived on around the 29th Rabī' Al-Ākhar, 20 AH (15th of April 641 CE); there were eight thousand of them and they were led by four commanders: Zubair Ibn 'Awwām, Miqdād Ibn 'Amr, 'Ubādah Ibn Sāmit and Maslamah Ibn Makhlad (or Kharijah Ibn Hudhāfah) (ﷺ). 'Umar (ﷺ) wrote to 'Amr (ﷺ), saying that each of them was worth a thousand, thus, making the force twelve thousand. 'Amr (ﷺ) said: *"I wish that he had sent twelve thousand, each of them worth a thousand."*

Butler opined that the number of the Muslims at that point had reached fifteen thousand, while he estimated the number of the Romans in Babylon Fort to be not less than twenty thousand.

The Babylon Fortress (Cairo, Egypt)

[1] **Bahnasā** (بهنسا) is the capital of Bahnasā Province in Upper Egypt, lying on the west bank of the Nile. *(Mu'jam-Al-Buldān: 1/516, 517)*



Map No:98 **The Area from Babylon to 'Ain Shams (Heliopolis)**

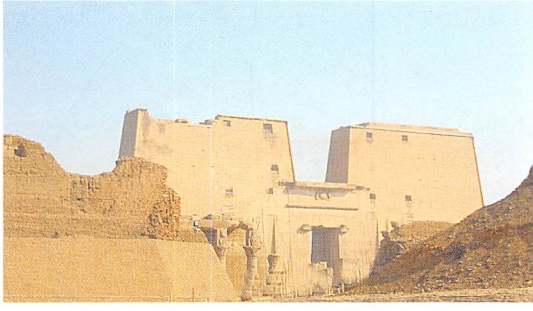
(Information about Cairo of the Middle Ages and the modern city have been included)

4

The Battle of 'Ain Shams (Heliopolis)

When the Muslim reinforcements arrived the Romans realized that the time of the decisive battle had come, and they began to prepare for it; their army of around twenty thousand men set out from Babylon Fort and formed ranks outside it.

'Amr (رضي الله عنه) was watching his foe carefully and he also formed his army into ranks in 'Ain Shams[1]. The Roman army marched from the fort towards Jabal Al-Muqattam in the east and then they marched north, towards 'Amr's camp. 'Amr (رضي الله عنه) realized this and marched southwards from 'Ain Shams towards the Roman army, which was approaching from Babylon Fort. At that time he sent a force to lie in ambush among the nearby date palms and trees at Umm Dunain.



The main gate of Heliopolis ('Ain Shams)

He sent another force to lie in ambush at Yahmūm (Jabal Al-Ahmar); they set their ambush between Jabal Al-Ahmar (the Red Mountain) and Jabal Al-Muqattam. At a distance of about ten kilometers from the encampments of 'Amr (رضي الله عنه) and fifteen kilometers from Babylon Fort, the two armies met, at a place east of Ar-Raidaniyyah, in an area which is now held to be encompassed by 'Ain Shams University, the 'Hospital for Nervous Diseases' and the 'Police Academy' of the city of Cairo.

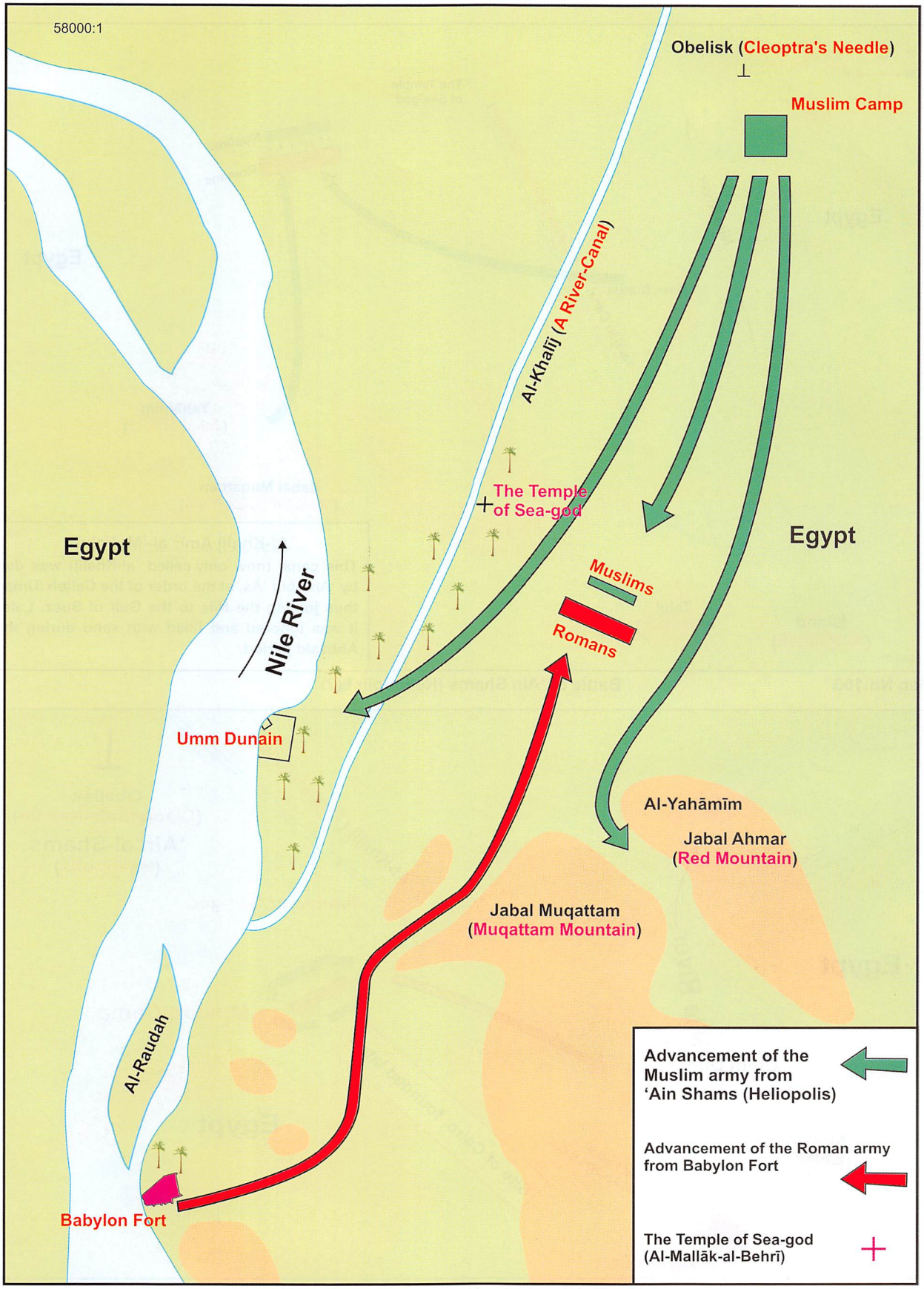
The fight burned on fiercely until, when the two sides were exerting themselves to the utmost, the two ambushing forces appeared behind the Roman ranks; upon this, taken by surprise, they attempted to flee, but the Muslim cavalry rode in pursuit of them, killing so many of them that only three hundred survived. This small band managed to reach Babylon Fort directly or by boat.

The Battle of 'Ain Shams took place around 15th of Jumad Al-'Ūla, 20 AH (30th April 641 CE). When the battle was over, 'Amr (رضي الله عنه) occupied Umm Dunain and captured some river boats from it.

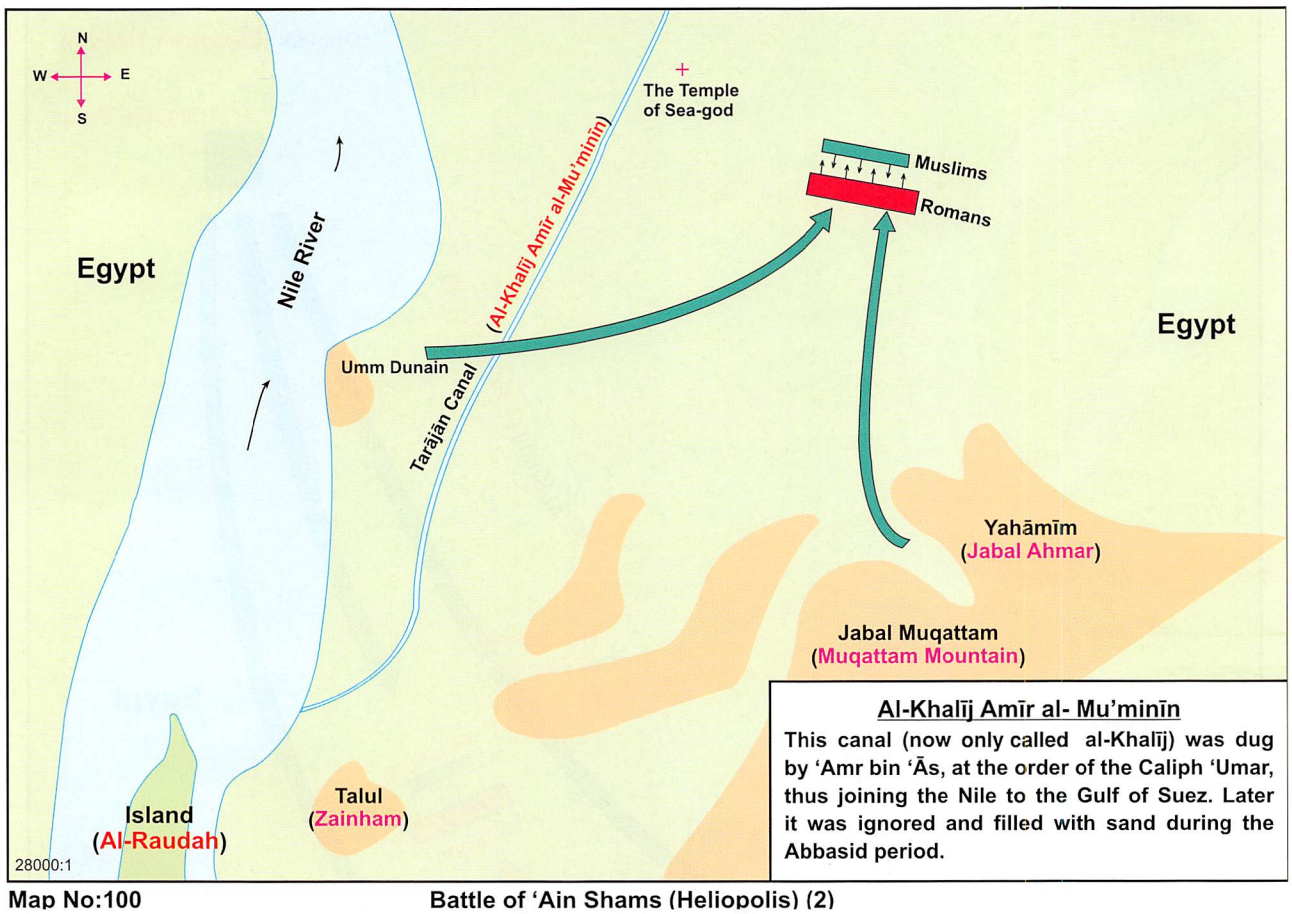
Babylon Fort did not have sufficient forces to protect it, but it was a towering, closed fortress; built at a great height above the ground, surrounded by a trench, and it was connected by a floating bridge at the rear to the island (Ar-Raudah)[2], which lay in the middle of the Nile.

[1] **Heliopolis** (Arabic: عين شمس): An ancient Egyptian city situated near the apex of the Nile Delta at what is now Cairo. It was an important religious centre of sun-worship (its name means 'city of the Sun') and was the original site of the obelisks of Cleopatra's Needles. The old Greek name of Baalbek was also Heliopolis. Egyptian Heliopolis is now a part of Misr-al-Jadīdah (مصر الجديده), a suburb of Cairo. *(Urdu Dā'irah Ma'ārif-i-Islāmiyyah)*

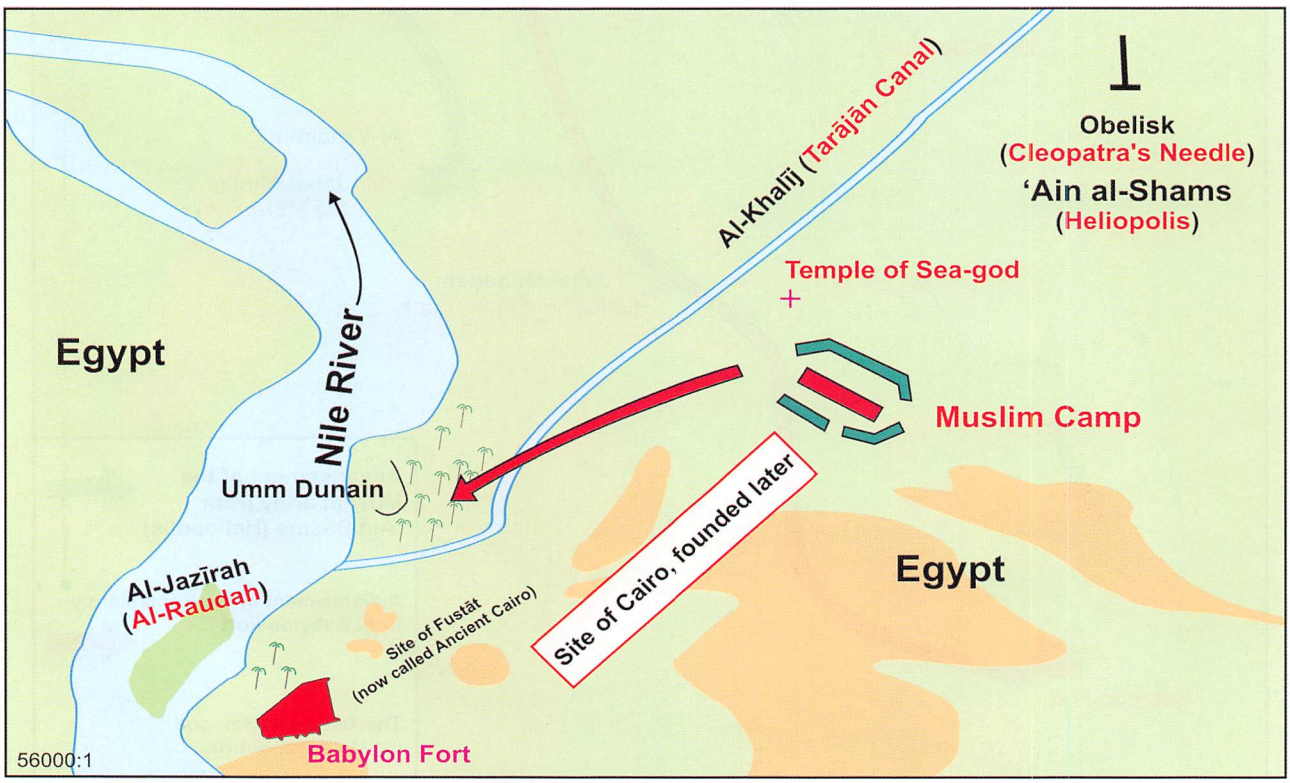
[2] **Rauda** (روضه): It is a river island which was then called Al-Jazīrah. It is located near Fustāt (old Cairo) on the Nile. The Fātimid Governor, Afzal bin Badr Jamāli built here a resort palace, Al-Raudah, and the island was also named after the palace Ayyubid Sultan Malik as-Sālih built here a fortress to safeguard the Island.



Map No:99 The Battle of 'Ain Shams (Heliopolis) (1)



Map No:100 Battle of 'Ain Shams (Heliopolis) (2)



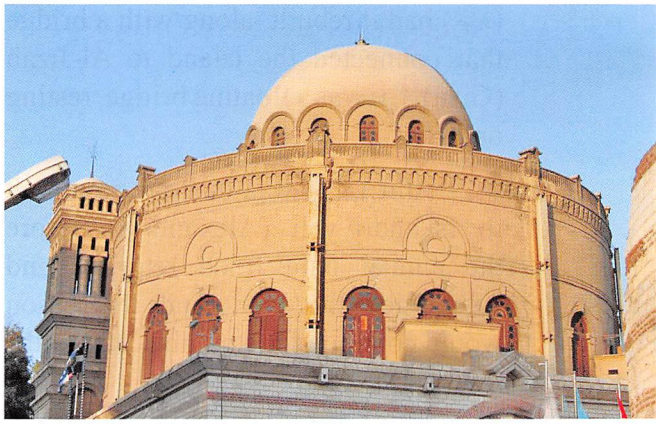
Map No:101 The Battle of Ain Shams (Heliopolis) (3)

5

The Fall of Babilyūn (Babylon)

'Amr (ﷺ) arrived at the fort in Jumad Al-'Ūla, 20 AH (May 641 CE) and he sent his cavalry to attack here and there from the elevations of the Delta[1].

Those defenders remaining in the fort despaired of any reinforcements reaching them from Byzantium (Constantinople) and so the leaders lost their spirit and the Muqauqas and his companions crossed over to the island of Ar-Rawdah by night and they began to negotiate a treaty with 'Amr (ﷺ). Heraclius died on 23rd of Safar, 20 AH (11th February 641 CE) and news of this reached the Muslims from their brothers in Syria, before it was known to the Romans. This increased the Muslims' determination and weakened that of the Romans and at the same time disease spread among them.



The Roman Tower of Babylon (Egypt)

Theodore (the commander-in-chief of the Roman army in Egypt) set about gathering his forces in the north of the Delta. 'Amr (ﷺ) left a regiment in front of the Fortress of Babylon, and then marched with his army to a place opposite Dimyāt. At Athrīb (near to Binhā)[2] he crossed the Nile and turned towards Samnood. He realized the difficulty of fighting in the middle of the watery paths which are filled by the Delta and he returned to Abu Sair and repaired its fortresses, along with the fortresses of Athrīb and Manūf, and occupied them. Theodore was unable to assist the Fortress of Babylon with a single soldier. The Muslims remained in front of Babylon for seven months and at last they manufactured a high ladder unbeknown to the Romans, and on Friday night, 29th Dhul Hijjah, 20 AH (7th December 641 CE), they laid it against the wall of the fortress and Zubair gave himself unreservedly to Allah and climbed the ladder to the top of the wall, while the Muslims swarmed behind him, until the ladder was about to break. Those at the top of the ladder called out: *"Allahu Akbar"* (Allah is the Greatest)!

The fortress also came to be known as Al-Raudah Fortress (قلعة الروضه). The most charming sight of this island is Miqyās an-Nīl (مقياس النيل) which dates back to the time of the Umayyad Caliph, Suleiman. *(Urdu Dā'irah Ma'ārif-i-Islāmiyyah: 16-1/185,186)*

[1] **Delta** (Δ) is the fourth letter of the Greek alphabet. The Greeks named that part of Lower Egypt 'Delta' through which the Nile flows after dividing into many channels, because those channels collectively form the shape of a delta (Δ) before falling into the Mediterranean Sea. Later on the term delta was commonly used by the geographers for any piece of land containing such river channels and having resemblance with the letter (Δ) delta. It is called Dalta (دلتا) in Arabic.

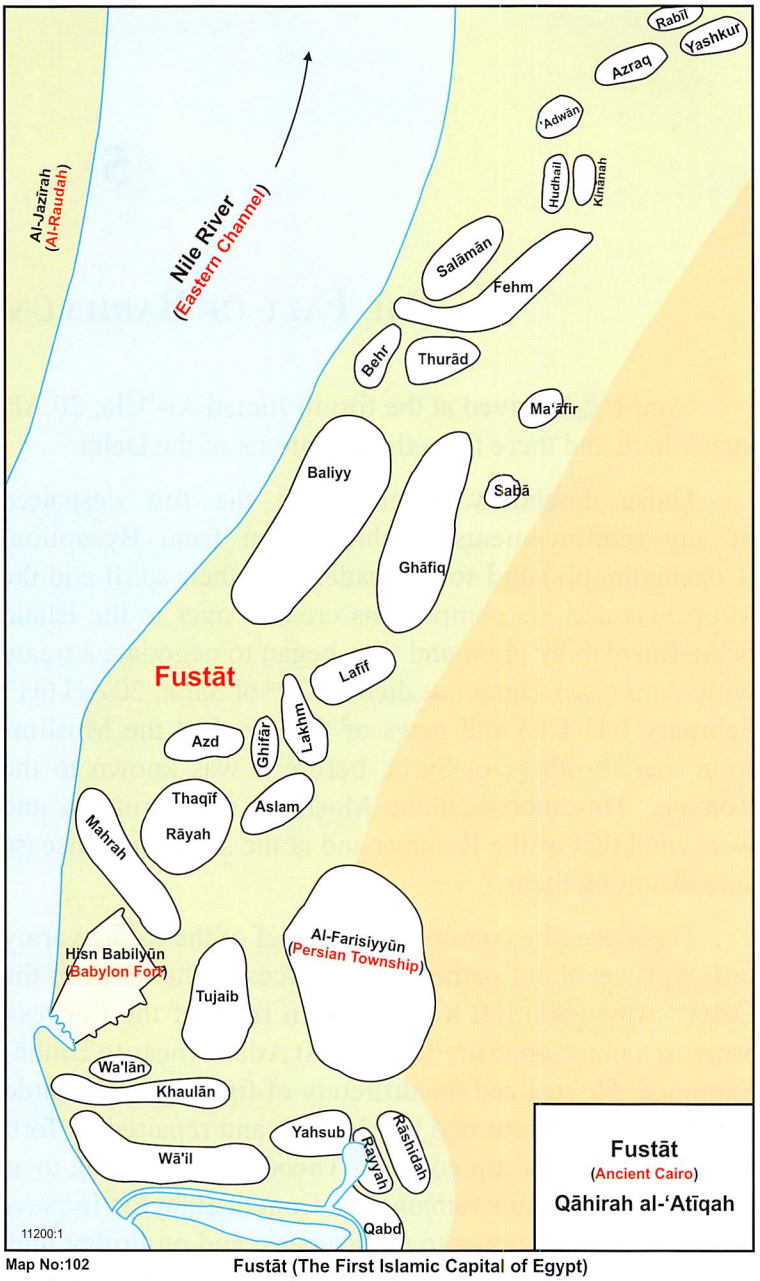
[2] **Binha**: It is the capital of the Egyptian Governorate of this name. It is famous for the abundant production of fine quality honey. It is just 33 kilometers from Fustāt (Cairo). *(Mu'jam-Al-Buldān: 1/501)*

The Romans were immediately thrown into despair by (the suddenness of) the attack and sought a treaty, in accordance with which they would surrender the fortress and evacuate it.

The Romans did not forget, as they departed from the fortress, to whip the Copts who were imprisoned there, one last time and to cut off their hands[1].

The Romans had destroyed the bridge that connected the fortress to the island of Al-Raudah and so ‘Amr (رضي الله عنه) had it rebuilt, along with a bridge that connected the island to Al-Jīzah (Giza)[2], it was a floating bridge, resting on boats.

‘Amr (رضي الله عنه) was in haste to march to Iskandriyyah (Alexandria) before the annual Nile flood returned and submerged the land, and its season would continue for a number of months (Maps 103-104).



Map No:102 Fustāt (The First Islamic Capital of Egypt)

‘Amr (رضي الله عنه) left Khārijah Ibn Hudhāfah As-Sahmi (رضي الله عنه) in the Babylon Fortress in command of a force of Muslims and he himself crossed with his army to the western bank of the Nile. It was not suitable to march through the middle of the Delta with the towns, villages and rivers it contained – which were threatened by the flooding when the flood season started. So, ‘Amr (رضي الله عنه) – as was the invariable custom of the Arabs – chose to march along the edge of the desert. He had left his tent on the eastern side of the Nile, in its place, due to the fact that a pigeon had made its nest on the top of it and laid its eggs there.

[1] Again the armed bands of the **Christian rebels**, in Seirra Leon, repeated such heartrending atrocities during the last decade of the 20th century when they mercilessly attacked the Muslim localities and cut off the hands of the Muslims they could find on the spot. Thus hundreds of the Sierra Leonian Muslims were made decrepits for life.

[2] **Giza** (Arabic: الجيزه) is a town in Egypt on the west bank of the Nile River, 20 kilometers southwest of Cairo and now a part of the Cairo metropolis. It is the capital of the Giza Governorate. Its population is 2,681,863 (2006 CE). Gizah is famous for the impressive ancient monuments, including the Great Pyramid of Cheops and Sphinx. *(Oxford English Reference Dictionary)*

6

The Conquest of Naqyūs

The first fortress 'Amr encountered was Naqyūs, which lies on the eastern bank of Far' Rashīd (Rosetta Channel). There was a ford in the Nile at Tarnoot (Tarrana) which connected the Delta, the Monasteries of Wadi Natroon and Babylon – Alexandria road. There the Romans made a stand in order to defend it, but it ended in their defeat and the Muslims crossed Far' Rashīd and headed for its eastern bank. Then they marched twelve kilometres to the north where Naqyūs lies (the present-day location of the village of Shabshīr) at the meeting point of an irrigation canal, which stretches from Athrīb and Manūf to the north of Naqyūs, and the Nile. The Romans had a garrison in Naqyūs Fortress, in addition to ships in the river. They had the chance to embark on a land and river battle, since the Muslims did not possess even a single boat. But the Byzantine commander, Domintianus' nerve failed him and he fled in his ship towards Alexandria. As soon as his troops saw this they threw down their weapons and jumped into the water, in order to try and catch up with the ships, which were turning around to flee north. The Muslims killed all of the Roman troops in the water and not one of them escaped. They entered Naqyūs without opposition and cleared the areas surrounding it.

An aerial view of Rosetta (Egypt)

After that 'Amr (ﷺ) crossed the Nile once more to the western shore and then he marched northwards. Shuraik Ibn Sumayy marched on ahead of him, until at a distance of about twenty-eight kilometers Shuraik encountered the Romans' rearguard and they outnumbered Shuraik's force. Shuraik did not hesitate to battle with them but they encircled him and his men; so they took refuge on an elevation and Shuraik sent Malik Ibn Na'imah to seek help from 'Amr (ﷺ). 'Amr (ﷺ) immediately sent reinforcements and the Romans fled at their approach. The elevation to which Shuraik resorted became known as Kaum Shuraik (Shuraik Hill) and a town was established there after that.

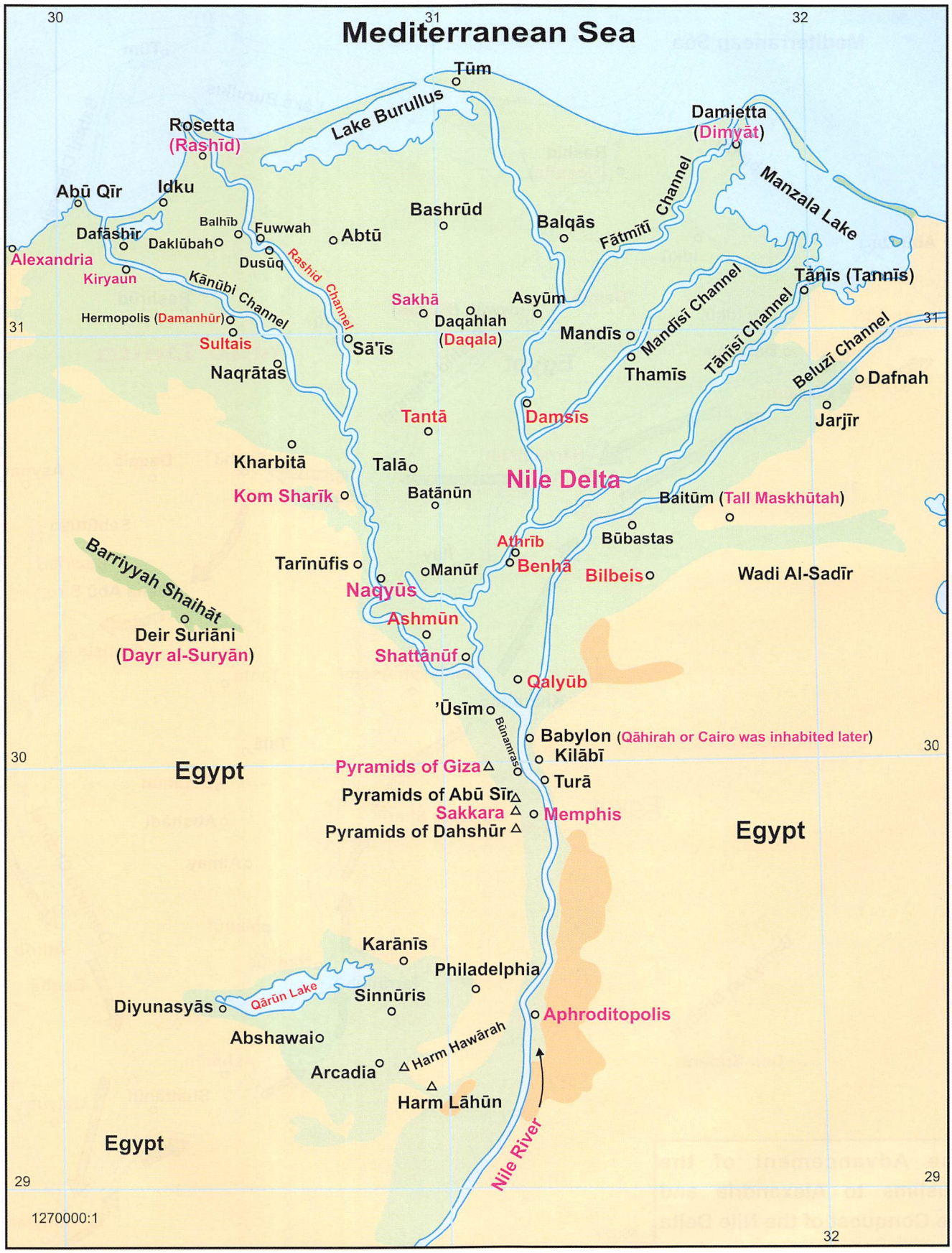
Then 'Amr (ﷺ) marched on until he encountered another force at Sultais and defeated them; they fled before him and crossed the irrigation canal of Alexandria to Karyūn Fort, which lay at a distance of about thirty-six kilometers. There was no fort beyond it until Alexandria and so Theodore fought fiercely at Karyūn. He had a large force at his disposal, which outnumbered the Muslims; they

came to him from Khais[1], Sakhā[2] and Balhīb[3]. The fighting went on for more than ten days and during the battle 'Abdullah Ibn 'Amr Ibn Al-'Ās (ﷺ) was injured. The Muslims conquered Karyūn and the Romans retreated to Alexandria, hotly pursued by 'Amr (ﷺ).

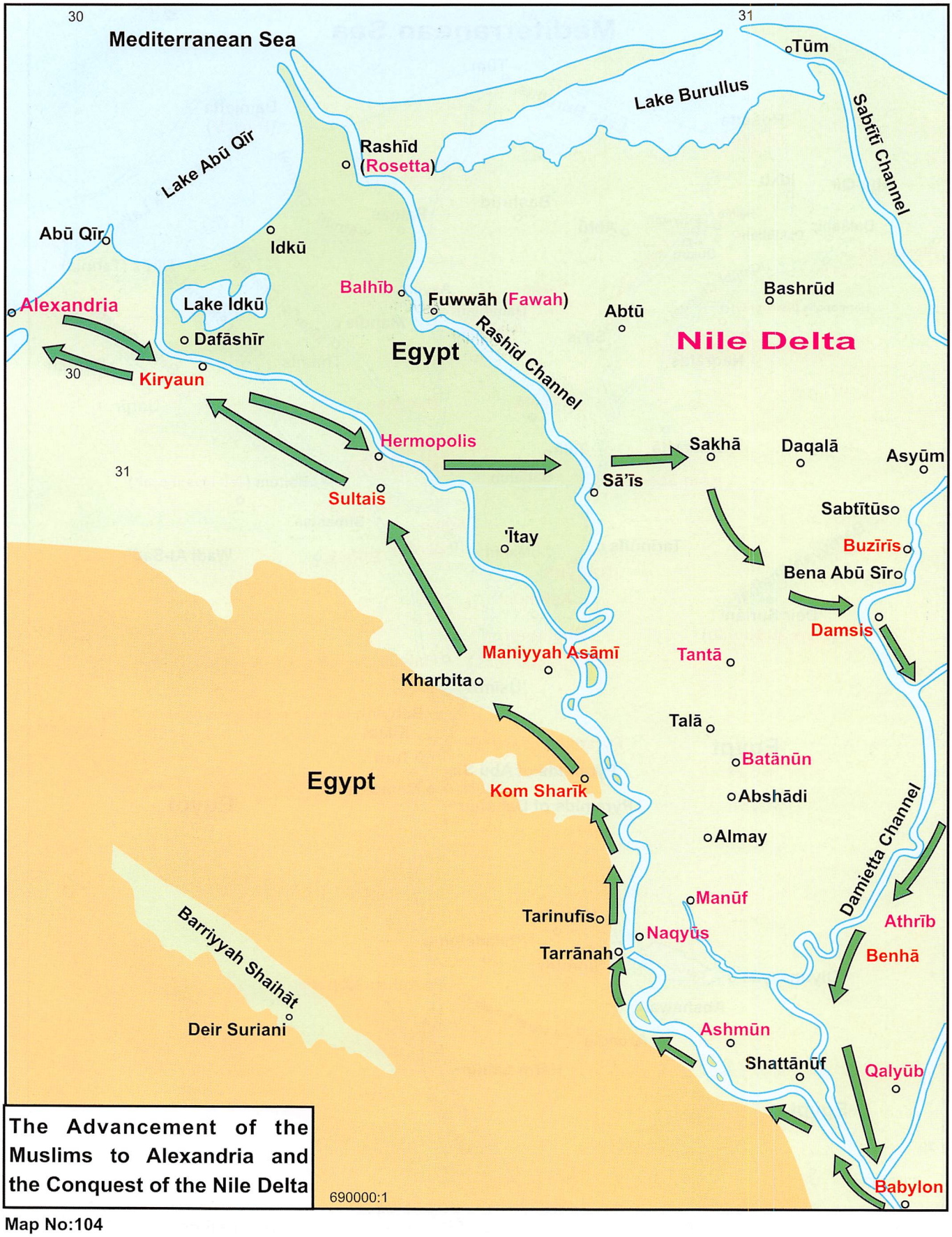
[1] **Khais** or **Khes** is an ancient city in Lower Egypt. Khārijah bin Hudhāfah 'Adawi (ﷺ) conquered it. Its inhabitants were imprisoned due to their rebellion and the help given to disbelievers against 'Amr bin 'Ās (ﷺ). However, Amīr al-Mu'minīm 'Umar (ﷺ) intervened and ordered for their release on the payment of jizyah like all the other Copts of Egypt. Khes is popular for cows and bulls, called Al-Baqar al-Khaisiyyah. *(Mu'jam-Al-Buldān: 2/411)*

[2] **Xois** (Arabic: سخا Sakhā): It is situated in the center of the Nile Delta in Kurah al-Gharabiyyah. Khārijah (ﷺ) conquered it *(Mu'jam-Al-Buldān: 3/196)*. Abul Khair Muhammad bin 'Abdur Rahman Sakhāvi, a renowned scholar of the Shāf'ī School of Thought was born in Xois. He wrote more than ninety books on *Hadīth* and other topics related to *Hadīth*. He also compiled books about his travels to Aleppo, Alexandria and Makkah Mukarramah under the title: 'Ar-Rihlah' (الرحله). Sakhāvi also penned biographies of Ibn Hajar, Ibn Hammām, Ibn 'Arabi, Ibn Hishām (رحمهم الله) as well as his autobiography 'Irshād al-Gāwi' (ارشاد الغاوي). He traveled to Madinah Munawwarah and took his last breath there in 902 AH/1497 CE. *(Urdu Dā'irah Ma'ārif-i-Islāmiyyah: 10/759)*

[3] **Balhīb** (Arabic: بلهيب) is an ancient town of Egypt, located on the west bank of the Rosetta Channel of the Nile. Its inhabitants surrendered to 'Amr bin 'Ās (ﷺ) on the condition that they would pay land revenue and jizyah. However, they rebelled against the Muslims as did their fellows of Khes, Sultais, Qartasā and Xois (Sakhā). 'Amr (ﷺ) defeated and imprisoned the rebels and sent them off to Madinah Munawwarah. The Caliph took pity on the prisoners and sent them back to their homes and decreed that the Qifts were the half-brethren of the Copts (Qibts), and that they would be equally considered as "Dhimmi" subjects.



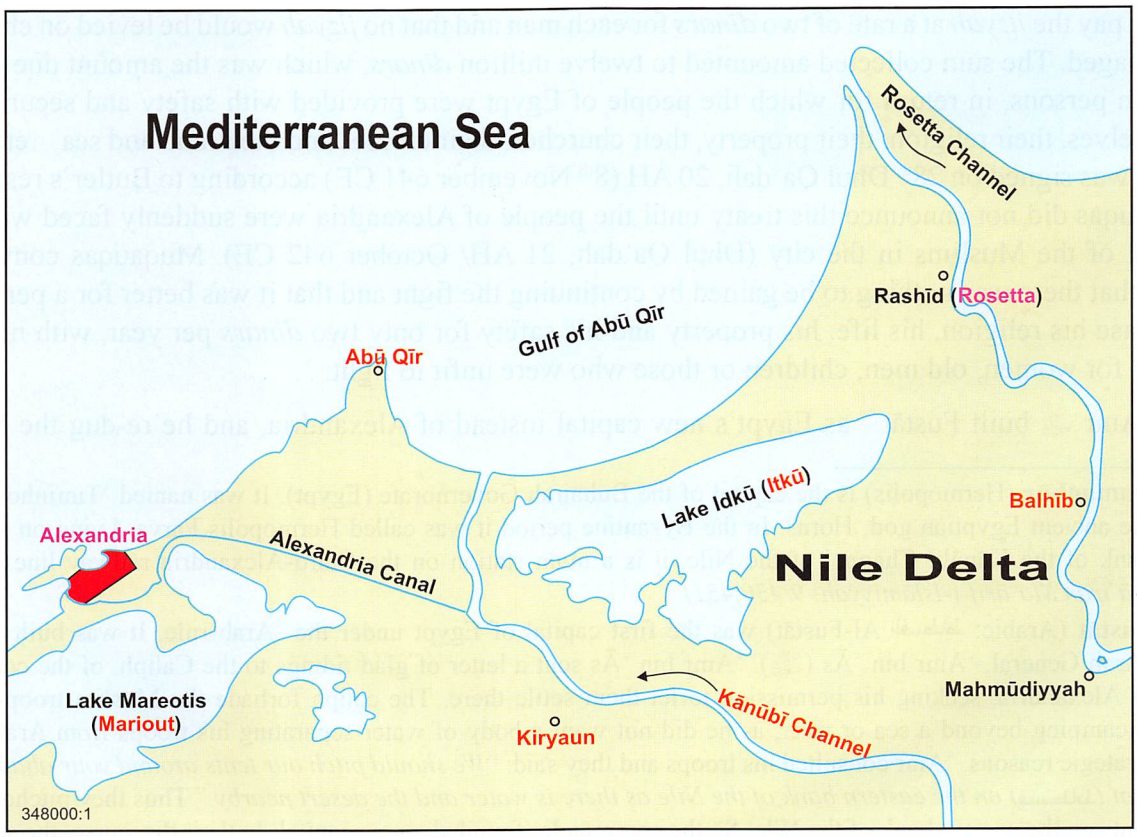
Map No:103 The Nile Delta and Central Egypt at its fall to the Muslims



The Advancement of the Muslims to Alexandria and the Conquest of the Nile Delta

Map No:104

Map No:105



Map No:106 The Conquest of Alexandria (Egypt)

7

The Conquest of Alexandria

'Amr (ﷺ) launched an attack on the walls of Alexandria, but he was repelled by their mangonels, and so he retreated to an area outside their range; to cut off their influence over the rest of Egypt, capturing the areas outside Alexandria. He left a garrison in front of Alexandria and marched with an expeditionary force to Karyūn, then to Damanhūr[1] (Hermopolis), then eastwards and crossed the Nile to the Delta; he reached Sakhā, but he did not conquer it due to the strength of its walls. Then he marched south to Tūkh and then on to Damsīs, on the eastern side of Far' Dimyāt (Damietta Channel); he did not conquer it, but he captured a large amount of booty. Hana Naqyūsi reported that 'Amr (ﷺ) reached Dimyāt (Damietta) during this campaign, and that then he returned to Hisn Babilyūn (Babylon Fort) after completing a tour that lasted for twelve months from the time of the Battle of 'Ain Shams. We estimate that it is during this time that 'Amr (ﷺ) undertook the conquest of Al-Fayyūm (Faiyūm) region.

While he was at Babylon Muqauqas came to him and proposed a peace treaty, on the understanding that the Muslims would withdraw from Alexandria for eleven months and that they (the Christians) would pay the *jizyah* at a rate of two *dīnars* for each man and that no *jizyah* would be levied on children or the aged. The sum collected amounted to twelve million *dīnars*, which was the amount due on six million persons, in return for which the people of Egypt were provided with safety and security for themselves, their religion, their property, their churches, their crosses and their land and sea...etc. The treaty was signed on 28th Dhul Qa'dah, 20 AH (8th November 641 CE) according to Butler's research. Muqauqas did not announce this treaty until the people of Alexandria were suddenly faced with the arrival of the Muslims in the city (Dhul Qa'dah, 21 AH/ October 642 CE). Muqauqas convinced them that there was nothing to be gained by continuing the fight and that it was better for a person to purchase his religion, his life, his property and his safety for only two *dīnars* per year, with nothing to pay for women, old men, children or those who were unfit to fight.

'Amr ﷺ built Fustāt[2] as Egypt's new capital instead of Alexandria, and he re-dug the Khalīj

[1] **Damanhūr** (Hermopolis) is the capital of the Buhairah Governorate (Egypt). It was named 'Timinhor' after the ancient Egyptian god, Horus. In the Byzantine period it was called Hermopolis Parva. Lying on the left bank of the Kānūbi Channel of the Nile, it is a main station on the Cairo-Alexandria railway line. *(Urdu Dā'irah Ma'ārif-i-Islāmiyyah: 9/430,431)*

[2] **Fustāt** (Arabic: الفسطاط Al-Fustāt) was the first capital of Egypt under the 'Arab rule. It was built by the 'Arab General, 'Amr bin 'Ās (ﷺ). 'Amr bin 'Ās sent a letter of glad tidings to the Caliph, of the conquest of Alexandria, seeking his permission to let them settle there. The caliph forbade the Muslim troops from encamping beyond a sea or river, as he did not want a body of water separating his troops from Arabia for strategic reasons. 'Amr consulted his troops and they said: "*We should pitch our tents around your abandoned tent (فسطاط) on the eastern bank of the Nile as there is water and the desert nearby.*" Thus they pitched their tents on the eastern bank of the Nile. So the commander founded a new capital. In their discourse, the soldiers

Amīr Al-Mu'minīn[1] Waterway between the Nile and Qulzum on the Red Sea; which connected the Mediterranean to the Red Sea via the Nile. The waterway had long ago become buried due to neglect and so 'Amr (ﷺ) re-dug it. And Egypt entered into the Muslim state and passed under its protection after having been the bread basket of the Byzantine Empire.

Jami' Ibn Tūlūn Mosque (Cairo)

referred to the tent (Fustāt) saying, "*I am on the right side of the Fustāt*" and "*I am on the left side*!" Thus the new capital city, came to be known as Fustāt. *(Mu'jam-Al-Buldān: 4/263)*

The early population of the city was composed almost of soldiers. It expanded almost 3 miles along the river bank. The Mosque of 'Amr bin 'Ās (ﷺ) was built at the site of his tent; in the north of Babylon.

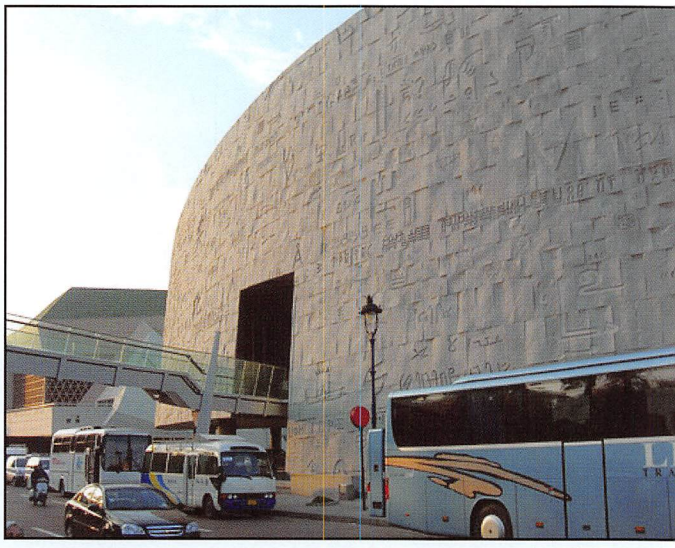
In 868 CE/254 AH Egypt entered a new era with Ahmad bin Tūlūn's declaration of independence. Ibn Tūlūn Mosque reminds of that period. During the reign of the last Fatimid Caliph, Al-'Ādid (555–567 AH), the Crusaders entered Egypt under King Amalric II. They sacked the city of Bilbeis and slaughtered nearly all of its inhabitants. Seeing the dangers of Amalric's attack, the Vizīr, Shāwar ordered to burn Fustāt on Safar 19, 564 AH/ November 22, 1168 CE, to keep it out of Amalric's hands. More than 20000 naphtha pots were placed throughout the city. The blaze lasted for 54 days. After the destruction of Fustāt, Cairo (built in 358 AH/ 969 CE) became the centre of business and trade. Whatever was left from the fire was then called Misr al-'Atīqah (مصر العتيقه) or Old Cairo. The French invaders called it Le Vieux Kaire (Old Cairo) during their invasions at the end of the 18th century. *(Urdu Dā'irah Ma'ārif-i-Islāmiyyah: 16-1/158-186)*

[1] **Gulf Amīr al-Mu'minīn** (Arabic: خليج امير المومنين): It was originally the ancient canal dug out of the Nile in the north of Fustāt, which passing through the ancient city, Heliopolis, entered the Eastern Desert and ultimately fell into the Gulf of Suez (Red Sea), near the modern city of Suez. It was filled up with sediment and dirt, so 'Amr bin 'Ās (ﷺ) ordered to rebuild the canal in order to supply wheat and other provisions from Fustāt to Hijāz. During the reign of Al-Hākim, the Fatimid Caliph, it was known as Khalīj al-Hākimī (خليج الحاكمي), but today it is called Khalīj Amīr al-Mu'minīn. Afterwards certain names were applied to its various parts. In the last centuries, due to dirt and lack of water, the canal ended at Birkah al-Jubb (بركة الجب), halfway to the sea. The course of the canal is still recognizable. *(Urdu Dā'irah Ma'ārif-i-Islāmiyyah: 16-1/188)*

Alexandria and its Famous Library

Alexandria (Arabic: الإسكندرية al-Iskandariyya; Egyptian Arabic: اسكندريه Eskendereyya), with a population of 4.1 million, is the second-largest city in Egypt. It extends about 32 km along the coast of the Mediterranean Sea. It is home to the Bibliotheca Alexandrina (the new Library). The most famous mosque in Alexandria is Abu el-Abbas el-Mursi Mosque in Anfoushi. In ancient times, Alexandria was one of the most famous cities in the world. It was founded around a small pharaonic town, Rhacotis, c. 331 BC by Alexander the Great. It remained Egypt 's capital for nearly a thousand years, until the Muslim conquest of Egypt in 641 CE when a new capital was founded at Fustat (Fustat was later absorbed into Cairo).

Alexandria was known because of its lighthouse (Pharos), one of the Seven Wonders of the Ancient World; its library (the largest library in the ancient world); and the Catacombs of Kom el Shoqafa, one of the Seven Wonders of the Middle Ages. Pharos was destroyed by the earthquakes during 14-15th centuries. A few months after its foundation, Alexander left Egypt for the East and never returned to his city. After Alexander 's death in Babylon in 323 BC his general Ptolemy succeeded in bringing Alexander 's body to Alexandria which became the capital of Ptolemaic Empire.



Alexandria was not only a center of Hellenism but was also home to the largest Jewish community in the world. The Septuagint, a Greek translation of the Hebrew Bible, was produced there. The early Ptolemies kept it in order and fostered the development of its museum into the leading Hellenistic center of learning (Library of Alexandria).

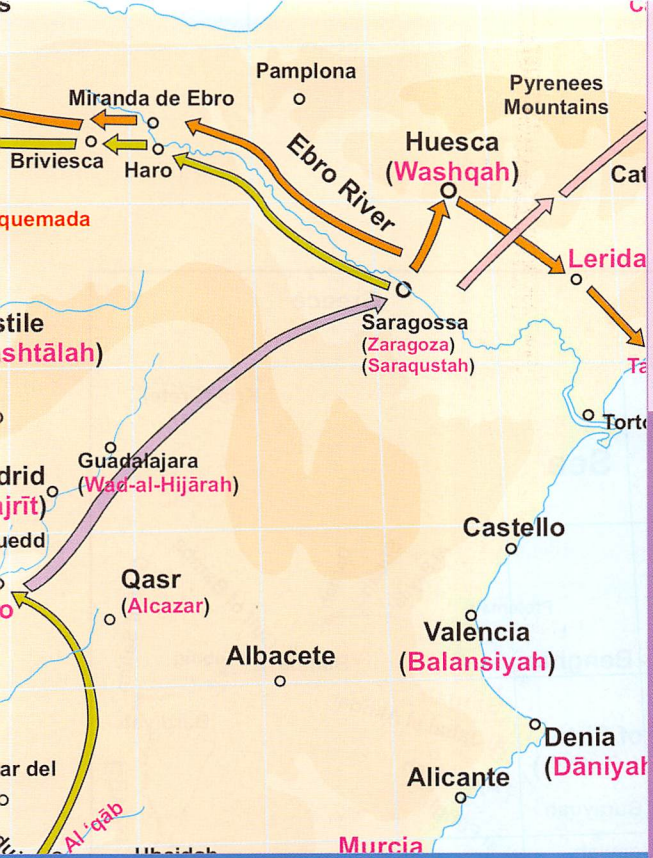
In 115 CE, vast parts of Alexandria were destroyed during the Greek-Jewish civil wars. In 215 CE the emperor Caracalla visited the city and, because of some insulting satires that the inhabitants had directed at him, abruptly commanded his troops to put to death all youths capable of bearing arms. On 21 July 365 CE, Alexandria was devastated by a tsunami (365 CE Crete earthquakes). In the late 4th century, persecution of pagans by newly Christian Romans had reached new levels of intensity. In 391, the Patriarch Theophilus destroyed all pagan temples in Alexandria under orders from Emperor Theodosius I.

In 619 CE Alexandria fell to the Sassanid Persians. Although the Byzantine Emperor Heraclius recovered it in 629 CE, in 641 CE the Arabs under the general Amr ibn al-As, captured it after a siege that lasted fourteen months. Alexandria figured prominently in the military operations of Napoleon 's expedition to Egypt in 1798. French troops stormed the city on July 2, 1798 and it remained in their hands until the arrival of the British expedition in 1801. Muhammad Ali, the Ottoman Governor of Egypt, began rebuilding the city around 1810 CE, and by 1850 CE, Alexandria had returned to something akin to its former glory. In July 1882 CE the city came under bombardment from British naval forces and was occupied. In July 1954, the city was a target of an Israeli bombing campaign that later became known as the Lavon Affair.

Destruction of the Library of Alexandria: This ancient library was destructed during Julius Caesar 's conquest of Alexandria in 48 BC. Greek Historian Plutarch in his book Parallels Lives writes: "When the enemy endeavored to cut off his (Caesar 's) communication by sea, he was forced to divert that danger by setting fire to his own ships, which, after burning the docks, thence spread on and destroyed the great library".

It was again destructed during the attack of Emperor Aurelius in the third century CE; and once again at the decree of Theophilus (Bishop of Alexandria) in 391 CE. Some western historians blame the Muslim conquerors for its destruction but Bertrand Russell remarks:

"As a matter of fact, this library was frequently destroyed and frequently recreated. Its first destroyer was Julius Caesar." *(Wikipedia Encyclopedia, Urdu Dā'irah Ma'ārif-i- Islāmiyyah)*



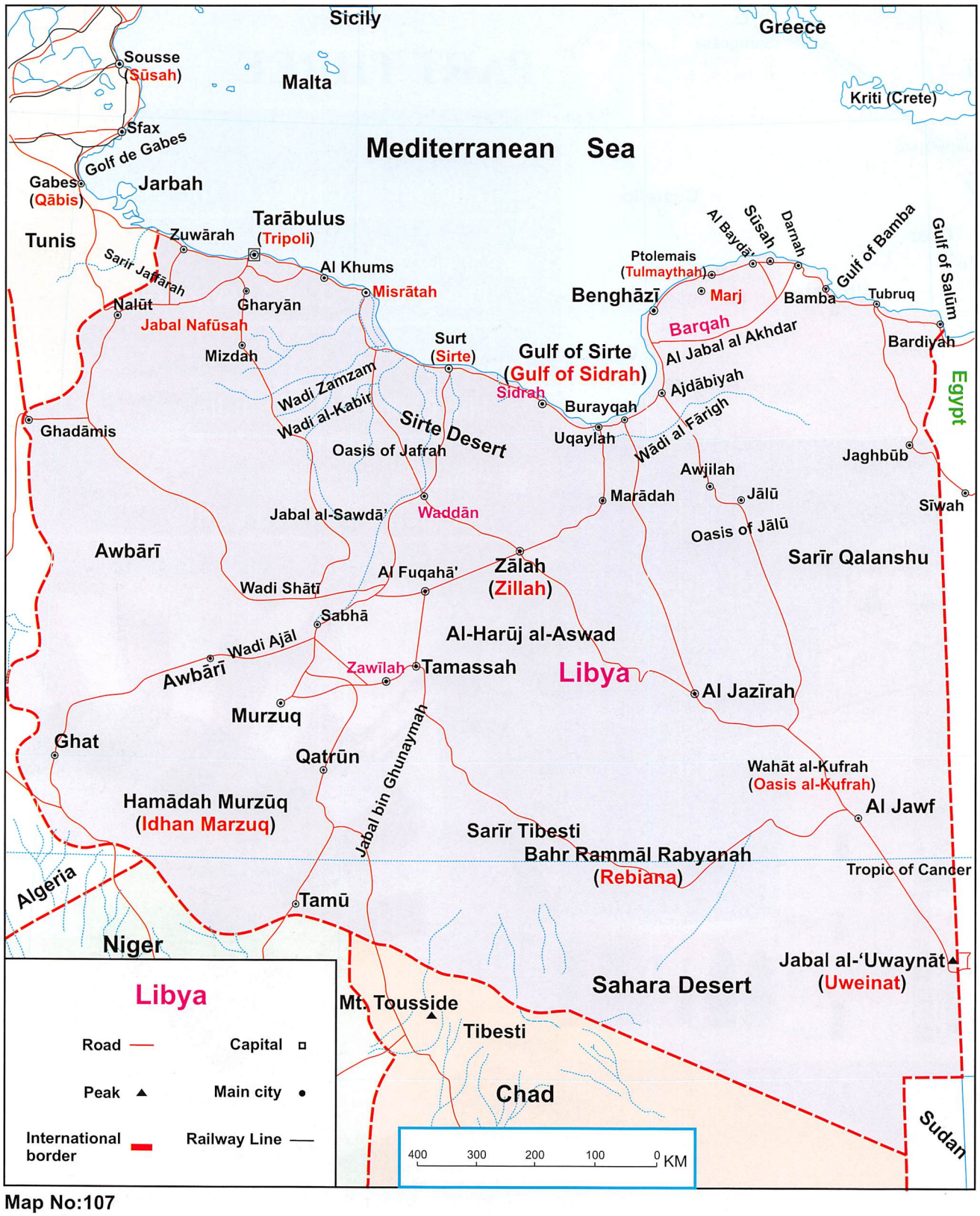
PART THREE

Chapter 1
The Second Stage of the Conquests

Chapter 2
The Conquest of Al-Andulus

Chapter 3
The Conquest of Sindh

Chapter 4
Mediterranean Sea Battles


Sicily
Greece
Sousse
(Sūsah)
Malta
Kriti (Crete)
Sfax
Golf de Gabes
Mediterranean Sea
Gabes
(Qābis)
Jarbah
Tarābulus
(Tripoli)
Tunis
Zuwārah
Sarir Jafārah
Al Khums
Misrātah
Ptolemais
(Tulmaythah)
Al Baydā'
Sūsah
Darnah
Gulf of Bamba
Gulf of Salūm
Benghāzī
Marj
Bamba
Tubruq
Nalūt
Gharyān
Jabal Nafūsah
Barqah
Al Jabal al Akhdar
Bardiyah
Surt
(Sirte)
Gulf of Sirte
(Gulf of Sidrah)
Mizdah
Wadi Zamzam
Wadi al-Kabir
Sidrah
Ajdābiyah
Egypt
Ghadāmis
Sirte Desert
Burayqah
Uqaylah
Wādi al Fārigh
Oasis of Jafrah
Jaghbūb
Awjilah
Marādah
Jālū
Sīwah
Jabal al-Sawdā'
Waddān
Oasis of Jālū
Awbārī
Sarīr Qalanshu
Zālah
(Zillah)
Al Fuqahā'
Wadi Shātī
Sabhā
Al-Harūj al-Aswad
Wadi Ajāl
Awbārī
Zawīlah
Tamassah
Libya
Al Jazīrah
Murzuq
Ghat
Qatrūn
Wahāt al-Kufrah
(Oasis al-Kufrah)
Hamādah Murzūq
(Idhan Marzuq)
Jabal bin Ghunaymah
Al Jawf
Sarīr Tibesti
Bahr Rammāl Rabyanah
(Rebiana)
Tropic of Cancer
Algeria
Tamū
Niger
Jabal al-'Uwaynāt
(Uweinat)
Sahara Desert
Mt. Tousside
Tibesti
Chad
Sudan
Libya
Road
Capital
Peak
Main city
International border
Railway Line
400 300 200 100 0 KM

Map No:107

1

The Conquest of Barqah and Al-Maghrib

The Muslims headed towards Barqah and on to Al-Maghrib Al-Aqsa (Al-Maghrib), during the course of which they fought more than ten battles which are summarized as follows:

The Caliph	The Governor of Egypt	The Battle	The Battle Commander
ʿUmar Ibn Al-Khattāb	ʿAmr Ibn Al-ʿĀs	Conquest of Barqah and Tripoli 23AH (644 CE) Zawīlah 23 AH (644 CE) Waddān 23 AH (644 CE)	ʿAmr Ibn Al-ʿĀs ʿUqbah Ibn Nafiʿ Busr Ibn Artah
ʿUthmān Ibn ʿAffān	ʿAbdullah Ibn Saʿd Ibn Abi Sarh	Sabakhah 27 AH (648 CE) Subaitilah 29 AH (650 CE)	ʿAbdullāh Ibn Saʿd Ibn Abi Sarh ʿAbdullāh Ibn Saʿd Ibn Abi Sarh
Muʿāwiyah Ibn Abi Sufyān	Muʿāwiyah Ibn Hudaij Maslamah Ibn Mukhallad	Jarbah and Binzert (Bizerta) 47AH (668 CE) Ifrīqiyyah 49 AH (669 CE)	Muʿāwiyah Ibn Hudaij ʿUqbah Ibn Nafiʿ Abul Muhājir Dīnār
Yazīd Ibn Muʿāwiyah	Maslamah Ibn Mukhallad	As-Sūs Al-Adna, beyond Tangier 62 AH (682 CE)	ʿUqbah Ibn Nafiʿ
ʿAbdul Malik Ibn Marwān	ʿAbdul ʿAzīz Ibn Marwān	Tunis 69 AH (688 CE) Hassān was defeated by the Berbers; then they were routed 78 AH (697 CE)	Zuhair Ibn Qais Al-Balawi Hassān Ibn An-Nuʿmān
Al-Walīd Ibn ʿAbdul Malik	ʿAbdul ʿAzīz Ibn Marwān	The Conquest of Tangier and As-Sūs Al-Adna 89 AH (709 CE)	Mūsa Ibn Nusair

2

The Conquest of Al-Maghrib (Tripoli)

In Shawwāl, 21 AH (September 642 CE), the city of Alexandria was conquered and during the Byzantine era, Barqah[1] had been under its authority. So 'Amr Ibn Al-'Ās (رضي الله عنه) marched to it on 19th of Sha'bān, in the year 23 AH (8th June 644 CE). Its name was Antablus, which in Latin means, the five cities, which are: Tawahīr (Tawkarah), Sīrīn (Qarnah), Barnīq (Benghazi), Apolonia (Sūsah) and Barish (Al-Marj).

Before arriving in Tripoli, 'Amr (رضي الله عنه) sent 'Uqbah Ibn Nafi' (رضي الله عنه) from Barqah and he conquered Zawīlah[2] which is a city in the Fazzan[3] region.

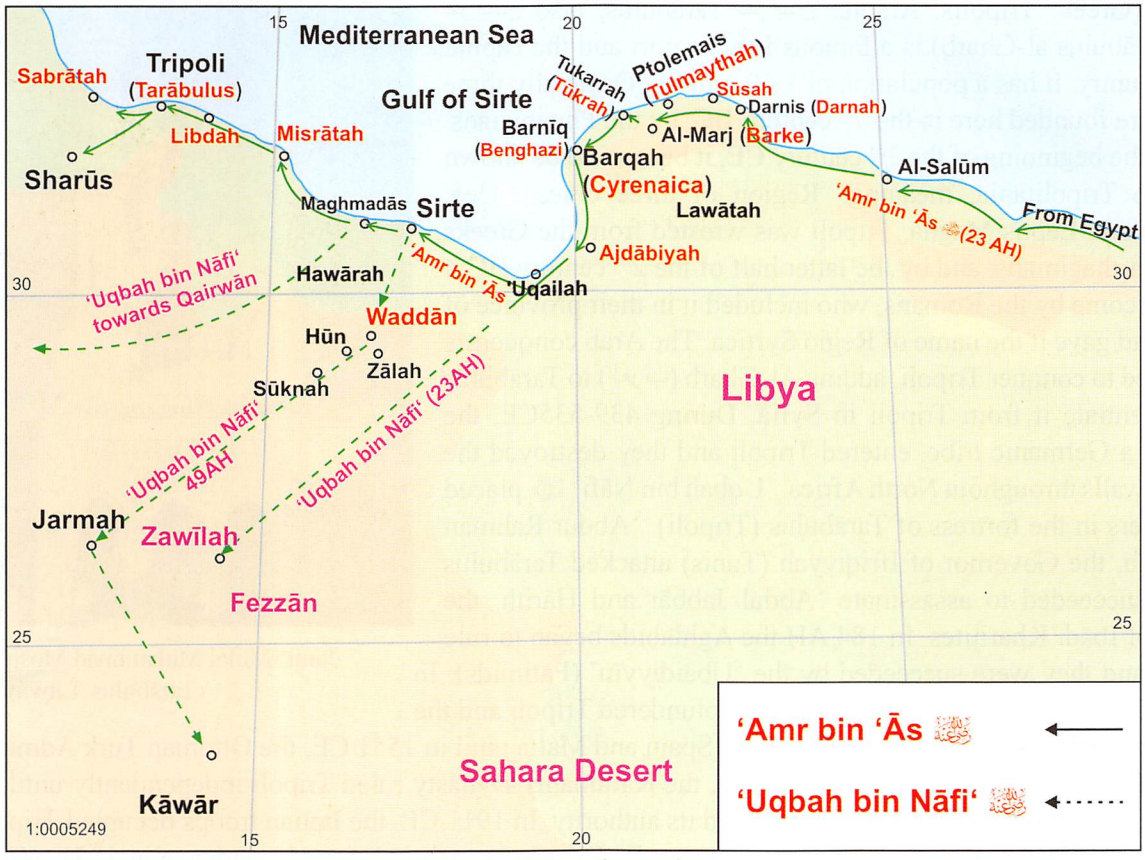
Umm al-Mā' Spring in Fezzan (Libya)

The modern city of Benghazi

[1] **Cyrenaica** (Arabic: برقه or برکه Barqah) is the eastern coastal region of Libya. It is like an island surrounded by the Gulf of Bamba, the Gulf of Syrtis, the Mediterranean Sea and the desert. The historical Cyrenaica consisted of the areas surrounding present Al-Marj (المرج). These days it is divided into three administrative divisions of Benghazi, Al-Baidā' (البیضاء) and Darnah. The Vast Libyan Desert is in the southeast of Cyrenaica. The highest peak of Jabal Akhdar (868 meters high), is located in the south of the ruins of Cyrene (سرنه). The coastal city of 'Benghazi' lies in front of Al-Marj. Cyrenaica was colonized by the Greeks c.640 BC. The Greek Pentapolis comprised five cities i.e. Cyrene, Apolonia (Marsa Susa), Teucheira (Tocra), Berenice (Benghazi) and Barca (Al-Marj). It was during the Greek period that two cities, Darnis (درنه Dernah) and Ptolemais (طلمیثه), inhabited in the name of King Ptolemy, were founded. The Italians occupied Cyrenaica during the Italo-Turkish war in 1911. The Italian occupation lasted till December 1942 *(Urdu Dā'irah Ma'ārif-i-Islāmiyyah: 4/425).*

[2] **Zawīlah** (زویله) is a town in the Aubārī Governorate of Libya. Zawīlah, claims Idrisi, lies at the borderline of Sudan region, at ten days travel from Wad'ān (Waddān), the capital of Fezzan Province. Most of the inhabitants were Ibādi Khārijite Muslims. Zawīlah was famous for leather trade and it attracted traders from as far as Khorāsan, Kufah and Basrah. Zawīlah exported leather and slaves. 'Ubaidullah al-Mahdi (d. 322 AH) built Zawīlah al-Mahdiyyah or Zuwailah in the suburbs of Mahdiyyah (then the capital of Ifriqiyyah). *(Urdu Dā'irah Ma'ārif-i-Islāmiyyah: 10/516)*

[3] **Fezzan or Fazzan** (فزان) is a south-western region of modern Libya, surrounded by Jabal As-Sauda, and Harūj al-Aswad in the north and extending to Niger and Chād in the south and to Algeria in the west. Ninety percent of Fazzan consists of inhospitable desert (Sahara). Murzuq, Sabhā, Ghadamis and Al-Abyad (الابیض) are its important cities. These days Fazzan has been divided into Gharyān, Sabhā' and Aubārī governorates. *(Al-Munjid fil-A'lām, Atlas-Al-'Ālam)*



Map No:108 **Conquests of Barqah (Libya) and Tripoli**

'Amr (ﷺ) captured Surt (Sirte)[1], then Labdah and then Tripoli in the year 23 AH (644 CE), and from there he sent Az-Zubair Ibn Al-'Awwam (ﷺ), who took Sabrātah[2] and then 'Amr (ﷺ) followed him. Then they conquered Sharūs, a city in Jabal Nafūsah, and 'Amr (ﷺ) sent Busr Ibn Artāh to Waddān[3] and he conquered it in the year 23 AH (644 CE). Then 'Amr (ﷺ) returned to Egypt, in accordance with the orders of 'Umar Ibn Al-Khattab (ﷺ), who did not wish to expand the borders of the Muslim Empire simply for the sake of expansion. He appointed 'Uqbah as Governor of Barqah.

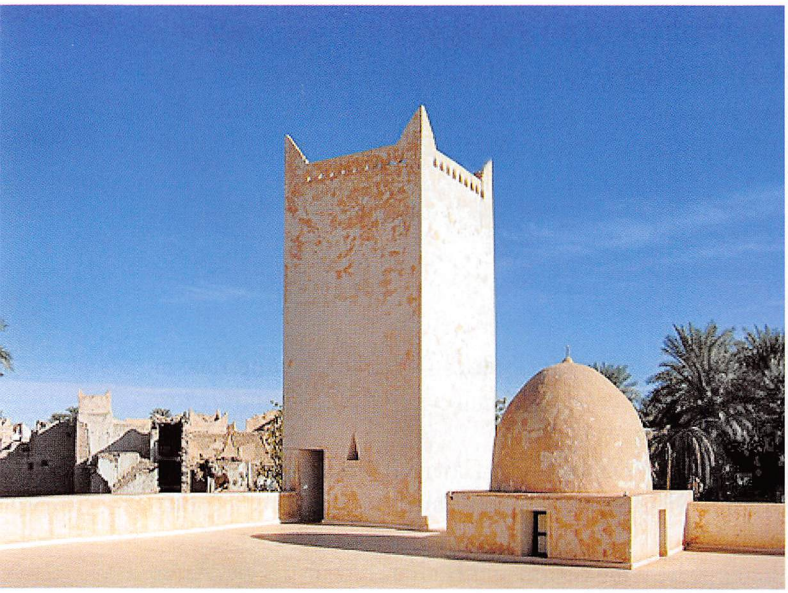
[1] **Sirte** (Arabic: سرت): It is a Libyan port on the coast of the Gulf of Sirte (or Sidra سدره) of the Mediterranean Sea, lying between Barca (برقه) and Tarābulus-al-Gharb (Tripoli). Its ancient name is Syrtis (سرتس). *(Oxford English Reference Dictionary, Urdu Dā'irah Ma'ārif-i-Islāmiyyah: 4/426)*

[2] **Sabrātah** (صبراته): This coastal city of Libya is an administrative centre of the Zāwiyah Governorate. It was founded by the Phoenicians in the 10th century BC. Then it was colonized by the Romans and became a center of the ivory trade. *(Al-Munjid fil-A'lām)*

[3] **Waddān** (ودان): Actually there are two cities with this name, where the Sahmī and Hadramī Arabs reside. After the conquest of Waddān in 23 AH, the inhabitants of this city had revolted, so later on when 'Uqbah bin Nāfi' (ﷺ) was free from the conquest of Ghadāmis (in Western Libya), he quelled the rebellion of the Waddānians and cut the nose of their chief as a reprimand *(Mu'jam-Al-Buldān: 5/366)*. These days Waddān lies in the Sabhā Governorate of Libya, 280 kilometers in the south of Sirte. *(Atlas-al-'Ālam)*

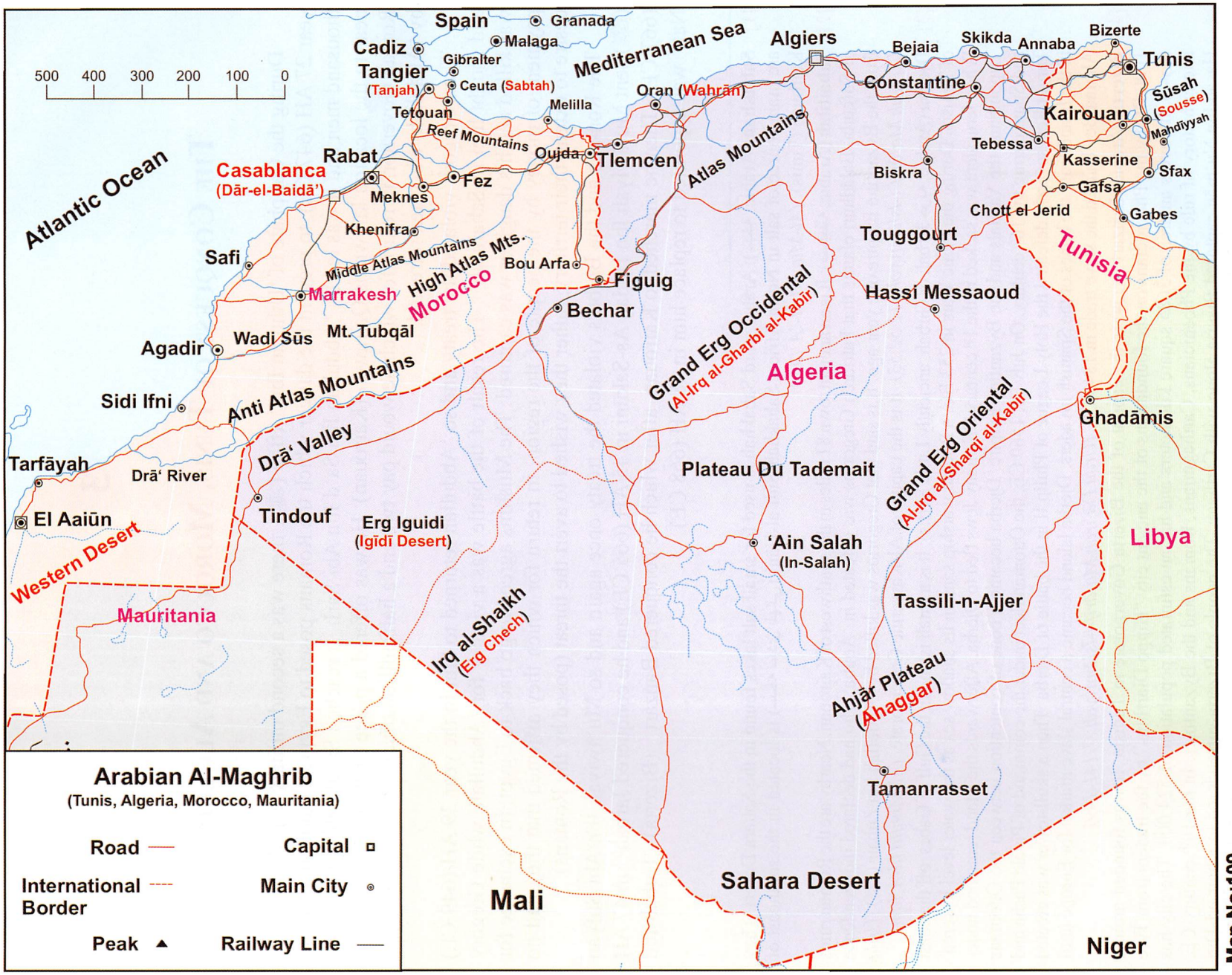
Jami' Molai Muhammad Mosque in Tripoli (Tarābulus, Libya)

Tripoli (Greek: Tripolis, Arabic: طرابلس Tarābulus, also طرابلس الغرب Tarābulus al-Gharb) is a famous Libyan port and the capital of the country. It has a population of 1.69 million. Originally three cities were founded here in the 7th century BC, by the Phoenicians. Around the beginning of the 3rd century CE, it became to be known as Regio Tripolitania, meaning "Region of three cities": Oea, Sabratha and Leptis Magna. Tripoli was wrested from the Greeks by the Carthaginians, and by the latter half of the 2nd century BC it was overcome by the Romans, who included it in their province of Africa and gave it the name of Regio Syrtica. The Arab conquerors proceeded to conquer Tripoli, adding Al-Gharb (الغرب) to Tarābulus to differentiate it from Tripoli in Syria. During 439-535CE, the Vandals, a Germanic tribe, entered Tripoli and they destroyed the defence walls throughout North Africa. 'Uqbah bin Nāfi' ﷺ placed his soldiers in the fortress of Tarābulus (Tripoli). 'Abdur Rahman bin Habīb, the Governor of Ifriqiyyah (Tunis) attacked Tarābulus and he succeeded to assassinate 'Abdul Jabbār and Hārith, the leaders of Ibādi Kharijites. In 184 AH the Aghlabids began to rule Tripoli, and they were succeeded by the 'Ubaidiyyīn' (Fatimids). In 1354 CE, Philippo Doria of Genova (Italy) plundered Tripoli and the Italians were followed by the invaders from Spain and Malta until in 1551 CE, the Ottoman Turk Admiral, Sam'ān Pasha conquered it. Since 1711 CE, the Karamanly Dynasty ruled Tripoli independently until, in 1835 CE, the Ottoman Empire re-established its authority. In 1911 CE, the Italian troops occupied Tripoli. By the end of World War II it was governed by the British forces until its independence in 1951. *(Urdu Dā'irah Ma'ārif-i-Islāmiyyah: 12/430-438, Wikipedia Encyclopedia)*



Yūnus Mosque of Ghadamis (Libya)

The Roman remains of Sabrātah (Libya)


500 400 300 200 100 0
Spain
Granada
Malaga
Cadiz
Gibralter
Tangier
(Tanjah)
Ceuta (Sabtah)
Tetouan
Melilla
Mediterranean Sea
Algiers
Bejaia
Skikda
Annaba
Bizerte
Tunis
Constantine
Oran (Wahrān)
Sūsah
(Sousse)
Mahdīyyah
Kairouan
Tebessa
Kasserine
Sfax
Gafsa
Gabes
Chott el Jerid
Reef Mountains
Oujda
Tlemcen
Atlas Mountains
Biskra
Touggourt
Tunisia
Atlantic Ocean
Rabat
Casablanca
(Dār-el-Baidā')
Fez
Meknes
Khenifra
Middle Atlas Mountains
High Atlas Mts.
Safi
Bou Arfa
Figuig
Marrakesh
Morocco
Bechar
Hassi Messaoud
Grand Erg Occidental
(Al-Irq al-Gharbi al-Kabīr)
Agadir
Wadi Sūs
Mt. Tubqāl
Anti Atlas Mountains
Algeria
Sidi Ifni
Drā' Valley
Ghadāmis
Tarfāyah
Drā' River
Plateau Du Tademait
Grand Erg Oriental
(Al-Irq al-Sharqī al-Kabīr)
El Aaiūn
Tindouf
Erg Iguidi
(Igīdī Desert)
'Ain Salah
(In-Salah)
Libya
Western Desert
Tassili-n-Ajjer
Mauritania
Irq al-Shaikh
(Erg Chech)
Ahjār Plateau
(Ahaggar)
Tamanrasset
Sahara Desert
Mali
Niger
Arabian Al-Maghrib
(Tunis, Algeria, Morocco, Mauritania)
Road
Capital
International Border
Main City
Peak
Railway Line

Map No:109

3

The Conquest of Tunis, Morocco and Algeria

During the Caliphate of 'Uthmān Ibn 'Affān (ﷺ), there was a second military expedition in the year 27 AH (647 CE), to prevent the danger which the Romans posed to Egypt. It numbered twenty thousand men and it was led by 'Abdullah Ibn Sa'd Ibn Abi Sarh. It reached Sabakhah[1], which was near to the location known as Qairawān (Kairouan). He was offered a peace treaty by Gregory, the Roman Governor, in return for which he would pay two and a half million *dīnars*. This was accepted by 'Abdullah, who then retreated.

Then Gregory violated the treaty and so 'Abdullah returned to him in the year 29 AH (649 CE) and fought him in Sabaitilah[2]. The result of the battle was a victory for 'Abdullah, while Gregory was killed and his daughter was captured. The Muslims agreed to go back to Egypt, in exchange for payment of money by the people of the region, in return for which they affirmed that they had no desire to extend their territory, rather they wished to avert the threat (posed by the Romans).

The Romans and the Berbers violated the treaty once again and so Mu'āwiyah Ibn Abi Sufyan (ﷺ) sent Mu'āwiyah Ibn Hudaij As-Sakūni in 45 AH (665 CE) and he conquered Jarbah[3] in 47 AH (667 CE). Then he marched to Kairouan, after which he conquered Banzart[4] (Bizerta). 'Uqbah Ibn Nafi' was appointed to replace him in 48 AH (668 CE).

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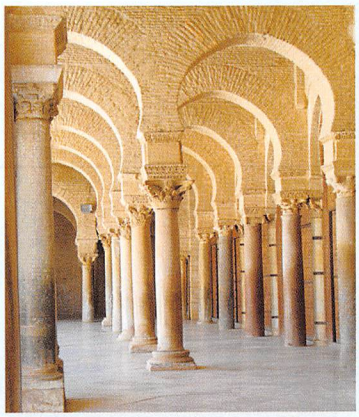
[1] **Sabakhah** (Arabic: سبخه): Arabic word Sabakhah is used for small salt lakes found in the Sahara Desert. They are main source of salt in North Africa. Sabakhah Sidi al-Hāni (سبخه سيدى الهاني) is located in the southeast of Kairouan (Tunis). *(Al-Munjid fil-'A'lām)*

[2] **Sabaitilah** (Arabic: صبيطله): It is an ancient town 81 miles in the southwest of Kairouan. Nearby are the Roman ruins of Sufetula. Balādhuri claims that Patriarch Gregorios was defeated in 'Aqūba, who had declared independence from the Byzantine Empire one year ago. It is said that Gregorios was killed by 'Abdullah bin Zubair (ﷺ) *(Urdu Dā'irah Ma'ārif-i-Islāmiyyah: 12/52,53)*. It is the capital of Al-Kasserine Governorate. *(Al-Munjid fil-A'lām)*

[3] **Djerba** (Arabic: جربه Jerbah or Girbah, anciently Little Syrtis): It is a small island in the Gulf of Gabes, off the coast of Tunisia. During the Punic Wars in 253 BC, a Roman warship sank in its shallow sea as the water level lowered. When Jerusalem was sacked in the 1st century CE, many Jews fled to Djerba. Afterwards the island remained under Tripolitania, the Vandals and the Byzantine Empire. Djerba became a bone of contention between the Ottomans and Spain during the 16th century. On July 31, 1560 CE, the Ottoman fleet under the command of Piyale Pasha and Turgut Reis severely defeated the Holy League of Philip II in the battle of Djerba. Then a skull-tower was erected in the Island from the bones of the Spanish invaders. Djerba Island became a central slave market for Europe until Ahmad Bey banned the slave trade in 1846 CE. *(Urdu Dā'irah Ma'ārif-i-Islāmiyyah: 7/141-149)*

[4] **Bizerta** (Arabic: Banzart بنزرت) is the capital of the Bizerta Governorate in Tunisia. It was founded around 1000 BC by the Phoenicians on the foundations of the ancient city "Hippo Diarrhtus" by the traders from Tyre (صور). It covers an area of 3685 square kilometers and has an estimated population of 524,000. The city has a long history of rule by the Phoenicians, Carthaginians, Romans and the Byzantines. In the 10th century CE, Hasan bin Nu'mān captured Bizerta along with Carthage. The people of Bizerta surrendered to Khair ud-Din Barbarosa in 940 AH/1534 CE, but it fell to Spain for four decades 941-980 AH. In 1199 AH/1785 CE the Venitians bombed the city and destroyed it. In 1881 CE, the French forces occupied Bizerta.

Kairouan (Arabic: Qairawān القيروان): It is about 160 kilometers in the south of Tunis and 60 kilometers in the west of Susah. 'Uqbah bin Nafi' (رضي الله عنه) founded it around 670 CE and the original name was derived from the Persian word 'Karvan' (كاروان), meaning "camp" or "caravan". The most important of the remains of Kairouan is the great mosque Sīdī 'Uqbah, which was built by Ziyadat ul-Allah I Aghlabid. Kairouan's prosperity reached its zenith during the reign of the Aghlabids (800-909 CE). The coronation of 'Ubaidullah al-Mehdi, the founder of the Fatimid Caliphate, took place here in 910 CE. Later on another Fatimid Caliph Ismā'īl al-Mansūr founded Sabrah in 334 AH/946 CE, which became Mansuriyah (منصوريه) as soon as he overpowered Abu Yazīd, the Kharijite. Kairouan was destroyed many times but was inhabited again until the French troops occupied the city in 1881 CE. *(Urdu Dā'irah Ma'ārif-i-Islāmiyyah: 16-2/536-541, Mu'jam-Al-Buldān: 420/4)*



The Interior of Jami' Mosque (Kairouan)

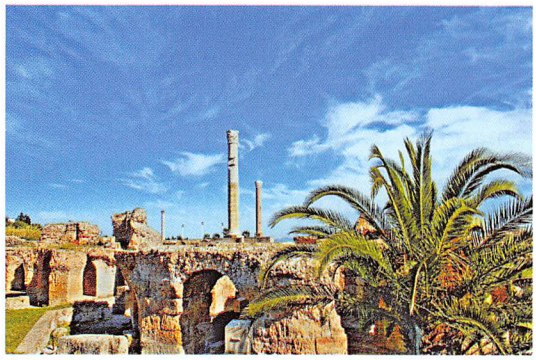
The Romans sent support to Carthage[1], so Mu'āwiyah Ibn Hudaij marched to Sabaitilah and the two sides met near Aljam and Mu'āwiyah defeated them. Then they gathered a force of thirty thousand in Jalūlā and he routed them. In 49 AH (669 CE) 'Uqbah Ibn Nafi' marched from Barqah with an army that had been sent to him by Mu'āwiyah Ibn Abi Sufyān (رضي الله عنه) and added to this force were those among the Berbers who had embraced Islam; this force reached Sirte, then he ('Uqbah) marched with four hundred cavalrymen and they subdued Waddan for a second time. After this he marched to Jarmah and then raced on southwards and conquered Kāwār, then on to Zawīlah and then to his camp in Maghmadās. Then 'Uqbah marched far from the coast, to the south of Jabal Nafūsah until he reached the location of the city of Kairouan (Qairawān), which he built far from the sea. Then 'Uqbah was removed from his position for a few years, until he was reinstated by Yazīd Ibn Mu'āwiyah in 62 AH (681 CE), upon which he resumed the war in Al-Maghrib[2] until

[1] **Carthage** (Arabic:قرطاجه or قرطاجنه): Carthage was founded in 814 BC by the Phoenician settlers from Tyre. It came into conflict with Greece in the 3rd century BC and then with Rome in the three Punic Wars. Hannibal of Carthage invaded Rome in the second Punic War, beginning in 218 BC. It became a rich power of the Mediterranean Sea until its destruction in the third Punic War in 146 BC *(Oxford English Reference Dictionary)*. Carthage is located on the Gulf of Tunis, just 12 miles from Tunis City. Yaqūte writes: "*Carthage (قرطاجنه) had been built of white and multi-coloured marble. The Muslims excavated its ruins to build several cities from its marble including Tunis. In 695 CE, Caliph 'Abdul Malik bin Marwān sent Hasan Ibn-Nu'mān Azdī as the Governor of Ifriqiyyah, who defeated the rebels of Carthage and destroyed the city. Another Carthage (قرطاجنه or Cartagena in Spanish) was a coastal city of Spain but the rise in sea-level has also destroyed it*". *(Mu'jam-Al-Buldān: 4/323)*
Cartagena (قرطاجنه) of SE Spain was founded in 225 BC by the Carthaginians with the name of Carthago Nova (New Carthage). It has a population of about 2 lac. Another Cartagena lies on the northwestern coast of Colombia (South America) which is a flourishing city of about 600,000 people.

[2] The Arab historians apply the name **Al-Maghrib** (المغرب) to the region of North Africa, which consists of Libya (Tripoli), Tunisia, Algeria and Morocco. The name Barbaristan or Africa Minor ('Ifriqiyyah' in Arabic) also refers to the very same region. Some of the eastern historians expand Al-Maghrib to al-Andulus (Spain), whereas the others consider Egypt and Barca (Eastern Libya) as part of Al-Maghrib. Ibn Khaldūn, a famous Muslim historian claims that the inhabitants of Al-Maghrib did not include Egypt and Barca in this region.
Generally, Al-Maghrib has been subdivided into three regions: Ifriqiyyah (Tunisia and Western Libya), Al-Maghrib al-Ausat (Algeria) and Al-Maghrib al-Aqsa (Morocco). *(Urdu Dā'irah Ma'ārif-i-Islāmiyyah: 21/390)*
Currently Morocco, Algeria, Tunisia and Mauritania are taken as parts of Al-Maghrib. Therefore, these countries have signed a treaty by making an alliance (اتحاد المغربي العربي). However, generally, the term Al-Maghrib is now applied to Morocco. *(Al-Munjid fil-A'lām: 538)*

Map No:110 The Conquest of Al-Magrib (Tunisia) (47AH)

The Light House of Bizerta



The Ruins of Carthage

The coastal city of Jarbah (Tunisia)

Morocco (Arabic: المملكة المغربيه) is the westernmost country of North Africa with an estimated population of 31,352,000. It has a coast on the Atlantic Ocean that reaches past the Strait of Gibraltar into the Mediterranean Sea. Its English name 'Morocco' is a variation of its medieval Arabic name 'Marrākesh'. Morocco shares the border with Algeria in the east, with Spain in the north and with Mauritania in the south. Rabat is the capital city of the country, whereas Fez, Dar el-Beida دارالبيضاء (Casablanca), Meknas, Tangier, Tetwān, Sale and Wejda are major cities. Three mountain ranges, High Atlas, Middle Atlas and Lower Atlas spread north to southwest of the country. The Reef Mountains lie along the Mediterranean coast and the desert (Western Desert) is located in the south.

Hasan II Mosque (Casablanca)

Since the 8th century CE Morocco had been under the rapid succession of the Idrisids, the Almoravids (المرابطون), the Almohads (الموحدون), then the Marinids (مريني), Wattasids (وطاسي) and then finally the Saadi (Sa'dī سعدى) dynasties. After the Saadis, the Arab Alaouite Dynasty eventually gained control by 1666 CE and reigns till today. Morocco was penetrated by the Portuguese in the 15th century. By 1904 CE it fell to Spain and France. In 1956 CE Morocco won independence and in 1976 CE it took back its Western Desert from Spain *(Al-Munjid fil-A'lām:538-540)*. Marrākesh, the former capital of the country was founded by Yūsuf bin Tashfīn in 1062 CE. It reached its peak during the Almohad Dynasty. The Marinids deserted the city but the Saadis restored its former position as the capital of the country. In this city Kutbiyyah (القطبيه) Tower is the historic remain of the 16th century.

(Wikipedia Encyclopedia, Al-Munjid fil-A'lām: 528)

he reached the Atlantic Ocean[1] i.e. the western coast of Morocco. On his return, his army advanced to Qairawān, while he lagged behind with three hundred cavalrymen. This small force was surrounded by Berbers and Romans, and all of them were martyred. Then a large force of Berbers gathered and the Muslims retreated to Tripoli, and Kasīlah[2], the leader of the Berbers entered Qairawān in

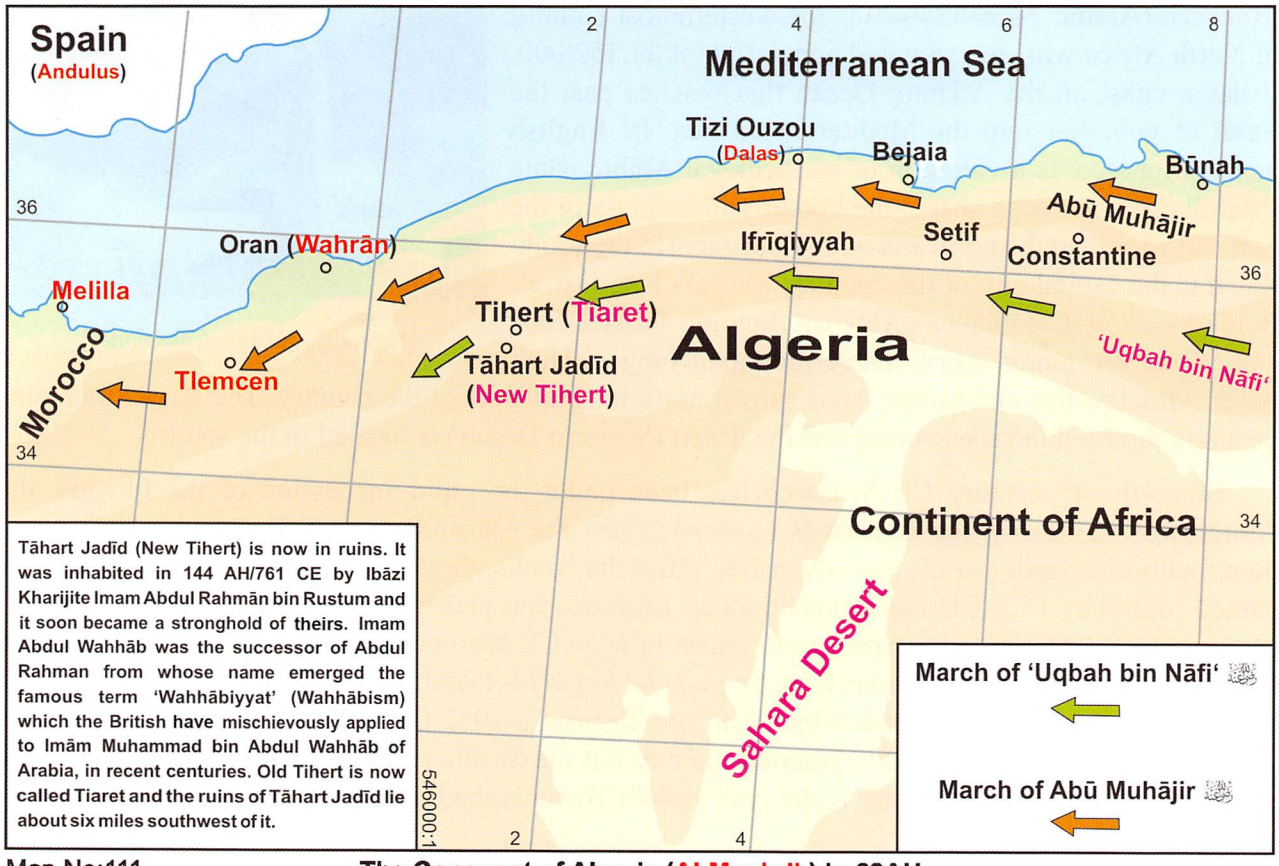
[1] In 62 AH **'Uqbah bin Nāfi'** (رضي الله عنه) marched westwards and he succeeded to defeat the Byzantines and the Berbers at Baghānah, 'Arbah, Tangier, and conquer Algeria and Morocco. He ultimately arrived at the coast of the Atlantic Ocean where he ran his horse into the sea and said, "*O Allah! Had this sea not intervened in my way, I would have gone on fighting in your way upto the end of the earth*" *(History of Islam, by Akbar Shah Khan Najīb Ābādi: 2/89,90)*. In his famous poem 'Shikwah' (شكوه) the Muslim philosopher and poet, Iqbāl, refers to the incident in the verse:

دشت تو دشت هیں دریا بھی نہ چھوڑے هم نے
بحر ظلمات میں دوڑا دیے گھوڑے هم نے

(We conquered desert lands and did not leave even rivers, and we ran our horses into the Ocean of Darkness i.e. the Atlantic Ocean.)

The coastal site where 'Uqbah had ran his horse into the sea is called Sharf-al-'Iqāb (شرف العقاب) today. *(Travelogue by Mahmūd Nizami)*

[2] **Abul Muhājir Dīnār,** the Governor of North Africa (Ifrīqiyyah) had warned his successor, 'Uqbah bin Nafi' (رضي الله عنه), to beware of **Kasīlah (Kusailah)**, a Berber converted to Islam. Kasīlah had embraced Islam at the hands of Abul Muhājir and he knew the type of Kasīlah's nature. 'Uqbah did not pay heed to the warning and did not take any precautionary measures; instead he let Kasīlah lead a Muslim regiment. When 'Uqbah was on his way back with his small force, he reached Hatuza, where the Romans and the Berbers decided to raid them. Kasīlah also joined them and he led a large army to surround the small Muslim force. 'Uqbah (رضي الله عنه) and his men unsheathed their swords, fought bravely and met martyrdom. *(History of Islam, by Akbar Shah Khan Najīb Ābadi:2/90,91)*



Map No:111 **The Conquest of Algeria (Al-Maghrib) in 62AH**

Muharram, 64 AH (September 683 CE) and he continued to rule the area for five years.

In the year 69 AH (688 CE) Zuhair Ibn Qais Balawi marched, in accordance with the commission given to him by the Caliph, 'Abdul Malik Ibn Marwān, from Barqah, and Kasīlah withdrew from Qairawān. He was pursued by Zuhair and he and many of his army were killed at Mams. On his return Zuhair encountered a Roman military expedition from Sicily which had descended upon Barqah; and he fought them, but was martyred in Darnah in 71 AH (690 CE).

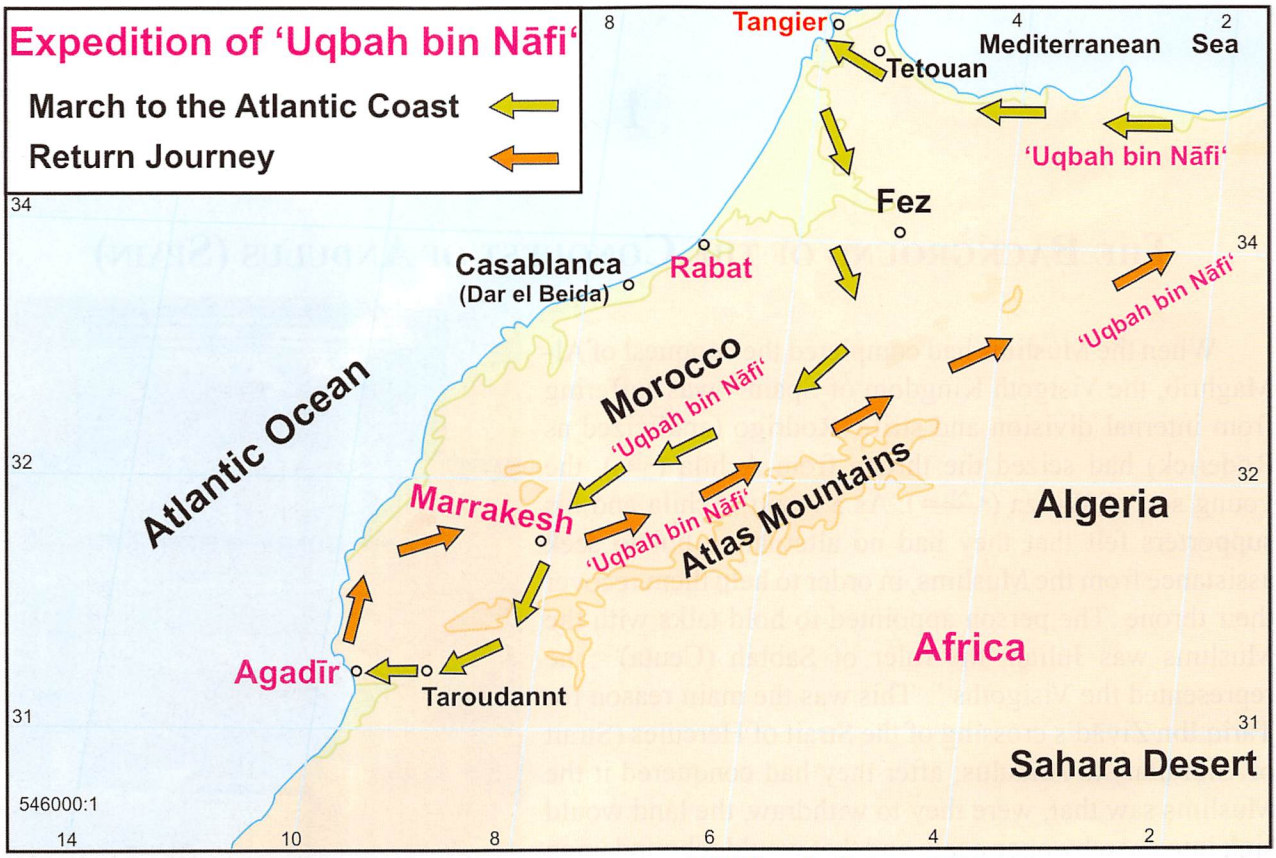
Reconquest of Al-Maghrib:

In 77 AH (696 CE) Hassān Ibn N'umān marched with forty thousand troops to Carthage and he conquered it by force of arms in 78 AH (697 CE). He was defeated by Al-Kāhinah[1], the female leader of the Berbers in Wadi Saktātah and she drove him back to Qābis[2]. The Romans recaptured Carthage, but Hassān returned with reinforcements numbering forty thousand in the year 84 AH (703 CE) and defeated Al-Kāhinah, having killed her at Aljam. He recaptured Carthage and then returned

[1] **Al-Kāhinah** (Arabic for "female seer"; anglicized as Kahina, also known as Dihya or Kahya) was a 7th century female Berber religious and military leader, who led indigenous resistance to the Arab conquest of the northwest African region known as the Maghrib. She was born in the early 7th century CE and died in the 690's (CE) in modern day Algeria. The circumstances of her death are disputed; some writers claim that she died fighting, while others claim that she took poison to avoid being captured by the Muslims. *(Translator)*

[2] **Gabes** (Arabic: Qābis): It is a Tunisian port lying on the Gulf of Gabes. Here exist the Phoenician ruins of the 13-15th centuries BC. *(Al-Munjid fil-A'lām)*

to Damascus. Mūsa Ibn Nusair[1] was appointed Governor of the province of Ifrīqiyyah (North Afrcia) in 88 AH (706 CE). His conquests continued as far as Al-Maghrib (Morocco) and Andulus (Spain).



Map No:112 **The Conquest of Morocco (Al-Maghrib) in 62 AH**

[1] **Mūsa bin Nusair** (موسیٰ بن نُصَیر): Mūsa bin Nusair bin 'Abd-ur-Rahman bin Zaid was one of the eminent commanders of the Umayyad Caliph Walīd bin 'Abdul Malik. He was born in 19 AH/640 CE. His father Nusair served under Amīr Mu'āwiyah (ﷺ). Mūsa marched to Cyprus and succeeded in capturing it. He was honored to serve as the deputy of Amīr Mu'āwiyah (ﷺ). He played a vital role in the Battle of Marj-i-Rāhit which established the caliphate of Marwān bin Hakam, and was raised to the designation of advisor to Bishr bin Marwān, the younger brother of 'Abdul Malik. He was made the Governor of Ifrīqiyyah in 78AH/698CE. The Hawwarah, Zanatah, Kitāmah and the Sinhajah clans of the Berbers surrendered to Mūsa. His son, Abdullāh, conquered a city of Sicily and subdued some of the cities of Sardinia Island (Italy). It is also claimed that 'Abdullah bin Mūsa also conquered Majorca and Minorca; the Balearic Islands of Spain. Caliph Walīd bin 'Abdul Malik honored Mūsa bin Nusair by making him an independent governor of Ifriqiyyah and al-Maghrib, and not a subordinate to the Governor of Egypt, 'Abdullah bin Marwān. After the conquest of Spain, Mūsa intended to conquer the whole of Europe and reach Syria through Constantinople: but the Caliph was hesitant about the campaign and called Mūsa back to his court *(Urdu Dā'irah Ma'ārif-i-Islāmiyyah: 21/803-806).* When Khālid bin Walīd (ﷺ) conquered Ain at-Tamar in 12 AH, he found 40 childern learning the Bible in a monastery; one of them was Nusair whose son Mūsa emerged as a successful general in the history of Islam. *(Tārīkh at-Tabari:2/577)*

Part 3

Chapter 2

The Conquest of Al-Andulus

1

The Background of the Conquest of Andulus (Spain)

When the Muslims had completed the conquest of Al-Maghrib, the Visigoth Kingdom of Spain[1] was suffering from internal division and strife. Rodrigo (anglicized as Roderick) had seized the throne from Achila (وقله), the young son of Witiza (غيطشه). As a result, Achila and his supporters felt that they had no alternative but to seek assistance from the Muslims, in order to help them recover their throne. The person appointed to hold talks with the Muslims was Julian, the ruler of Sabtah (Ceuta)[2]; he represented the Visigoths[3]. This was the main reason for Tāriq Ibn Ziyād's crossing of the Strait of Hercules (Strait of Gibraltar) to Andulus; after they had conquered it the Muslims saw that, were they to withdraw, the land would sink into anarchy once again and that would rebound upon them in Al-Maghrib, due to Andulus' close proximity to it.

A view of the Great Mosque of Cordoba (now a church)

[1] **Spain** (Spainsh: Espana, Arabic: اسبانيا or Al-Andulus الاندلس): It is a European country located in the Iberian Peninsula (southwestern Europe). In the 5th century CE a Germanic tribe, the Vandals, occupied the country and named it Vandalicia. In the 8th century the Muslims from North Africa entered Spain and named it Al-Andulus *(Encyclopedia of World History: 1/17)*. Today Andalucia is the southern province of Spain, containing the historical cities of Cordoba and Seville.

[2] **Ceuta** (Arabic: سبته Sabtah) is a free port under Spanish occupation. It is located on the southern (African) coast of the Strait of Gibraltar. Ceuta is one of the seven towns founded by the Carthaginians on the Moroccan coasts in the 5th century BC, and they called it Abyla. The Romans took its control in 42 CE, naming it Septem. In 1415 CE Ceuta was occupied by the Portuguese during the reign of John I of Portugal. Spain captured it in 1580 CE *(Urdu Dā'irah Ma'ārif-i-Islāmiyyah: 20/309-314)*. Historically and naturally Ceuta has been a part of Morocco. It is sheer Spanish conspiracy and the biased support of the Western powers that Spain is occupying this Moroccan territory. *(Urdu Dā'irah Ma'ārif-i-Islāmiyyah, Wikipedia Encyclopedia)*

[3] **Visigoth** (Western Goth): They were the western branch of Goths (القوط), who invaded the Roman Empire between the 3rd and 5th centuries CE and eventually established in Spain a kingdom that was overthrown by the Moors (Muslims) in 711-12CE (Oxford English Reference Dictionary). The Arabs arabicised Visigoth as فسيقوط or القوط.

Julian's Role in the Conquest of Andulus:

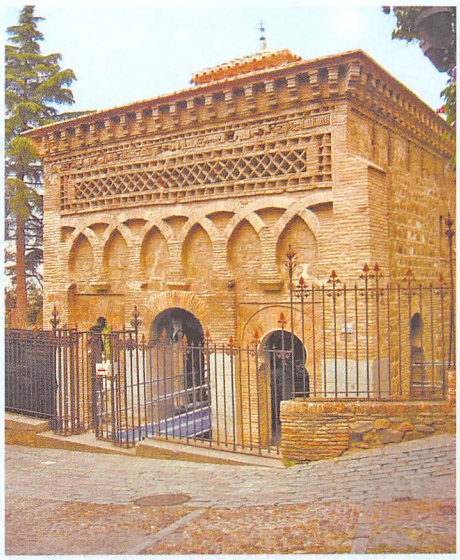
The princes and nobles used to send their daughters to the palace of the King in Tulaitīlah (طلیطله Toledo), to be educated in royal etiquette. Floranda, the daughter of Julian was one of these young women and she was said to be beautiful. She declared to her father that Rodrigo had forced himself upon her[1]. This angered Julian and he contacted Tāriq Ibn Ziyād, inciting the Muslims to invade Andulus and offering his help to them. Tāriq was the Muslim ruler of Tangier (طنجه) and he had formerly fought against Julian in his forts, but was unable to defeat him due to his strength. Then Julian surprised Tāriq by coming to see him in person and presenting to him the idea of crossing to Andulus.

Toledo (Arabic: طلیطله) is located on the Tajo (Tagus) River in central Spain. It served as the capital of Visigothic Spain. Banu Dhun-Nūn, one of Tāifa Kingdoms, also chose Toledo as the capital. (Al-Munjid fil-A'lām: 357)

The Romans took over Toletum (Toledo) in 193 BC. In the Roman period, Christianity spread and it became an accepted religion in Spain. Toledo fell to the Visigoths in 418 CE. Visigoth King, Rekkared declared his conversion from Arianism to Catholic Christianity and Toledo became a central religious city of the Iberian Peninsula. *(Urdu Dā'irah Ma'ārif-i-Islāmiyyah: 12/532)*

Mezquita de Cristo de la Luz is the only mosque left out of the ten mosques built in Toledo. Actually it was Masjid Bāb-al-Mardūm and situated in a prosperous Muslim community named 'Medina'. The following words are engraved at the main enterance of the mosque:

"In the Name of Allah, the Most Gracious, the Most Merciful. Ahmad Ibn Hadīdī personally took interest and paid for the construction of the mosque. And he supplicates only to Allah for paradise to be granted in the Hereafter. Under the supervision of Mūsa bin 'Ali, the skilled architect, the construction was accomplished in Muharram, 390 AH."



Mosque Bāb al-Mardūm (Toledo), converted into a church

Alfonso VI occupied Toledo, in 1085 CE, and converted the historic mosque into a church. In 1186 CE, Alfonso VIII handed it over to the Knights of St. John, and this came to be known as "Ermita de la Santa Cruz."

(Wikipedia Encyclopedia)

Tāriq then returned to his Governor in Qairawān, Mūsa Ibn Nusair, who in turn referred the matter to the Umayyad Caliph, Walīd Ibn 'Abdūl Malik, in Damascus. Having secured the Caliph's approval[2], he sent five hundred fighters – including a hundred horsemen, led by Tarīf Ibn Malik – accompanied by Julian, as a test of his sincerity during the assault. Tarīf launched a number of successful attacks on the southern coast and he camped at the place which still bears his name to this day (Tarifa)[3]. Then he returned safely with his force, bearing much booty and with the trustworthiness of Julian established.

[1] According to some sources, he made her pregnant. (Translator)

[2] **Caliph Walīd** wrote back to Mūsa: "Keep the Muslim troops limited to the desert, instead of leading them to the risks of the sea". Mūsa explained: "*The sea, in front of us is just a khalīj (strait) separating the region beyond (Europe)*". Caliph Walīd wrote back: "*Then, in the circumstances as you gave, dispatch spying troops to make sure of all the circumstances.*" *(Al-Kāmil fit-Tārīkh: 4/267)*

[3] **Rāzi** claimed that Abu Zur'ah Tarīf bin Mālik Mu'āfri was a freed slave of the Commander Mūsa bin Nusair. In Ramadān 91 AH/July 710 CE, he landed on the Island, which was named after him and is currently still called Tarīfah (طریفه). *(Urdu Dā'irah Ma'ārif-i-Islāmiyyah: 12/457)*

2

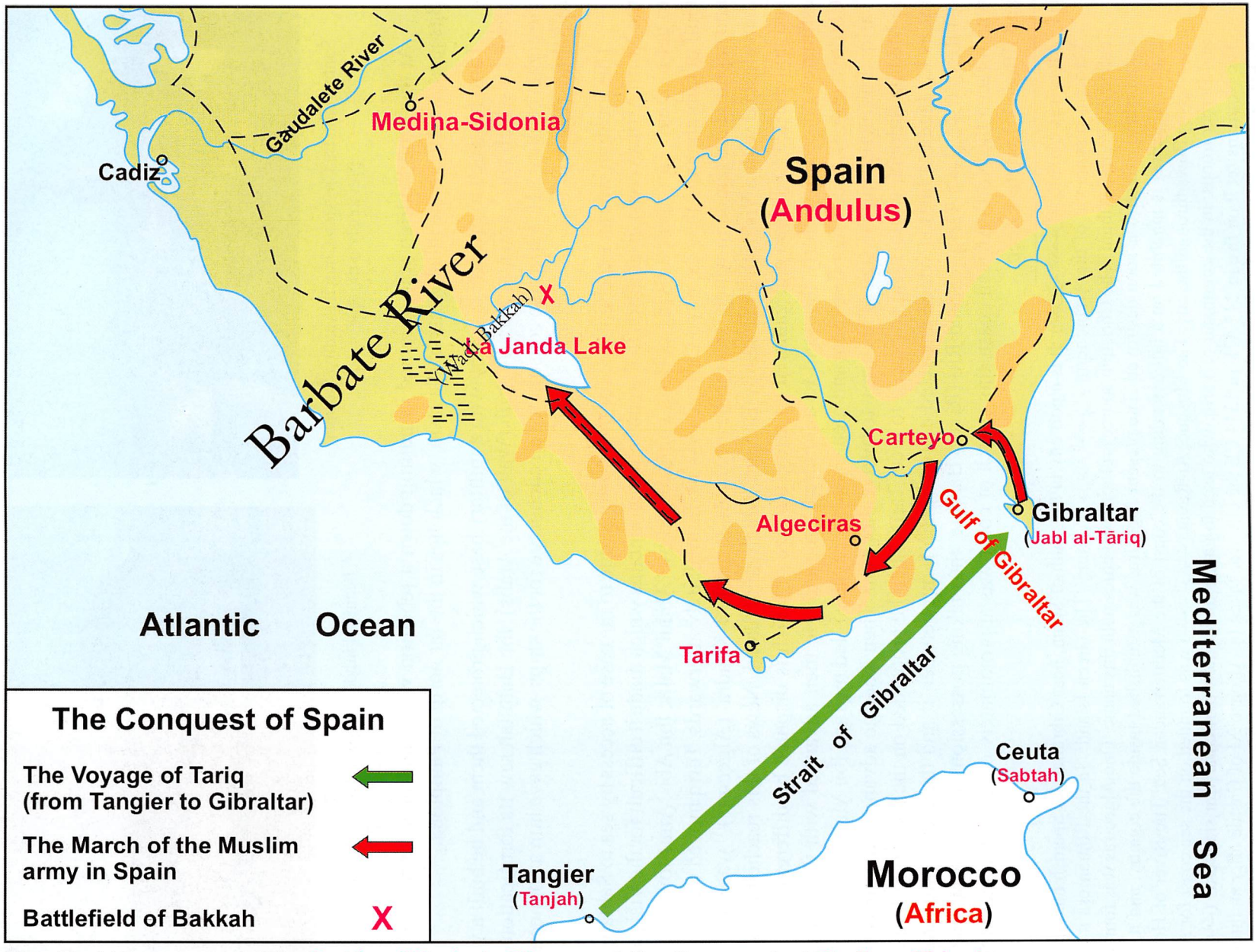
Tāriq Ibn Ziyād's Campaign

Mūsa Ibn Nusair prepared an expeditionary force of seven thousand men, most of them Berbers, and appointed Tāriq Ibn Ziyād as its commander, who was a Berber, according to the most reliable accounts.

The expedition sailed from Tangier on 5th of Rajab, 92 AH (28th April 711 CE) in a fleet of Muslim ships, to which were added four ships belonging to Julian. The expeditionary force traveled in battalions which gathered at Mount Calpe, which from that time took the name Jabal Tāriq (Gibraltar).

Gibraltar (Arabic: جبل طارق): Gibraltar is a linguistic transformation of 'Jabl Tāriq' or 'Rock of Tāriq,' near which Tāriq bin Ziyād's naval force had landed. Now this name refers to the narrow Peninsula of Gibraltar on which the city of Gibraltar exists, and also to the Strait of Gibraltar that separates Spain from al-Maghrib (Morocco), and Europe from Africa, connecting the Atlantic Ocean and the Mediterranean Sea. The Strait of Gibraltar is 50 kilometers long and 14 kilometers wide at its narrowest point. In 555 AH/ 1160 CE, Sultan 'Abd al-Mu'min, Almohad ruler, named Jabl Tāriq (Gibraltar) as Madīnah al-Fath. The Sultan ordered for the construction of a fortification on the Rock, the remains of which are still present at the Moorish Castle. Castillian King, Ferdinand IV, occupied Gibraltar in 709 AH/1309 CE. In 733 AH/ 1333 CE, it was reconquered by the Marinids of Morocco who ceded it to the Kingdom of Granada in 1374 CE. Finally it was reconquered by Henry IV, the Castillian King in 866 AH/ 1462 CE. In 1704 CE the Dutch and British marines captured the naval base of Gibraltar and it is still under British control. But the question of Gibraltar continues to affect British-Spanish relations. *(Wikipedia Encyclopedia)*

Ibrāhīm bin Ibrāhīm Mosque beside the Rock of Gibraltar, built by King Fahad (d.2006 CE) and inaugurated by Dr. Abdul-Rehman al-Sudais, the Imām of the Holy Ka'ba.



Map No:113 The Battle of Barbate River and the Conquest of Medina- Sidonia

Santa Maria La Cronado Church (Medina Sidonia), previously a mosque

A beautiful landscape of Algeciras' mountain

At this time Rodrigo was occupied in putting down a rebellion which had been started by the Basques, who were the inhabitants of Navasra, which lies in the far north of Pamplona.

Tāriq hastened to provide his army with a military base which protected them and he built a wall around it which was known as *Sūr Al-'Arab* (Wall of the Arabs). Ibn Battūtah saw its fortifications in the eighth century AH. Tāriq also constructed an anchorage for the ships, which gave him a connection to Sabtah (Ceuta).

This location was an excellent one for the Muslims, due to the ease of access by sea to Sabtah, on the North African coast, in addition to the encircling mountains which made it difficult for the Visigoths to get to them. Tāriq sent a flying column commanded by 'Abdul Malik Ibn Abi 'Āmir towards the Gulf of Gibraltar and they captured Carteyo (قرطايه). Immediately afterwards, Tāriq moved westwards and captured the region in which later on the city of Al-Jazīrah Al-Khadra` (Algeciras)[1] was built. He then clashed with a Visigoth force led by Boncho, which he defeated. News of this reached Rodrigo and he returned to Toledo and gathered an army, the size of which is disputed by different sources; estimates ranged from forty thousand to a hundred thousand. He then advanced with this army to Cordova (قرطبه). Mūsa sent five thousand men – mostly cavalry – led by Tarīf Ibn Malik, to reinforce Tāriq, thus increasing the size of his army to twelve thousand. Then Rodrigo advanced with his army to Medina Sidonia, while Tāriq advanced to meet Tarīf. Then he proceeded on the road to Sidonia as far as La Janda; a lagoon which encircled a broad plain lying between it and the Sierra (mountains of) Retin (جبال رتين). Tāriq reached Rio (River) Barbate, thus taking possession of the coastal region which faced the North African coast; this stretch of coast was approximately eighty kilometers long and fifteen kilometers deep.

[1] **Algeciras** (Arabic: الجزيرة الخضراء): It is a port city in the south of Spain, near Gibraltar. Its Spanish name, Isla Verde, is a synonym of the Arabic term جزيرة الخضراء meaning 'The Green Island'. In the Roman era it was called Ad Portum Album. The Christian sources refer to two cities with this name. One Algeciras was founded on an island, which was soon destroyed. The present Algeciras was established inside the country, and it still exists. Algeciras is inhabited on a hill extending to the coast of the Mediterranean Sea. The River of Honey (وادي العسل) flows through the city. The Mosque, Ar-Rayāt (مسجد الرايات) was founded on the sea coast for Arab and Berber troops, in the command of Tāriq, who used to gather under their particular war standards (الرايات). The Normans set it on fire in 245 AH. In 1344 CE the city was taken by Alfonso XI of Castile after an intense fight lasting 20 months. The Sultan of Granada reconquered it in 771 AH/1369 CE, but after a few years it was destroyed by the Christians. *(Urdu Dā'irah Ma'ārif-i-Islāmiyyah: 7/237-239)*

The beautiful interior of the Great Mosque of Cordoba

Cordoba (Arabic: Qurtubah قرطبه, English: Cordova): It is a historic city in southern Spain, settled by the Carthaginians, as Cordubence, on the Guadalquivir. Cordubence became a trade center after the Second Carthaginians War, and began to be called Corduba. However, it fell to the Romans in 152 BC and became the capital of the Hispania Ulterior, with the name Colonia Paticra. After the fall of Cordoba in 711 CE, its Gothic Christian inhabitants presented a stiff resistance in the fortified church for three months. In 719 CE/100AH, Samh bin Mālik Khaulāni declared Cordoba as the capital of Andulus. After the fall of the Umayyad Dynasty, it was taken by Banu Jahwar who established a democratic state (1031-70 CE). Afterwards Banu 'Abbād rose to power, followed by the Almoravids and after them were the Almohads. In 1236 CE it was captured by Ferdinand III, the Christian King of Castile. The unmatched remains of the Umayyad Dynasty, "La Mezquita" (The Mosque) are situated in Cordoba. Its construction started under the supervision of 'Abd-ur-Rahmān I, in 784 CE, and it was completed by his successors. After 1236 CE the Christians converted the Mosque of Cordoba into a Church. It gives a bright view of the Moorish art. Caliph 'Abdur-Rahmān III An-Nasir (d.350 AH/ 961CE) built Madinah al-Zahrā' (مدینه الزهراء), which is now about 5 kilometers from Cordoba. Then Cordoba had a population of one million and it sprawled about 24 miles on the banks of the Guadalquivir. It was the largest city of Europe in the 10th century. Today it is a modest size city with just 300,000 inhabitants. On the other hand Cordoba in Argentina has a population of 1,200,000. It is a matter of interest that 'Cordoba' is the basic monetary unit of Nicaragua: a state in Central America. It was named after Fernandez de Cordoba, the Spanish governor of Nicaragua. *(Oxford English Reference Dictionary)*

Cordoba Mosque is, now called 'La Mezquita' or 'Mezquita Cathedral;' where the Muslims are prohibited to offer prayer. Allama Iqbal, a great Muslim Philosopher, visited the mosque in 1931 CE, during his European tour. When he intimated the guard to offer prayer he refused to allow this. Iqbal called in the chief priest and put before him the noble example of the Prophet who allowed the Christian visitors to say prayer in the Prophet's Mosque in Madīnah. At this the chief priest allowed Iqbal to worship, and he offered two rak'ah (units) of supplementary prayer. 'Abdul Mālik Mujāhid, the Director of Darussalam, also availed the opportunity to visit this mosque in the guidance of 'Abdul Ghani Milara; when he wished to pray, the guard forbade him. However, when the guard retired to a corner, 'Abdul Mālik offered two units of supplementary prayer. Mr. 'Abdul Ghani Milara also has had the honour of completing the task of a Spanish translation of the Holy Qur'ān, published by Darussalam (Ar-Riyadh). Allama Iqbal praised the great mosque in his famous poem Masjid-i-Qurtubah (مسجد قرطبه) of 'Bāl-i-Jibril' (بال جبریل), saying:

تیری بنا پائیدار تیرے ستون بے شمار
شام کے صحرا میں ہو جیسے ہجوم نخیل

(Your foundation is very stable; your columns are innumerable, like the host of date-palms in the Syrian

The Battle of Bakkah:

The Barbate River near the village of Zaharā de los Atunes (Spai

The two opposing forces met in battle on Sunday 28th Ramadān, 92 AH (19th July 711 CE) in the Barbate River Valley (Wadi Bakkah)[1]. The battle raged on for about eight days, until Rodrigo's right and left flanks began to withdraw. These flanks were led by Witiza's two sons [2], who were in collusion with Tāriq and Julian. In addition, some of the leaders of the centre force also conspired in this. The situation became apparent to Rodrigo and he was forced to retreat. The Muslims put them to the sword for three of the eight days. According to some sources, Rodrigo was killed during the battle. Others mention him after that, in a battle which took place in the north, in Seguela De Los Cornejos (a province of Salamanca ظلمنكه), against Mūsa Ibn Nusair. A great number of the Visigoths were killed, while three thousand Muslims were martyred. Narrations differ as to the precise location of the battle; we assume that this is because it continued for a number of days, in a wide area and the pursuit which covered these areas[3].

More conquests of Spain:

Following this great victory, the Muslim army, consisting of Arabs and Berbers, embarked upon a Jihād to conquer Andulus and so the number of soldiers in Tāriq's army was increased. He marched to Medina Sidonia and conquered it by force of arms, and then he marched as far as Al-Modovar (المدّور), after which he returned from it to Carmona (قرمونه). After that, he set out in the direction of Sevilla (اشبيليه), which surrendered to him, agreeing to pay the *jizyah*. The Visigoth hosts gathered in Ecija (استجه), which was a fortress and so Tāriq marched eastwards to it and conquered it. From there he then directed his forces towards a number of different places:

1. Mughīth Rūmi, the freed slave of Walīd Ibn 'Abdul Malik, at the head of seven hundred horsemen was sent to Cordova (in Spanish 'Cordoba'), and he captured it after besieging it for three months.
2. One of Julian's men was sent to Malaga (مالقه) and he conquered it.
3. Another force was sent to Elvira[4] (البيره) and they conquered it.

[1] **Battle of Barbate:** The author of the Arabic 'Atlas al-Futūhāt-i-Islāmiyyah' has narrated, like most historians, that the war was fought on the bank of the Lakkah River (وادى لكه) but, in fact, the battle ground lay on the bank of the Bakkah River (وادى بكه). Eminent historian Ghulam Rasūl Mihr writes: "Two rivers flow in the southwestern corner of Spain and between them there is much distance. One is Lattah or Lakkah River (in Spanish: Guadalete). The other river is the Bakkah or Barbate in which course also comes a lake, La Janda (البحيره). This river got its names from two cities which lie on its banks. They were Barbate and Bakkah (called 'Veger' in Spanish). Now it is an established fact that the decisive war between Tāriq and Roderick took place, near La Janda Lake, on the bank of the River Barabate or Bakkah". *(footnote, Encyclopedia Tārīkh-i-'Ālam: 1/18)*

[2] This proves that the two princes had requested that the Muslims cross the strait to Andulus. *(Translator)*

[3] Ibn Khaldūn says that the two armies fought in the battle-field of Xeres. *(Tārīkh Ibn-Khaldūn: 4/141)*

[4] **Elvira** (Arabic: Albīrah البيره): The name Elvira is derived from Iberian "Elberri" i.e. "New city". During the

Glad tidings of the Prophet (ﷺ) and faith inspiring speech of Tāriq bin Ziyād

During a night march in Spain (Andulus), Tāriq had a dream and saw the Prophet (ﷺ) and his rightly guided Caliphs (رضي الله عنهم) walking on the water surface. Passing by Tāriq he gave him the good news of victory over the enemy and advised him to be benevolent and fulfil his convenants.

On April 29, 711 CE, when the army of Tāriq landed near the rock (Gibraltar), Theodore, the ruler of Murcia, wrote to Roderic: "*Our land is under the attack of such unknown people that I am not sure whether they have sprouted from the earth or have been sent from the heaven.*" Tāriq is said to have burned his ships, then he praised Allah Almighty and made the following well-known speech:

"O my warriors, whither would you flee? Behind you is the sea, before you, the enemy. You have been left now only with the hope of your courage and your constancy. Remember that in this country you are more unfortunate than the orphan seated at the table of an avaricious master. Your enemy is before you, protected by an innumerable army; he has men in abundance, but you, as your only aid, have your own swords, and, as your only chance for life, such chance as you can snatch from the hands of your enemy. If the absolute want to which you are reduced is prolonged ever so little, if you delay to seize immediate success, your good fortune will vanish, and your enemies, whom your very presence has filled with fear, will take courage. Put far from you the disgrace from which you flee in dreams, and attack this monarch who has left his strongly fortified cities to meet you. Here is a splendid opportunity to defeat him, if you are willing to expose yourselves freely to death. Do not believe that I desire to incite you to face dangers which I shall refuse to share with you. In the attack I myself will be in the fore, where the chance of life is always least.

"Remember that if you suffer a few moments in patience, you will afterwards enjoy supreme delight. Do not imagine that your fate can be separated from mine, and rest assured that if you fall, I will perish with you, or avenge you. The commander of true believers, Walīd, son of Abdul-Malik, has chosen you for this attack from among all his Arab warriors; and he promises that you shall become his comrades and shall hold the ranks of kings in this country. Such is his confidence in your intrepidity. The fruit which he desires to obtain from your bravery is that the Word of Allah shall be exalted in this country, and that the true religion shall be established here. The spoils will belong to yourselves.

"Remember that I place myself in the front of this glorious charge which I exhort you to make. At the moment when the two armies meet hand to hand, you will see me; never doubt it, seeking out this Roderick, tyrant of his people, challenging him to combat, if Allah Wills. If I perish after this, I will have had at least the satisfaction of delivering you, and you will easily find among you an experienced hero, to whom you can confidently give the task of directing you. But should I fall before I reach to Roderick, redouble your ardor, force yourselves to the attack and achieve the conquest of this country, in depriving him of life. With him dead, his soldiers will no longer defy you."

(Wafyāt-al-'A'yān: 5/321-322)

4. Tāriq marched with the main body of the army to the Visigoth capital, Toledo; he marched from Ecija to Jean (جيان), crossing the large river valley[1] at Menjibar and travelling along the road to Toledo, which he then entered without opposition, due to the fact that its occupants had fled. Tāriq then set out in pursuit of those who had fled, crossing Wadi Al-Hijarah[2] (وادي الحجاره Guadalajara) to the city of Almeida (المائده), after which he returned to Toledo, where he spent the winter.

Umayyad Dynasty, the Syrian Arabs were settled there in the beginning. Since 400 AH Elvira began to decline. Its inhabitants went to Granada due to rebellions in Cordoba and other provinces. In a short period the city was absolutely deserted. Elvira was at about one and a half mile to the northwest of Granada. Nothing remains of it except the names Sierra de Elvira (جبل البيره), Elvira Well (بئر البيره) and Elvira Gate (باب البيره). *(Urdu Dā'irah Ma'ārif-i-Islāmiyyah: 3/71)*

[1] **Guadalquivir** (Arabic: Wādi al-Kabīr وادي الكبير) is the fifth longest river in Spain. From Arabic word 'Wād' (river) Guad or Guadi in Spanish is frequently used as a prefix to a number of rivers and cities, such as Guadalquivir (وادي الكبير), Guadiana (وادي آنه), Guadroman (وادي الرمان) and Guadix (وادي آش). The Guadalquivir is 657 km long and it flows from east to southwest and ultimately falls into the Atlantic Ocean. The Guadalimor (وادي الاحمر), Guadajoz (وادي شوس), and Genil (شنيل), flowing through Granada, Loja (لوشه) and Acija (استجه), are tributaries of the Guadalquivir. Alcolia (القلعيه), Ubeda (عبيده), Cordoba, Almodover (حصن المدور), Lora del Rio (حصن لوره), Seville and Aznalcozar (حصن القصر) are settled on the banks of the Guadalquivir. *(Urdu Dā'irah Ma'ārif-i-Islāmiyyah: 22/563-567)*

Allama Iqbal, in his poem about the Mosque of Cordoba, mentioned the Guadalquivir in the following words:

آبِ روانِ کبیر تیرے کنارے کوئی
دیکھ رہا ہے کسی اور زمانے کا خواب

O flowing water of the Guadalquivir! Someone is standing on your bank and dreaming of another era (which will bring freedom and happiness to the nations enslaved and oppressed by the colonial powers of Europe)".

[2] **Guadalajara** (Arabic: Wādi al-Hijārah وادي الحجاره): It is the capital of the province of Guadalajara, located 60 kilometers northwest of Madrid, on the Hanares River, which the Arabs named Wadi al-Hijārah, meaning "River of the Stones". It was also called Madinah al-Faraj (مدينة الفرج). It had a population of 75,493 people in 2006 CE. There are many monuments of the Muslim era, including a bridge over the river. In 474 AH/1081 CE, Guadalajara was conquered by the Christian forces of Al Fonso VI. Historian 'Abdullah bin Ibrāhīm al-Hijārī, scholar of *Hādīth*, Sa'īd bin Mus'adah al-Hijārī (d.427AH), and Qadi Ibn at-Tawīl (d.382AH) belonged to this city. The Mexican city of Guadalajara was founded, later, by Nuno Beltran de Guzman, a native of Spanish Guadalajara. The population of the latter Guadalajara is estimated at 3 million. *(Urdu Dā'irah Ma'ārif-i-Islāmiyyah: 22/564, Oxford English Reference Dictionary, Wikipedia Encyclopedia)*

Seville (Arabic: Ishbīliyah اشبيليه, Spanish: Sevilla): Its ancient name was Hispalis. It is situated on the river Guadalquivir (وادى الكبير). It is just 7 meters above sea level, 60 kilometers away from the sea. Julius Caesar conquered Seville in 45BC and it came to be known as "Colonia Julia Romula". It also served as the capital of the Cordoba Province. In 411 CE, the Vandals conquered it, making it capital of their kingdom. Mūsa bin Nusair's son, 'Abdul 'Azīz made it the capital of Andulus. Ironically he was killed in his capital by Caliph Suleimān's men, in Rajab 97AH. Seville was also called Homs (حمص) after its sister city Homs of Syria. In 414 AH/1023 CE, Banu 'Abbād took it as their capital. Afterwards the city remained under the control of the Almoravids and Almohads, until finally it fell to Fernando III who had laid its siege, which lasted for 16 months. The Christians conquered the city in Sha'bān 646 AH/November 1248 CE. Mohy-ud-Dīn Ibn 'Arabi (d.1240 CE) was born in Seville. Its population in the metro area is estimated at 699,145. *(Urdu Dā'irah Ma'ārif-i-Islāmiyyah: 2/774-77, Al-Munjid fil-A'lām)*

Giralda Tower (Sevilla)

In Seville, Giralda Tower, 320 feet. high, is the remnant of a mosque. The tower's interior was built with 34 ramps rather than stairs; to allow the muezzin to ride on a horse to the top for prayer-call. Ahmad bin Basu, the famous architect of the Almohad King, Sultan Yūsuf bin Ya'qūb Al-Mansur, started the high tower of 320 feet and was completed by Abu al-Laith as-Siqillī in 1198 CE. Alcazar (القصر) and the Golden Tower are also the Moorish remains in Seville. *(Wikipedia Encyclopedia)*

Alcazaba Castle (Malaga)

Malaga (Arabic: Mālaqah مالقه) is a port city in Andalucia, southern Spain, on the coast of the Mediterranean. The Phoenicians from Tyre founded the city 'Malaka' in about 1600 BC. After the fall of the Umayyad Dynasty, Banu Hamūd ruled the city until 449 AH/ 1056 CE when it was captured by Bādīs, the Zayrid King of Granada. Afterwards the Almoravids, Almohads, and Banu Ahmar consecutively controlled it until Isabella and Fernando (Ferdinand) besieged the city, which, after a desperate resistance, was compelled to surrender in 1487 CE. Soon after the capture, the central mosque of Malaga was converted into a cathedral. Alcazaba Fort (قلعه القصبه) reminds of the Islamic era. Saudi Arabia recently sponsored to build the greatest mosque of Europe in Malaga.

(Urdu Dā'irah Ma'ārif-i-Islāmiyyah: 18/370)

3

The Military Expedition of Mūsa Ibn Nusair

Fourteen months after Tāriq's expedition, to be precise, in the month of Ramadān, in the year 93 AH (712 CE), Mūsa Ibn Nusair arrived with an army of eighteen thousand men, most of whom were Arabs, at Gibraltar, and from there he marched to Al-Jazīrah Al-Khadhrā` (Algeciras). Mūsa planned to march to Sevilla (commonly anglicized as Sevilla) and then to proceed to the west of Andulus, avoiding the route taken by Tāriq.

Mūsa marched to Medina Sidonia[1], and then conquered a citadel known as Alcala de Guardiara (قلعه وادي ابره). He then marched from there to Carmona and from it to Sevilla, and then on to Merida[2]. The road between Fuente (لفنت) and Merida became known as Fajj Mūsa. [3]

In Merida a Visigoth army assembled; according to some sources, it was led by Rodrigo, and so Mūsa conquered it (at the beginning of Shawwāl, 94 AH (713 CE) after a siege. He remained there for a month in order to rest.

In Sevilla, there was a rebellion fomented by the *Zimmis* [4] and they killed around eighty members

A view of Carmona City (Spain)

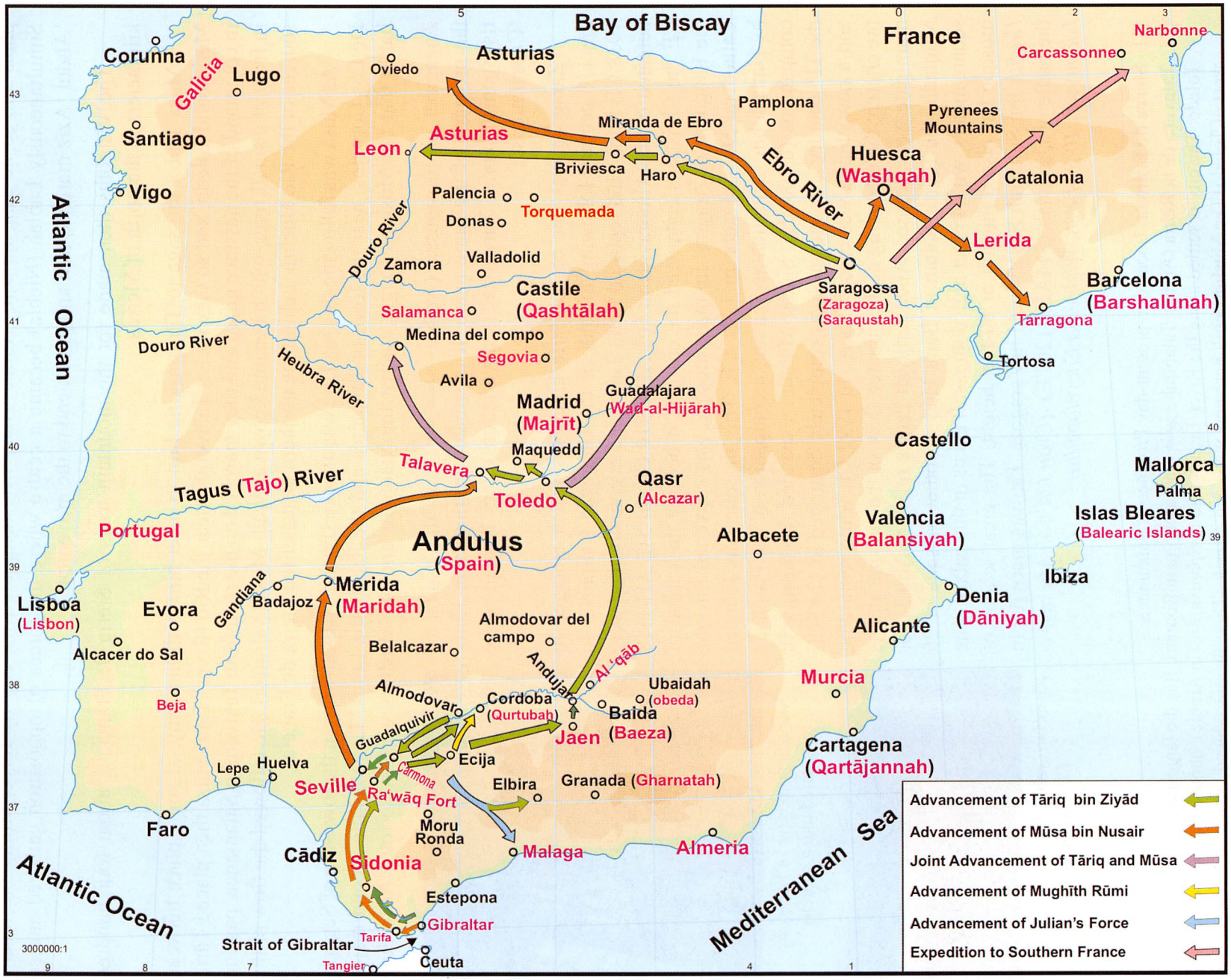
A Roman Bridge over the Guadiana in Merida (Spain)

[1] **Medina Sidonia** (Arabic: Madīnah Shadhūnah مدينه شذونه) is a Spanish city in the province of Cadez located in the middle of Algeciras and Xeres. It was the capital of the province of this name during the Islamic period. *(Urdu Dā'irah Ma'ārif-i-Islāmiyyah: 20/261)*

[2] **Merida** (Arabic: Māridah ماردہ): The word 'Merida' is an evolution of Emerita Augusta, Latin in origin. It was founded on the bank of the River Guadiana, meant to protect a pass and a bridge of the river. It was founded in 25 BC by the Romans and it became the capital of Lusitania Province. Today it is located in Badjoz province in western Spain. It was taken over by Alfonso XI, the King of Leon, in 1228 CE. *(Urdu Dā'irah Ma'ārif-i-Islāmiyyah: 18/312, Wikipedia Encyclopedia)*

[3] **Fajj Mūsa:** The Mountain Pass of Mūsa.

[4] **Zimmis:** Non-Muslims living under Muslim protection.



Map No:114 **The Conquest of Spain**

of the Muslim garrison; the remainder fled to Mūsa at Merida. This was a serious threat to Mūsa's plans and so he sent his son, 'Abdul 'Azīz, who recaptured the city by force, killing the rebels. Simultaneously Lablah (Niebla) became a centre where the forces of opposition gathered and so 'Abdul 'Azīz marched to it and put an end to the movement.

The Visigoths then made for the mountain trails of Sierra de Francia[1], about four hundred kilometers to the north of Merida.

Mūsa sent a message to Tāriq asking him to meet him with his army, at some place between Merida and Toledo, and so they met at Talavera[2], near the Rio (River) Tajo. Mūsa then placed Tāriq in command of the advance guard and they marched on the road from Talavera to Salamanca, passing in front of a small river, which became known as Wadi Mūsa (Valmuza). He followed the flow of the sources of the Rio Huebra, behind the northern peaks of the Sierra de Francia.

As Mūsa was following this road, he was attacked by the Visigoth army at the township of Seguela De Los Cornejos, near the town of Tamames and the Rio Barba Lotus. This was the second major battle that the Muslims fought against the Visigoths and the Muslims were victorious. According

Zaragoza or **Saragossa** (Arabic: سرقسطه): It is the capital of the province of the same name. It is situated on the River Ebro. Its Spanish name 'Zaragoza' is a variation of its Roman name 'Caesaraugusta'.

Zaragoza was one of the Taifa kingdoms which emerged in the 11th century following the fall of the Umayyad Caliphate. In 1038 CE Banu Hūd replaced Banu Tujīb, and eventually they were defeated by the Almoravids in 503 AH /1110 CE. In 512 AH/1118 CE the Christians conquered the city and it became the capital of the Kingdom of Aragon. Its main mosque was converted into the Cathederal Del Salvador in 1221 CE. This mosque was founded by Hanash bin 'Abdullah as-San'ānī, a companion of the Prophet's companions (d.100AH). Sultan Mundhir expanded the mosque in the 11th century. The mosque was completely destroyed in 1140 CE and a new church was erected there. In 1999 CE while rebuilding the church, the engraving of the minaret, floor of the mosque and its main gate were exposed. Al-Ja'fariyyah Palace refers to Abu Ja'far Muqtadir, the fourth Sultan of Banu Hūd. Another mosque of 25 square meters, with 45 feet high dome, still exists in this palace. The mosque has also a minaret of 80 feet height. The great scholar of *Hādīth* Ibn Sukarrah Sadafī lived in Zaragoza. He was martyred in the battle of Qatandah (514AH/1120CE). *(Urdu Dā'irah Ma'ārif-i-Islāmiyyah:10/824-828, Wikipedia Encyclopedia)*

An ancient mosque of Saragossa (converted into a church)

Al-Ja'fariyyah Palace of 11th century CE (Saragossa)

[1] **Sierra de Francia:** Located in present-day Province of Salamanca.

[2] **Talavera de la Reina** (Arabic: Talabīrah طلبيره, Caesarobriga in Roman): It is the largest city of the province of Toledo. The city is settled along the River Tagus (Tajo in Spanish, تاجه in Arabic), about a hundred kilometers west of Toledo. The Muslims built here new walls and a castle. They also introduced the use of fountains and water mills. Fortified walls, high columns etc. are amongst the remains of the Arabian era. The River Tagus divides the city into two parts. Talavera la Viega was settled at 20 miles south and it was called Augustobriga.

to one of two narrations, Rodrigo met his end in this battle, at the hands of Marwān Ibn Mūsa Ibn Nusair.

Then the winter came and so Mūsa returned to Toledo, and after spending the winter there he gathered his armies under the leadership of Tāriq, who then marched with them to Zaragoza, on the banks of the Rio Ebro; the inhabitants surrendered in return for a guarantee of safety from Mūsa in 94 AH (712 CE). Then he pressed on in a northerly direction and conquered Huesca (وشقه), Lerida (لارده) and Tarragona (طركونه), moving on until he reached the sea coast, on the southern borders of the land of the Gauls (France). He sent his flying columns to Catalonia and Barcelona[1] and they captured

Alcazares Reales de Sevilla was an Islamic Castle which was turned into palace by al-Mohads

[1] **Barcelona** (Arabic: Barshalūnah برشلونه) is the capital of Catalonia province and the second largest city in Spain, with a population of 2 million people. It is a port city located on the Mediterranean coast *(Al-Munjid fil-A'lām)*. The rebellious inhabitants of Barcelona assassinated all the Muslim troops in 230 AH and advanced to the southeast. However, the Commander 'Abdul-Karīm put down the rebellion and restored the state to Emir 'Abd-ur-Rahman II. Again in the reign of Caliph Hakam II (350-366 AH) a revolt occurred in Barcelona. Yala bin Muhammad, the Governor of Barcelona suppressed the rebellion and forced the Christian inhabitants to obedience *(History of Islam: 2/172-173, by Akbar Shah Khan Najīb Ābādi)*. 'Abdul Aziz bin Mūsa conquered Barcelona in 96-98 AH. Charlemagne's son Louis seized Barcelona in 185AH/801CE. Hājib al-Mansūr restored Barcelona in 375AH/985CE, but it fell to the Christians in 987CE after just two years *(Urdu Dā'irah Ma'ārif-i-Islāmiyyah: 4/410)*. Afterwards Barcelona constantly remained out of the Muslim domain. In 1992 the Olympic Games were held in Barcelona.

Narbonne[1] from the Gauls[2], along with the Rock of Avignon[3], the fortress at Livron, on the River Rhone and Carcassonne.

From Zaragoza there were two roads leading west to Castile[4] and so Mūsa divided his army into two parts; he appointed Tāriq as commander of one of them and ordered him to march along the first road, at the base of the Cantabrian Mountains. So he marched alongside the Rio Ebro until he reached Haro and he attacked the Basques on the left side of the river. Then he moved on to Briviesca, then to Amaya and then to Leon[5] and Astorga (اشترقه), capturing them all, while the region of Ejea submitted to him.

Mūsa marched along the right bank of the Rio Ebro and conquered Villa Baruz. Then he set out in a northerly direction, towards Asturias, which lies near Oviedo, and he conquered it. He sent his flying columns and they penetrated as far as Covadonga on the Atlantic Ocean.

Mūsa himself marched and captured Gijon, thus reaching the Bay of Biscay.

Mūsa decided to leave Andulus and make war on Gaul, going around the sea from the north and conquer Constantinople from the west. Mūsa's ambitions caused the Caliph, Walīd Ibn 'Abdul Malik, to become concerned for the Muslims and so he sent him two messages forbidding him from continuing the conquests and ordering him to present himself to him. Mūsa was thus forced to return via Fajj Mūsa where he met Tāriq, who was returning from the higher lands, and they both traveled to Toledo and from there to Cordova, then on to Sevilla, which Mūsa made his capital of Andulus. Then he crossed, accompanied by Tāriq, to Ifrīqiyyah and from there they travelled to Damascus. He had not conquered the north-west corner of Spain and the Visigoths declared a man from among them, whose name was Pelayo, to be their king (109 AH = 727 CE). He took refuge in the mountains, the

[1] **Narbonne** (ناربون) is a city in southern France. It was founded by the Romans in 118 BC and was known as Narbonensis. It served as the capital of the Roman province of Galia Narbonensis. *(Oxford English Reference Dictionary)*

[2] **Gaul** (گال): It is an ancient region of Europe, corresponding to modern France, Belgium, SW Netherlands, SW Germany, and Northern Italy. The territory in the south of the Alps was conquered in 222 BC by the Romans: but the area in the north of the Alps was taken by Julius Caesar between 58-51 BC, remaining under Roman rule for the next five centuries. Under the Romans the northern part of South Gaul became known as Gallia Narbonensis. *(Oxford English Reference Dictionary)*

[3] **Avignon:** It is a city on the Rhone in SE France. From 1309 CE upto 1377 CE, during their exile from Rome it was the residence of the popes; becoming papal property in 1348 CE. After the papal court had returned to Rome two successive anti-popes re-established a rival papal court in Avignon, which lasted until 1408 CE. The city remained in papal hands until the French Revolution. *(Oxford English Reference Dictionary: p.94)*

[4] **Castilla** (English: Castile, Arabic: Qashtāliyyah or Qashtalah قشتله or قشتاليه): It is a historic region of Spain divided by the Sistema Central range into Old Castilla and New Castilla. Old Castilla (Spanish: Castilla la Vieja) includes Burgos, Logrono, Soria, Segovia (شقوبيه), Avila, Valladolid (بلد الوليد) and Palencia. The River Duero waters old Castilla. New Castilla (Spanish: Castilla la Nueva) lies in the south of Old Castilla and it comprises Cuenca, Guadalajara, Madrid, Toledo, Ciudad Real, and Castile-la Mancha. The River Tago (Tagus) and the Guadiana water the latter Castilla. In the 9th century CE the Castilla state was founded in the zone now consisting of Cantabria and Avila, with Burgos as the capital. In 1230 CE, Castilla was merged with Leon, and with the marriage of Empress Isabella to Ferdinand, the King of Aragon, in 1469 CE, Leon and Aragon were amalgamated. *(Al-Munjid fil-A'lām: p.439, Wikipedia Encyclopedia)*

[5] **Leon** (Arabic: ليون) is a city in northern Spain and capital of the province. Leon also served as the capital of the past kingdom of Leon. The state of Leon is today part of the Castilla-Leon region. *(Oxford English Reference Dictionary: p. 820)*

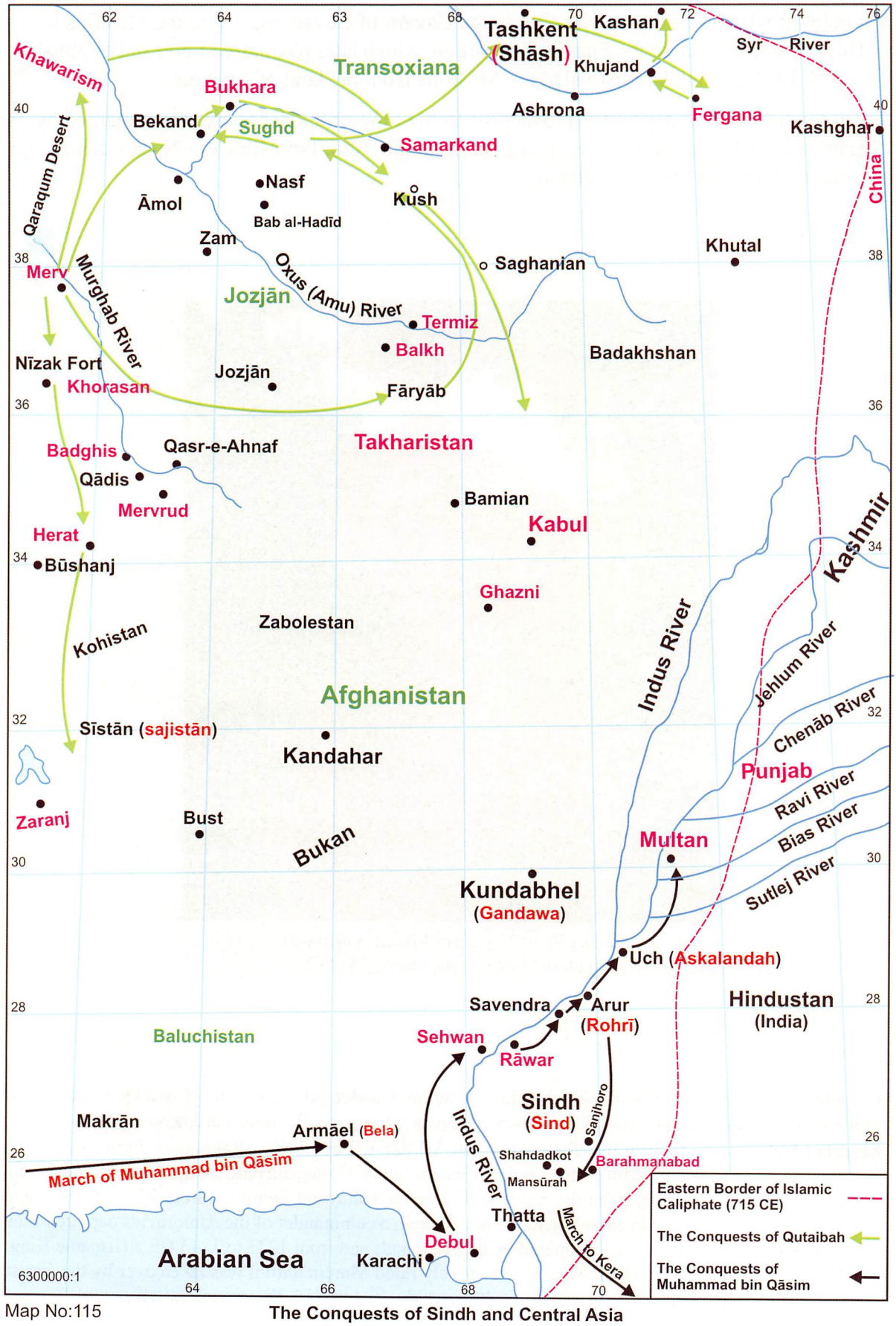
highest point of which was Onga. They hid in the Cavern of Covadonga[1] and the Muslims left them there. This became the seat of the Spanish opposition, which later recaptured Leon and established the territory of Castilla, which later expelled the Muslims from the land of Andulus.

From the time of Tāriq's arrival in Andulus to the time of his departure, accompanied by Mūsa Ibn Nusair, spanned a period of three years; and 'Abdul 'Azīz Ibn Mūsa Ibn Nusair conquered the eastern side and Murcia[2] fell to his hands.

Santa Maria Church of Murcia which was built in place of a mosque in 1358 CE

[1] **Covadonga** - Arabic: صخرة بلاي Sakhrah Bilāy (Asturian: Cuadonga), from Latin 'Cova Dominica', "Cavern of the Lady", is a village in Asturias, northwestern Spain, among the Picos de Europa mountains.

[2] **Murcia** (Arabic: مدينه مرسيه): It was founded in 210 AH/825 CE by 'Abd ur Rahman II, Emir of Al-Andulus. It is situated on the bank of Segura River in southeastern Spain. Cartagena port, on the Mediterranean coast, is 40 miles southeast of Murcia. After the disintegration of the Umayyad Empire Murcia fell to the Slavic emirs (Saqālibah); then it was affiliated to Valencia. Ibn 'Āishah, a commander of the Almoravids captured it in 484 AH/1091 CE. In 1172 CE, it was conquered by the Almohads and from 1223 to 1243 CE a Hispanic King, Ibn Mardnish, and Banu Ahmar (Banu Nasr) consecutively ruled Murcia until it was taken over by the Christians in 640 AH/1243 CE. *(Urdu Dā'irah Ma'ārif-i-Islāmiyyah: 20/449-452, Wikipedia Encyclopedia)*

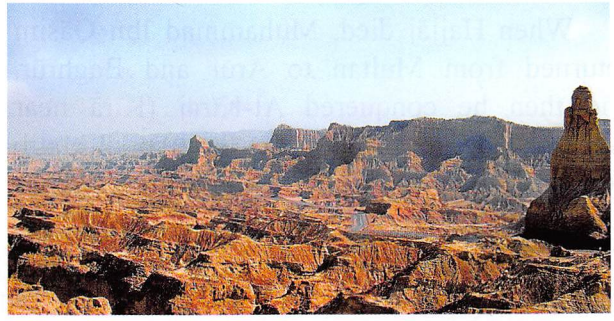


Map No:115 **The Conquests of Sindh and Central Asia**

Attack of Muhammad Bin Qāsim at Sindh

One of the most outstanding leaders of the conquests in the east was Muhammad Ibn Qāsim Ibn Muhammad Thaqafi, who was appointed ruler of the frontier of Sindh by Hajjāj Thaqafi during the Caliphate of Walīd Ibn 'Abdul Malik. He marched from southern Persia with a force which included six thousand troops from Syria and a number of troops from other sources. He camped in Shirāz until he was joined by his companions and then he marched to Makrān[1] and conquered Qanzpur, then Armā'īl and then Debul[2], which he conquered by force of arms. He fought against Dāhir, the son of Chach, the Raja of Sindh (Indus Valley), as he sought to cross a channel of the River Indus (Sindh). Dāhir

The Remains of Debul



The Plateau of Makran (Pakistan)

[1] **Makran** (Urdu/Persian: مکران) is a semi-desert coastal strip in southern Balochistan, (lying) in Iran and Pakistan, along the coast of the Arabian Sea and the Gulf of Oman. The Greeks called it Gedrosia and it was inhabited by the Icthiophagi (fish eaters). After the Greeks the region fell to Iran. Marco Polo (Italian traveler) narrated: "*It is the far western region of India, under a chief, who is probably a Muslim*". In the middle of the 18th century the Khan of Qalāt, Ahmad Zai, took over Makran. The British Colonel Goldsmid demarcated East Makran, placing it under Khan of Qalāt, and Western Makran was ceded to Iran. After the establishment of Pakistan, the chief (Nawab) of Makran merged his state into Pakistan. Until 2002 CE the Makran division comprised of Gawadar, Turbat, Panjgur and Awaran districts. *(Wikipedia Encyclopedia, Urdu Dā'irah Ma'ārif-i-Islāmiyyah: 21/484-485)*

[2] **Debul** (Arabic: دیبل, Sindhi: Dewal): It was a port lying to the west of a channel of the Indus River. 'Ubaidullah bin Nabhān and Budail bin Tahfa Bajalī led the Muslim troops to Debul before Muhammad bin Qāsim, but they failed to capture it. The cupola of Buddha Temple at Debul was 40 meters high and on it a flag always fluttered in the air. After the Stupa (Dewal: دیول) the city was also called Dewal. Muhammad bin Qāsim conquered the city and founded a mosque at Debul; the first ever mosque of the Indus Valley. He inhabited four thousand Arabs in Debul. In 280 AH/893CE a deadly earthquake destroyed the city of Debul. In 618 AH/1221CE, Jalāl-ud-Dīn Khawārzam Shah suffered at the hands of the Tartars and he retreated to capture Debul City. He replaced Hindu Temple with a mosque. During the excavation of the region in 1958 CE ruins of Bhambhor were found between Karachi and Thatha. However, Istakhri narrated Debul and Bhambhor as two separate cities. It is, therefore, difficult to say that the ruins of Bhambhor are the same. *(Urdu Dā'irah Ma'ārif-i-Islāmiyyah: 9/522-523)*

was mounted on an elephant, he dismounted from it and was killed and his army was routed. Thus Muhammad Ibn Qāsim conquered Rāwar by force of arms, then he went to Brahmanabād and conquered it by force of arms, killing eight thousand. Then he marched towards Arūr[1] (near present 'Rohri'), Baghrūr and Sāwandra and they made a peace treaty with him. After that, he advanced to Basmand, whose inhabitants made a peace treaty with him; he then levied the *kharāj* upon them, which they agreed to pay, on the understanding that he would not harm their idols. This Muhammad agreed to. He then marched to Sukka, which was a city lying below River Biyās[2], and he conquered it. He crossed the River Biyās to Multan and was opposed by its inhabitants, but they were routed and he acquired large amounts of booty.

A Replica of the Mangonel which caused the conquest of Debul (Bhambhore Museum, Sind)

When Hajjāj died, Muhammad Ibn Qāsim returned from Multan to Arūr and Baghrūr, and then he conquered Al-Kīraj (Kīrā near Ahmadabād). When Suleimān Ibn 'Abdul Malik became Caliph, he appointed Salih Ibn 'Abdur-Rahman to collect the *kharāj* in Iraq and he (the Caliph) removed Muhammad Ibn Qāsim from his position. He was arrested and brought (to Irāq) and Sālih imprisoned him in Wāsit[3] and tortured him to death.

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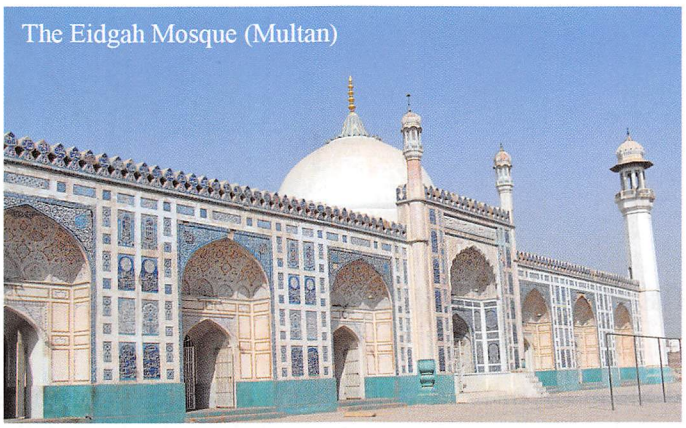
[1] **Arur or al-Rur** (English: Aror) was the earlier capital of Sindh. It lay on the bank of the Indus River. However, during the Islamic period, the river changed its course, and it affected the prosperous city of Aror. It should not be mixed up with Rawar which was situated well south of Aror.
Raja Dahir was killed in the battle of Rawar on 10th Ramadān 93 AH/June 712 CE, whereas his capital Aror was conquered later in 95 AH/ 714CE. Alexander 'the Great' had visited Arur while going to Makran, and he defeated Raja Musicanus. The famous Chinese traveler of the 7th century CE, Hiun-tsang also narrated about Aror in his collection.
The ruins of Aror are located at 6-7 miles towards the south of present Rohri. Remains of Raja Dahir's Fort are also found on the site. *(Urdu Dā'irah Ma'ārif-i-Islāmiyyah: 2/474-475, 19/347)*

[2] **Beas River** (Biyās): is the second easternmost of the rivers of the Punjab. The river rises in the Himalayas and flows for 290 miles to join the Sutlej River. Its old course is called 'Sukrawa' today. It passes by Depalpur and joins Chenab River between Shujā'ābād and Jalālpur Pīrwālā. The Beas River marks the easternmost extent of Alexander the Great's conquests who invaded India in 326BC. *(Wikipedia Encyclopedia, Kitabistan World Atlas)*

[3] **Wāsit** (Arabic واسط) is a place in the Wasit Governorate and it is located between Kufah and Basrah at 150 miles from each. Hajjāj bin Yūsuf, the governor of Iraq founded Wāsit city. He received the gift of an elephant at Wāsit, sent by Muhammad bin Qasim from Sindh *(Mu'jam-Al-Buldān: 5/384)*. Hajjāj bin Yūsuf named it Wāsit for its central location among Kufah, Basrah and Ahvāz. It was also referred as Wasit-al-Iraq (واسط العراق) or Wāsit-al-Hajjāj (واسط الحجاج).

Suleimān Ibn 'Abdul Malik appointed Habīb Ibn Muhallab to take command of the war in Sindh, after which Suleiman died and 'Umar Ibn 'Abdul 'Azīz succeeded to the Caliphate and he wrote to the Rajas of those lands, inviting them to embrace Islam and to submit, in return for which, he would affirm their 'rāj' and they would have the same rights and obligations as the Muslims; this they did, and took Arab names.


The Eidgah Mosque (Multan)

Brahmanabad (Arabic: Mansūrah منصورہ) was a city located a little away from 'Jalwali river', a channel of the Indus River. It was the capital of al-Sind province under the Umayyads and 'Abbasids. According to Idrisi, the name of the city was changed into Mansūrah in honour of the 'Abbasid Caliph, al-Mansūr (754-775 CE). In the early 2nd century AH, the Indus changed its course which diminished the glory of old Brahmanabad because of the scarcity of water. However, in 115-116 AH another city (Mansūrah) was founded at 5-6 miles west of Brahmanabad. The Governor of Sindh Hakam bin 'Awānah Kalbī had ordered for the building of Mansūrah for the strategic needs of the Muslim troops engaged in deeper India. So 'Amr bin Muhammad bin Qasim built the city on his return from the Indian campaigns. At the end of the 3rd century AH, old Brahmanabad was abandoned and its name was applied to Mansūrah. It is therefore the locals of Sindh who used the names Banbhna (بانبھنا) and Bhanbra (بانبھڑا) both for Brahmanabad, and afterwards for Mansūrah in reference to Banbhan (i.e. Brahman). Its ruins are found at 7 miles south of Sanjhoro in Sānghar District, located at the same distance to the south-east of Shahdādpur. Balādhuri (d.279AH/892CE) claims: "Brahmanabad is just 5-6 miles from Mansūrah". The River Jalwāli flowed near Brahmanabad, in the east. Signs of the water-course of Jalwāli can be found two miles west of Jhol City (Ta'alluqah Sanjhoro). Remains of Buddha Stupa are also seen at Dīper Ghangro, in the west of the old course of the Jalwali River. Probably, this was the site of old Brahmanabad.

During 129-134 AH Mansūr bin Jahwar Kalbi, a commander of Caliph Marwān II, had established an independent state of Mansūrah (Sindh); however soon he was dethroned by the 'Abbasid Governor Mūsa bin Ka'b Tamīmī. Then 'Umar bin 'Abdul 'Azīz Habāri declared his independence in Mansūrah in 255 AH/868 CE. Habāri expanded his state to Kuch, beyond Sindh. The Habāri state lasted for almost two centuries, until the arrival of Sultan Mahmūd Ghaznavi, while returning from Somnath in 1027 CE. In the 5th century AH Mansūrah lost its position as the capital of the province, and ultimately, in the 7th century AH, lost its glory too, due to the scarcity of water in the river channels. Amongst the notable people of Mansūrah are: Imam Qazi Abul 'Abbas Ahmad bin Muhammad Tamīmī, a scholar of the Zāhirī school of thought, scholar of *Hadith* Fazl bin Ahmad Mansūri, 'Abdul Wahhāb Fazāri, author of the Book of Medicine (کتاب الادویہ), and Ibrāhīm bin Habib Fazāri. Ibrāhīm also translated two books, *Karan Khandar Khadīk* (الارکند), and *Brahm Sudhant* (سند ھند) of a Hindu writer, Brahm Gupta. *(Urdu Dā'irah Ma'ārif-i-Islāmiyyah: 21/676-685, Wikipedia Encyclopedia)*

Part 3
Chapter 4

Mediterranean Sea Battles

1

The Naval Campaign of Constantinople

Having conquered Shām (Syria), Egypt, and then extended westwards along the African coast, the Muslims overlooked the Mediterranean Sea (بحر الروم , the Sea of the Romans) and became a power which shared its waters with the Byzantine Empire, which had previously held sway over them. The Byzantines had failed to recover Syria and Egypt from them.

From the start, the Muslim strategy had been to fortify the coasts and to build fortresses and then fill them with fighters...in Antioch, 'Irqah, Tripoli, Jubail, Beirut, Saidā' (Sidon), Sūr (Tyre), Acre, Tānīs[1], Dimyāt, Borollos[2], Rashīd[3] (Rosetta) and Alexandria. Then the Muslims began to build a fleet of ships; to defend that long coastline, and they used it to carry out raids and invasions while the war with the Byzantine Empire was ongoing. Mu'āwiyah Ibn Abi Sufyān used Yemenis to sail the seas. The Muslims built a shipyard in Alexandria and another in Acre, to construct ships. Then the naval battle of *Dhat As-Sawāri* [4] took place in 34 AH (654 CE) near the coast of Lycia[5] (Turkey).

[1] **Tennis** (Arabic: Tānīs or Tinnīs تانيس or تنيس) is a peninsula in the Manzala Lake, situated between Ferma and Damietta. It lies on the Tānīsī Channel of the Nile, which falls in the Lake Manzalah. Tennis City was founded by Empress Tennis, in the late twentieth Egyptian Dynasty, and it became the northern capital of Egypt. It is said that 'Īsa (Jesus) ﷺ prayed for the abundance of livelihood for its inhabitants, while passing by it. Between Tennis and Lake Manzala, Ancient Djanet (modern San al-Hajar صان الحجر) is situated. Djanet had been the capital of the Hyxos Dynasty. *(Urdu Dā'irah Ma'ārif-i-Islāmiyyah: 12/41, Mu'jam-Al-Buldān:2/51)*

[2] **Borollos** (Arabic: بُرُلّس) is the name of a lake as well as a northern district of the Nile Delta. It is situated between the Rosetta and Damietta Channels, and a narrow belt of sand dunes separates it from the Mediterranean Sea. Borollos is a variation of the Greek name Paralos, meaning "Coastal region". Today it lies in Al-Gharabiyyah province of Egypt. *(Urdu Dā'irah Ma'ārif-i-Islāmiyyah: 4/449)*

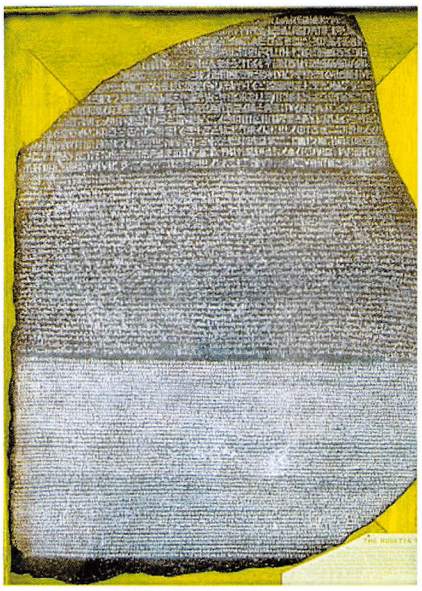
[3] **Rosetta** (Arabic: Rashīd): It is located 65 kilometers to the east of Alexandria, on the west bank of the Rosetta Channel in Al-Buhayrah Governorate. In 307 AH / 920 CE, here, the 'Abbasid warships from Tartūs (Syria), defeated the African warships led by 'Ubaidullah Al-Mahdi. It is famous for the Rosetta Stone which was found by the French soldiers while digging trenches, in 1799 CE. Today the stone slab is preserved in the British Museum.
The Rosetta stone bears an order of King Ptolemy V in two languages and three scripts, i.e. Hierogylphic, Egptian Demotic and Greek. Thus the stone became a milestone in Egyptology in which Champollion, a French scholar, was interested; he prepared a key to read the ancient wall writings of the Pyramids, with the help of the Rosetta Stone. *(Urdu Dā'irah Ma'ārif-i-Islāmiyyah: 10/264; The Oxford English Reference Dictionary)*

[4] Because of the proximity of the masts the battle came to be known as **Dhat As-Sawāri**, or the Battle of the Masts.

[5] **Lycia** (Arabic: ليكيا) was a region on the southern coast of Turkey(Anatolia). Homer frequently mentions Lycia in his famous epic 'Iliad ' as an ally of Troy. It came under the Persian Empire in 546 BC. Alexander the Great overran

The Muslims had two hundred ships, while the Romans had between five hundred and seven hundred. The Muslims tied up their ships to some of them and they continued their battle in this way, destroying the Byzantine fleet and winning the first ever naval victory. The Byzantine Emperor, Constans, made his base in Sicily in 42 AH (662 CE) in order to defend his territories in Italy, Sicily and North Africa.

The Muslims continued to attack the Byzantine lands, launching repeated invasions; such as that of Busr Ibn Abi Artah against Constantinople, in the winter of 43 AH (663 CE); and his naval battle in 44 AH (664 CE), the winter campaign of Mālik Ibn Hubairah Ibn 'Ubaid, in the Roman land, in 46 AH (666 CE); the winter campaign of Mālik Ibn Hubairah As-Sakūni in the Roman land in 47 AH (667 CE); the summer campaign of 'Abdullah Ibn Qais Al-Fazāri; the naval campaign of Mālik Ibn Hubairah and the campaign of 'Uqbah Ibn 'Amir Al-Juhani from Egypt in 48 AH (668 CE).



The Resetta Stone which became the key to Egyptology (British Museum, London)

In 49 AH (669 CE), Mu'āwiyah Ibn Abi Sufyān (ﷺ) sent a military expedition led by Sufyān Ibn 'Awf, to attack Constantinople. They reached there and Abu Ayyūb Al-Ansāri (ﷺ), a Companion of the Messenger of Allah (ﷺ), was martyred before its walls. The Muslims captured Izmīr[1], Lycia, the islands of Rhodes[2], Kūs[3], Khios (Chios)[4] and Arwād[5], which became a forward base for the Muslims. They began their siege

it during 334-333 BC. In 43 CE, Emperor Claudius annexed it to the Roman Empire. In 655 CE the Arabs defeated the Romans in the naval battle of Dhat-As- Sawāri (ذات الصواري); to finish the Roman naval monopoly. This victory was obtained under the command of 'Abdullah bin Sa'd bin Abu Sarh ﷺ. *(Wikipedia Encyclopedia, Al-Munjid fil-A'lām).*

[1] **Izmir** (previous Smyrna): It is the provincial capital, located on the Aegean Sea. A number of deadly earthquakes shook Izmir to its foundations. In 1821 CE, and again in 1922 CE, incidents of civil war and arson occurred *(Al-Munjid fil-A'lām).* The Greeks, during their occupation of Izmir in 1922 CE, inflicted much torture and atrocities on the Muslim population.

[2] **Rhodes** (Greek: Rodos) is an island in the eastern Mediterranean Sea, approximately 18 kilometers southwest of Turkey. The Muslims conquered the island in 52 AH. They broke the Colossus of Rhodes into several pieces and sold it to a Jew from Homs. In the 14th century CE, the Knights Templars made it their stronghold. They attacked Izmir and destroyed Nicaea. In 1440 CE Mameluke naval ships laid an unsuccessful siege to Rhodes. Sultan Muhammad Fātih besieged Rhodes in 1480 CE; however, his great grandson, Suleiman The Magnificient, succeeded in Conquering it in December 1521 CE. Italy captured Rhodes in 1912 CE during the Balkan War. In 1947 CE, the Allied Powers handed over Rhodes to Greece, to make it capital of the Dodecanese meaning 'twelve island's, lying near the Turkish coast. *(Urdu Dā'irah Ma'ārif-i-Islāmiyyah: 10/379-380, Wikipedia Encyclopedia)*

[3] **Kus** or **Cos** is a Greek island in the southern Dodecanese. The Ottoman ruled Cos for 400 years until it was transferred to Italy. It was taken over by Germany until in 1945 CE it was occupied by UK, who ceded it to Greece in 1947 CE. *(Wikipedia Encyclopedia)*

[4] **Chios** (Arabic: Khios) is the fifth largest of the Greek islands in the Aegean Sea. Chios has been called Chora (Khora), Castro (Kastron) and Sakiz (ساقز) by the Turks who ceded it to Greece in 1923 CE. During the World War II, the island was occupied by the Germans.

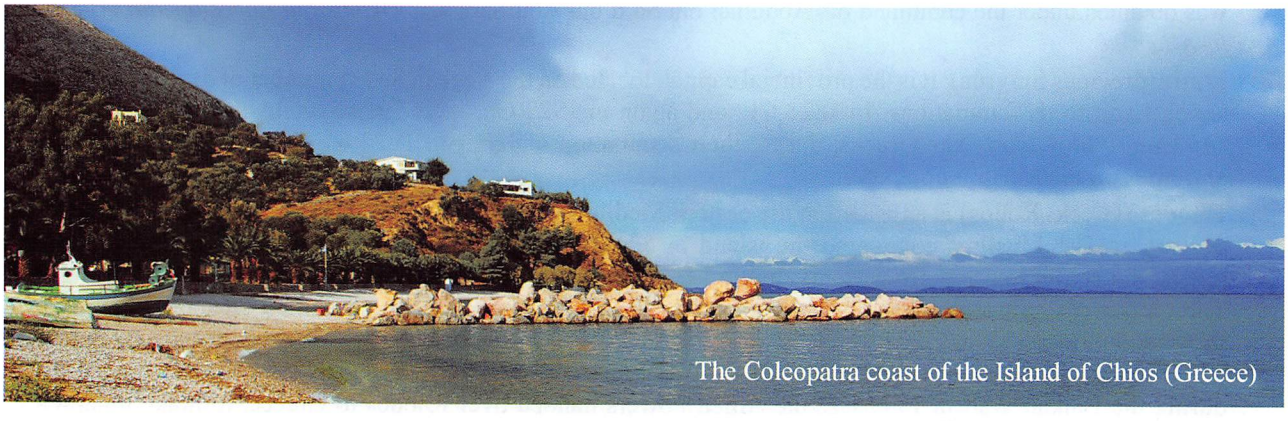
[5] **Arwād** is an island conquered by Janādah bin Umayyah ﷺ in the caliphate of Amīr Muāwiyah ﷺ. The Caliph inhabited several people at this island. The well-known Qāri of the Qur'ān Mujāhid bin Jabr and his student Tubai' (تَبَع) participated in the conquest. During the campaign Mujāhid taught him the Holy Qur'ān *(Mu'jam-Al-Buldān: 1/162).* **Arwad** or Ruad is an island of Syria, 3 kilometers from Tartūs. It was settled by the phoenicians. This city is cited as one of the first examples of a republic in the world. It was then called Arpad or Arphad. In Greek it was known as Arad or Arados. *(Wikipedia Encyclopedia)*

of Constantinople in 54 AH (673 CE); they lifted the siege in the winter and after it they returned and this continued until the year 60 AH (679 CE). In that year, Mu'āwiyah (ﷺ) contracted a thirty-year peace treaty with Constantine IV. The Muslims besieged Constantinople once more from 98 AH (717 CE) to 99 AH (718 CE) with a fleet of one thousand, eight hundred ships, but the adverse weather and the use of Greek fire [1] by the Byzantines made it impossible for them to conquer it, and so the Caliph, 'Umar Ibn 'Abdul 'Aziz wrote to Maslamah Ibn 'Abdul Malik, ordering him to return.

A rare mosque of Izmīr City

The credit for building an Islamic naval force goes to Mu'āwiyah Ibn Abi Sufyan (ﷺ), at the time when he was the Governor of Syria, under caliph 'Umar Ibn Al-Khattāb (ﷺ).

In the west, the Islamic State of Andulus (Spain) was established and it had a fleet whose field of operations was the Mediterranean Sea. This meant that its eastern, southern and western coasts were controlled by the Muslims and they continued to build fleets, which enabled them to invade the islands of the Mediterranean, then the coasts of Italy from the south, west, north-east and north-west, along with the coast of France. They even penetrated as far inland as Switzerland and attacked the city of Rome, forcing Pope John VIII to pay the *jizyah;* amounting to twenty-five thousand *mithqals*[2] of gold per year.



The Coleopatra coast of the Island of Chios (Greece)

During the time of the Crusades, the Island of Ruad was used as bridgehead or staging area by the Crusaders, as they attempted to retake Tartosa (Tartus) after they lost the city in 1291. The garrison on Ruad Island was being manned by Templars at the time: 120 Knights, 500 bowmen and 400 Syrian helpers. In September 1302 a Mameluke fleet landed a force, starting the siege of Ruad. The Crusaders surrendered on September 26, 1302. All the bowmen and Syrian helpers were killed, and the Templar Knights were sent to Cairo prison.

[1] **Greek fire** was a burning-liquid weapon used by the Byzantine Greeks. The Byzantines typically used it in naval battles to a great effect; as it could continue burning even on water. It was largely responsible for many Byzantine military victories, and partly the reason for the Byzantine Empire surviving as long as it did. The formula was a secret and remains a mystery to this day. Emperor Constantine VII cautions his son in his book never to give away the secret of the 'liquid fire' to a foreigner. Rumours about its composition include such chemicals as liquid petroleum, naphtha, burning pitch, sulphur, resin, quicklime and bitumen, along with some other "secret ingredients". The exact composition, however, remains unknown. *(Translator)*

[2] The medieval gold *dīnar* coin was the same weight as the ***mithqāl*** (also known as the miskal). *(Translator)*

2

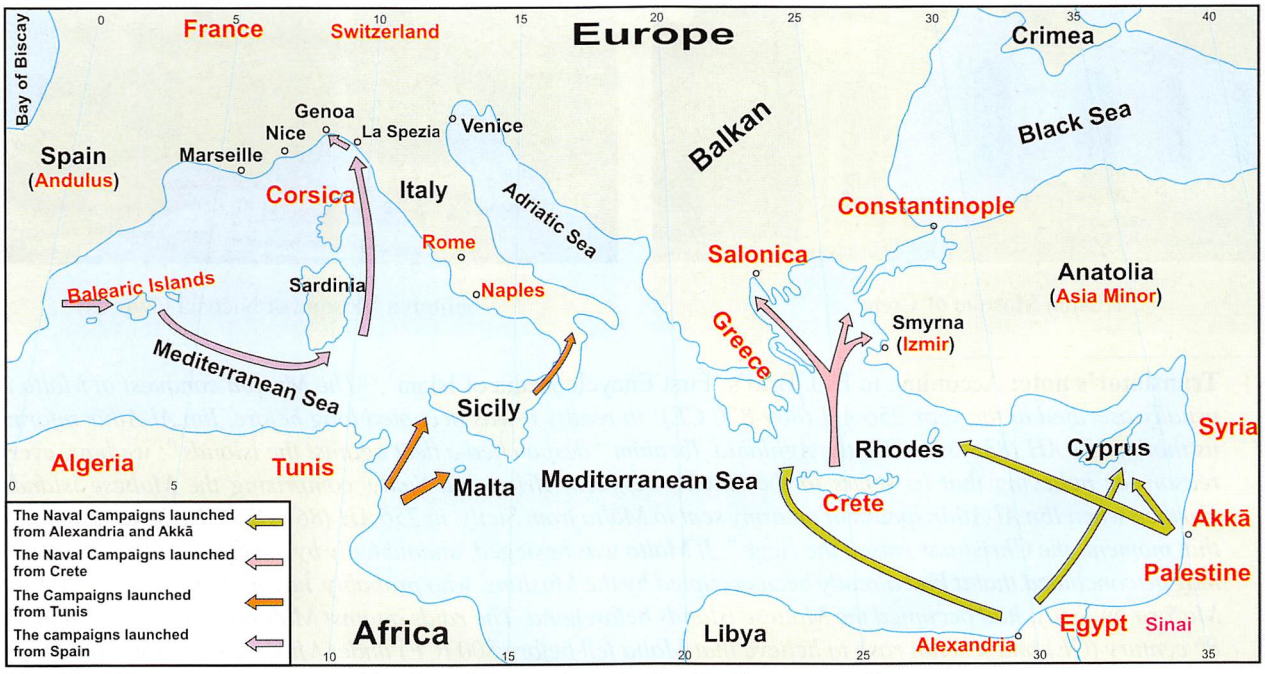
The Conquest of the Islands of the Mediterranean

Usually researchers divide the invasions of these islands into two categories:

i) The invasions of the eastern Mediterranean islands, which were those launched from Syria and Egypt and they included Cyprus, Rhodes and Crete; the islands of Aegean Sea.

Cyprus (Arabic: قبرص; Greek: Kypros) is a Eurasian island country situated in the Eastern Mediterranean, 65 kilometers south of the Turkish coast and 85 kilometers from the coast of Syria. Its area is 9,251 square kilometers, and the population was estimated as 788,457 in 2007 CE. Cyprus is the third largest Mediterranean island *(Al-Munjid Fil-A'lām)*. Following the treaty signed by Caliph 'Abdul Malik and Caesar Justinian II the annual revenue of Cyprus was equally divided between the two empires. Richard I of England captured the island in 1191 CE, during the Third Crusade, using it as a supply base, and he ultimately sold it to the Templars. Thus for the following four centuries Cyprus remained under the Franks.

In 1570, a naval expedition under Piyale Pasha brought the island under Ottoman control. Religious freedom was given to all inhabitants, including the restoration of the Greek Church. It is also important to note that the Turks abolished slavery. In June 1878, the island was ceded to the British in the aftermath of the Russo-Turkish war of 1877-78. Cyprus attained independence in 1960 CE. In 1974 CE the Greek Cypriot General Grevass occupied the administration. However, Turkey launched an invasion to avert accession of Cyprus to Greece. The Turkish forces succeeded in establishing the Turkish Republic of Cyprus in the northern part of the island. *(Urdu Dā'irah Ma'ārif-i-Islāmiyyah:16-1/246-249, Wikipedia Encyclopedia)*



Map No:116 **The Naval Campaigns in the Mediterranean Sea**

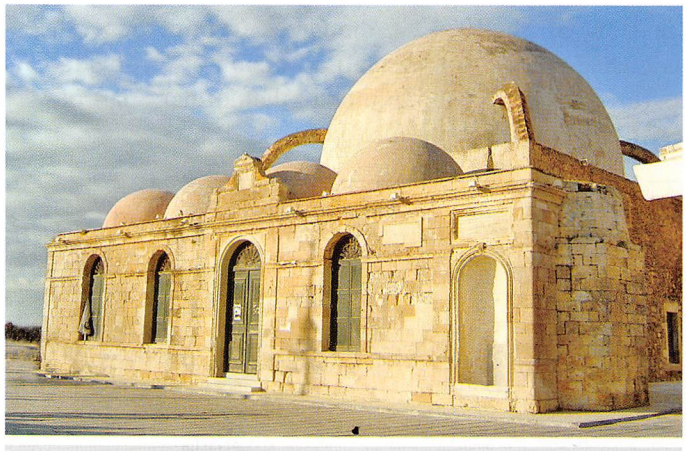
ii) The invasions of the western Mediterranean islands, which were those launched from Tunis and from Andulus and they included Sicily, Malta, Sardinia and the Balearic Islands.

These islands were made into a belt between the Islamic coasts and the European coasts; which were in the territories held by the Byzantine Empire and the Franks.

We observe that in many cases, the word used to refer to these expeditions is "invasion", rather than "conquest". In fact, they were incursions, the purpose of which was to alarm the enemy and to return with booty. For this reason, many non-Muslim sources refer to them as acts of piracy; but they were definitely not acts of piracy as they were wars between states and in wars, each side's possessions are open to invasion by the other. And just as the Muslims tried to capture the possessions of the Byzantines, so did the Byzantines attack the Muslims' coasts and their possessions, trying to capture their ships. The only difference was that the attacks initiated by the Muslims were transformed into invasions, the intention of which was to remain in the captured territories. Historical narratives on this aspect of the conquests do not give us the same level of detail enjoyed by the conquests of Iraq, Iran, Syria and Egypt.

The Conquered Islands Were as Follows:

1. Cyprus, conquered in 33 AH (653 CE) from Syria.
2. Rhodes, conquered in 52 AH (672 CE) from Syria.
3. Crete, conquered in 210 AH (825 CE) from Alexandria.
4. Sicily, conquered in 212 AH (827 CE) from Sūsah (in Tunis).
5. Malta, conquered in 256 AH (869 CE) [1] from Tunis.
6. The Balearic Islands, conquered in 290 AH (902 CE) from Andulus.
7. Sardinia, conquered in 406 AH (1015 CE) from Tunis.



Khania Mosque of Crete

Salīmiya Mosque of Nicosia (Cyprus)

[1] **Translator's note:** According to E. J. Brill's 'First Encyclopaedia of Islam', *"The Muslim conquest of Malta is usually ascribed to the year 256 AH (869-870 CE); in reality it was occupied long before. Ibn Al-Athīr informs us that in 221 AH (835-836 CE), the Aghlabid, Ibrahīm "despatched a fleet against the islands"; we have every reason for believing that he refers to the islands between Africa and Sicily, comprising the Maltese islands. Further, when Ibn Al-Athīr speaks of an army sent to Malta from Sicily, in 256 AH (869-870 CE), he adds that "at that moment, the Christians raised the siege". If Malta was besieged, undoubtedly by the Greeks of Byzantium, it may be concluded that it had already been occupied by the Muslims, who probably, having landed in 827 (CE) at Mazara, in Sicily, had occupied the Maltese islands beforehand. The raids against Malta and Sicily began in the 8th century (CE) and it is not rash to believe that Malta fell before 800 (CE) under Muslim influence." (p. 213).*

3

The Conquest of Cyprus and Rhodes

Cyprus:

Mu'āwiyah Ibn Abi Sufyān (ﷺ) fought the first battle of Cyprus at sea in 27 AH (647 CE); the Muslims had not previously sailed on the Mediterranean Sea. He had requested permission from 'Umar (ﷺ) to invade the island, writing to him from Hims, informing him of its closeness and saying: *"The people of one of the villages of Hims can hear the barking of dogs in Cyprus and the clucking of their chickens."* 'Umar (ﷺ) then wrote to 'Amr Ibn Al-'Ās (ﷺ), asking him to describe the Mediterranean Sea to him. 'Amr (ﷺ) answered him, saying: *"It is a large creation, embarked upon by a small creation and there is nothing but water and sky; if the sea is calm, the hearts are agitated and if it runs high, the minds become anxious. Certainty in it decreases and doubt increases. A person in the sea is like a worm clinging to a stick. If it tilts, he is drowned and if he survives, he is delighted."*

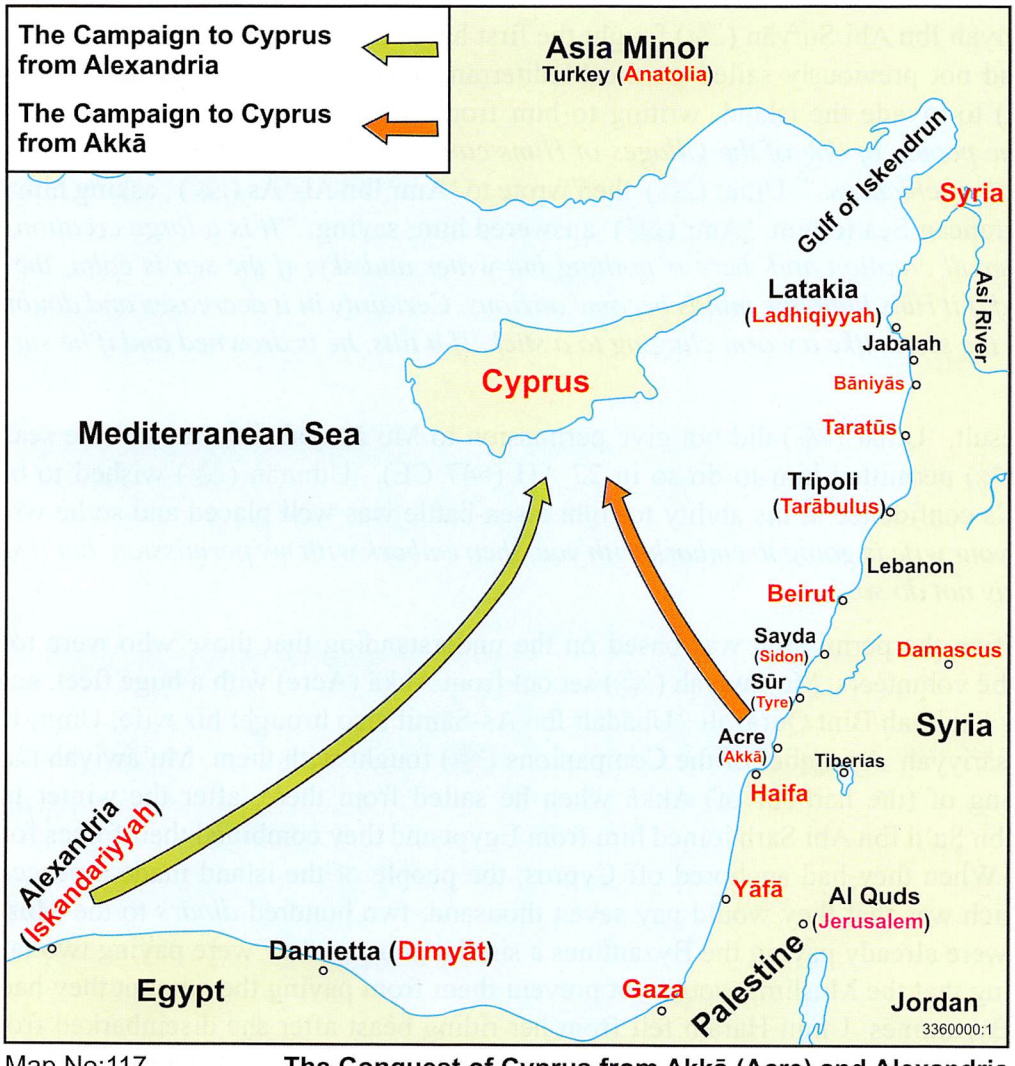
As a result, 'Umar (ﷺ) did not give permission to Mu'āwiyah (ﷺ) to sail the sea. However, 'Uthmān (ﷺ) permitted him to do so in 27 AH (647 CE). 'Uthmān (ﷺ) wished to be sure that Mu'āwiyah's confidence in his ability to fight a sea-battle was well placed and so he wrote to him, saying: *"If your wife is going to embark with you, then embark with my permission, but if she will not, then you may not do so."*

In addition the permission was based on the understanding that those who were to fight with him would be volunteers. Mu'āwiyah (ﷺ) set out from Akkā (Acre) with a huge fleet, accompanied by his wife, Fākhitah Bint Qurazah. 'Ubādah Ibn As-Sāmit also brought his wife, Umm Harām Bint Malhān Ansāriyyah. A number of the Companions (ﷺ) fought with them. Mu'āwiyah (ﷺ) ordered the rebuilding of (the harbour of) Akkā when he sailed from there, after the winter had passed. 'Abdullah Ibn Sa'd Ibn Abi Sarh joined him from Egypt and they combined their forces for the attack on Cyprus. When they had anchored off Cyprus, the people of the island made a peace treaty; the basis of which was that they would pay seven thousand, two hundred *dināars* to the Muslims every year. They were already paying the Byzantines a similar sum, so they were paying two taxes; on the understanding that the Muslims would not prevent them from paying the amount they had agreed to pay to the Byzantines. Umm Harām fell from her riding beast after she disembarked from the ship and she died; the Messenger of Allah (ﷺ) had informed her of this in a prophesy which he had made to her. In 32 AH (652 CE), the people of Cyprus helped the Byzantines to prepare a fleet to invade the Muslims and so Mu'āwiyah (ﷺ) attacked them in 33 AH (653 CE) with five hundred ships. He conquered Cyprus by force of arms and then, in accordance with the peace treaty, he settled the island and it was occupied by twelve thousand people, who built mosques there. A group of people also moved to the island from Baalbek and built a city there. If what is intended by the word "force" is

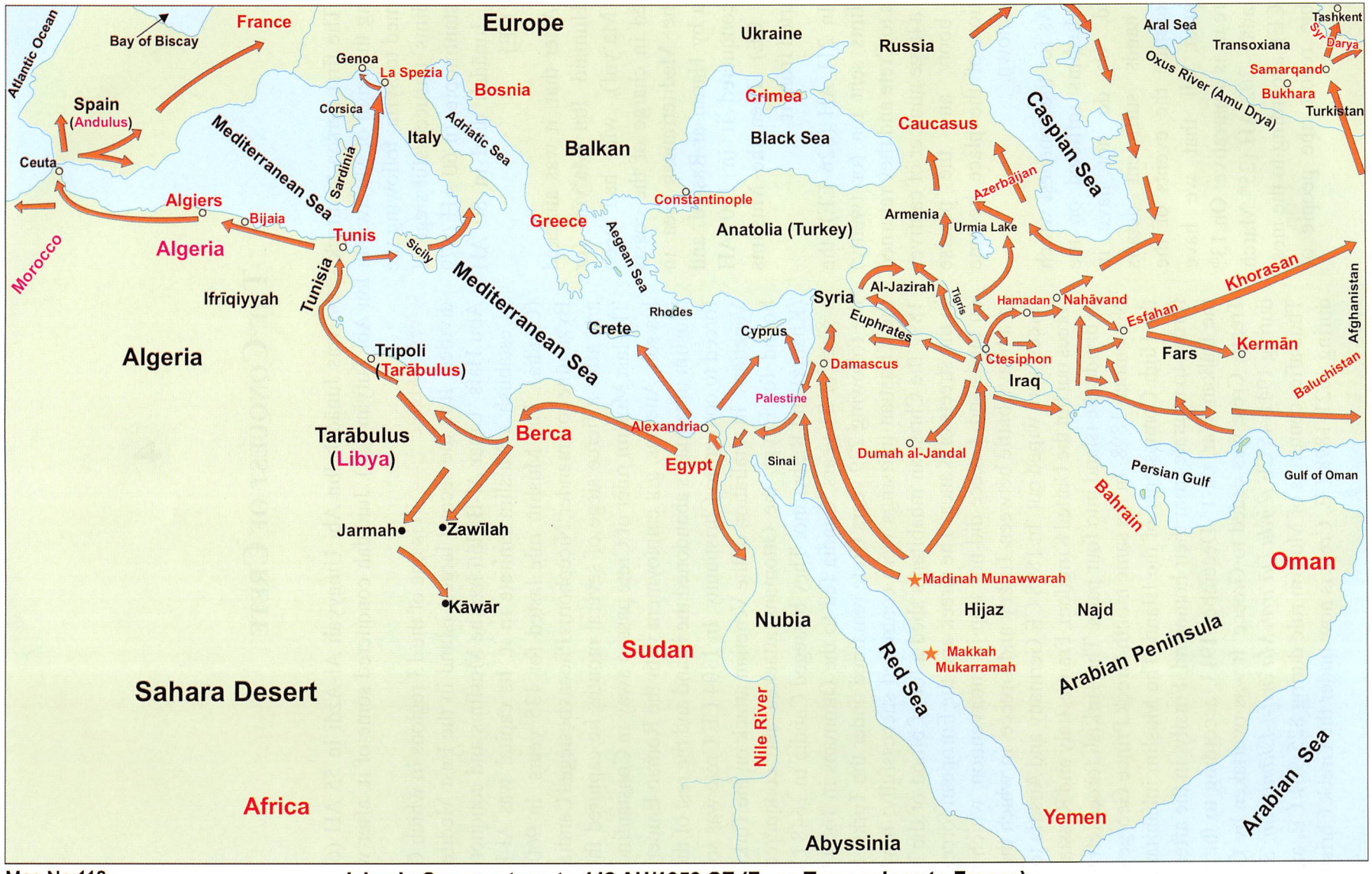
battle and fighting, then we do not have in our hands any details of that. When Mu'āwiyah (ﷺ) died, his son, Yazīd, returned that army to Syria and ordered the destruction of the city.

Rhodes:

Junādah Ibn Umayyah (ﷺ), during the caliphate of Mu'āwiyah (ﷺ), invaded Rhodes, in 52 AH (672 CE) and conquered it. The Muslims lived there for seven years and occupied a fort. They also conquered the island of Kuzicos near Constantinople in 54 AH (672 CE). When Mu'āwiyah (ﷺ) died, his succeeding son, Yazīd wrote to Junādah; ordering him to demolish the fort and come back, as he did in Cyprus.



Map No:117 **The Conquest of Cyprus from Akkā (Acre) and Alexandria**



Map No:118

Islamic Conquests upto 442 AH/1050 CE (From Transoxiana to France)

4

The Conquest of Crete

The first person to attack Crete was Junādah Ibn Abi Umayyah Al-Azdi in 55 AH (674 CE), during the reign of Mu'āwiyah Ibn Abi Sufyān (رضي الله عنهما). Junādah conquered some of it, after which he returned to Syria, following the Muslims' unsuccessful siege of Constantinople, in 60 AH (679 CE). Junādah died in 80 AH (699 CE).

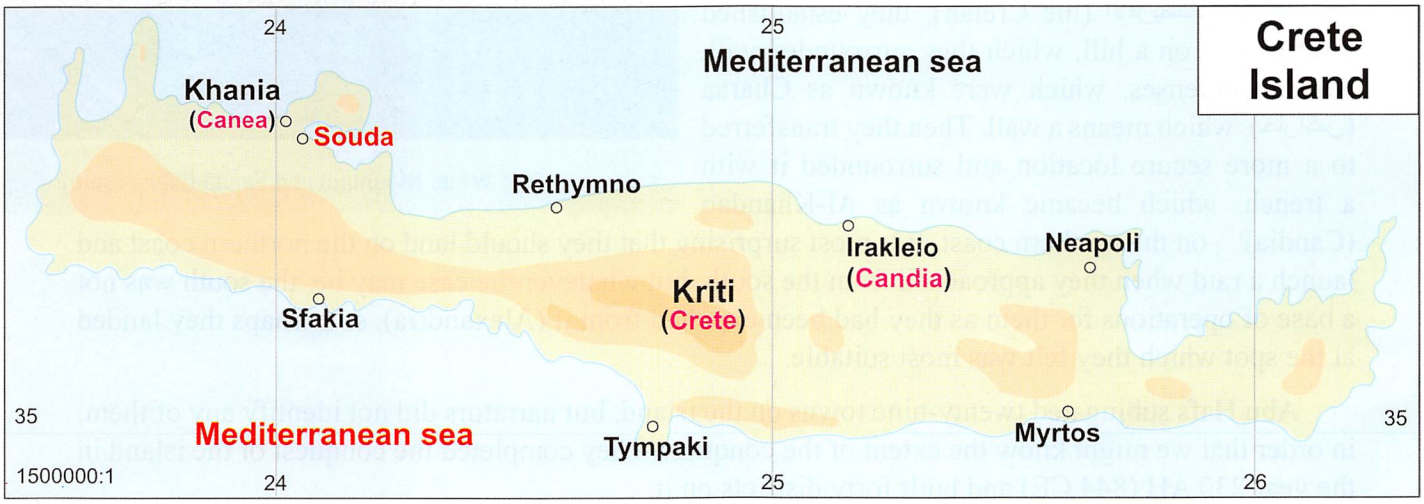
After that, it was attacked by Humaid Ibn Ma'yūn (or Ibn Ma'yūf), who had been placed in charge of the coasts of the Mediterranean Sea in Syria by Harūn ar-Rashīd, and he conquered it in 190 AH (805 CE). Then the Muslims departed from it.

In 211 AH (826 CE), the Muslims sent ten (or twenty) ships to Crete and they returned with a large number of captives and booty and the precise location of the place became well-known.

As for the conquest which the Muslims inflicted on the island, we do not have in our hands sufficient details to describe the events of the conquest; all that we have before us is a narrative: On 13th Ramadān, 202 AH (25th March 818 CE), according to the most reliable report, the people of

Crete (Arabic: اقريطش) is one of the 13 regions in which Greece is divided. It is the second largest island in the East Mediterranean. Abu Hafs 'Umar Al-Ballūtī led the Muslims and conquered Crete to establish a Muslim emirate in it. Its capital was Al-Khandaq (Candia). The Muslim rule lasted for 135 years. In 960 CE the Byzantine commander, Nicephorus Phocas besieged Candia (Crete), and after a fierce siege of several months he captured the island. The last Muslim ruler of Crete passed away in Constantinople, and his son, Anemas, got employment with the Roman Emperor. Most Muslim inhabitants abandoned the island and the rest of them were forced to convert to Christianity. In 1304 CE Crete was sold to the Venetians. In retaliation of the Venetian attack on the Turkish ships bound for Egypt, the Ottomans attacked and conquered Kanea (Khania) and Rethymno. They besieged Candia in 1648 CE. After a siege of 21 years, Candia fell to the Ottomans in 1669 CE. For the following 229 years Crete remained under the Turks. Many of the Christian uprisings were controlled successfully; however, in 1897 the Christian inhabitants shed a lot of blood of the Muslims in the streets of Kanea. The Greek and the European forces landed on the island. Greece did not stop its intervention, which resulted in a heavy battle between Turkey and Greece, in which the latter's forces were wiped out. In 1898 CE Germany and Austria took their forces out but the United Kingdom, France, Italy and Russia decided to divide the island into four parts. The Turkish forces left Crete in November, 1898. In the same month Greek Prince George came as the High Comissioner of the Island. The Muslim inhabitants were forced to migrate from their homeland. Finally, in the aftermath of the Balkan War, on 1st December 1913, according to the London Treaty, Crete was ceded to Greece. It was overtaken by Germany during 1941-45 CE *(Urdu Dā'irah Ma'ārif-i-Islāmiyyah: 3/24-25)*. Thus after centuries of Muslim rule during 825-961 CE, and again during 1521-1898 CE, Crete is now under the Greek Christians.

the southern 'facing suburbs'[1] (الرَّبَض القِبَلي) (of Cordova), on the banks of the river [2] in Andulus, revolted against their Emīr (Sovereign), Hakam Ibn Hishām Al-Umawi, who defeated them and killed more than ten thousand of them in a period of three days, and drove the remainder away, scattering them. Some of them sailed to Fez, in Morocco, while another group sailed – their numbers are disputed; it was said that there were fifteen thousand. Although, the most reliable report stated that they numbered four thousand – in forty ships to Alexandria and took part in the *fitan* (riots, civil strife, etc.) which were taking place there until they had captured Alexandria and ruled it under the leadership of Abu Hafs 'Umar Ibn 'Īsa Ibn Shu'aib Al-Ballūti Al-Andulusi[3]. Because of the difference of opinion regarding some of the dates, some researchers have concluded that the people referred to here were the Andulusians, who did not take part in the rebellion of the suburbs.



Map No:119 **The Conquest of Crete (210 AH)**

[1] In the reign of **Emir Hakam bin Hishām** of Spain (180-206AH) a large number of African and Asiatic slaves, were recruited. On the very issue the Mālikite scholars protested. One day the Mālikites living in Ar-Rabad Al-Qibalī, across the Guadalquivir (Wadi al-Kabir), raided the royal palace and pronounced the deposition of the Emir. The Emir sent his cousin Asbah bin 'Abdullah to break the siege. He broke through and reached the rebels' locality across the river, and set it on fire. The rebels rushed to save their homes. The Emir chased them to the river and Asbah stopped their escape; thus a large number of them were killed and thousands were caught.

During the siege of the palace, Emir Hakam called in his servant Hasan, and asked him to bring perfumed hair oil. Mustering courage, Hasan asked the Emir the reason for applying hair oil in such a critical situation. The Emir replied, "*Foolish one! If I do not apply hair oil, how will the rebels know, while cutting my head off, that it is the head of a king.*" *(History of Islam (Urdu) by Akbar Shah Khan Najibabadi: 2/112-113)*

[2] **Translator's note:** It was the Rio (River) Guadalquivir, the fourth longest river in Spain, after the Tagus, Ebro and Douro), and the longest in Andulucia. The name comes from the Arabic *Al-Wadi Al-Kabīr* (الوادي الكبير), 'The Great Valley' or 'The Great River'. The river was called *Betis* (or *Baetis*) from pre-Roman times to the Al-Andulus period, giving its name to the Hispania Baetica Roman Province.

[3] **Abu Hafs 'Umar al-Andulusī** or **al-Ikritishi** was a Muslim adventurer who was primarily active between 816 CE to 827 CE. After being involved in an unsuccessful uprising in Cordova, Spain, in the early 9th century of the Christian Era, Abu Hafs fled with a group of rebels to Alexandria. With the intention of taking advantage of local unrest, the group of rebels selected Abu Hafs as their leader. As the leader, Abu Hafs led the group which took control of Alexandria in 816 CE. After being forced to leave Alexandria, the rebel group set out for Crete. Upon arriving, they landed at Cape Kahrax (خاراكس) in the Gulf of Mesara. From there the group headed north under the leadership of Abu Hafs. Abu Hafs and his group of adventurers seized Crete from the Byzantine Empire in 825 CE and made it into a pirate base. (Translator)

The White Mountain and Saudā Lake (Crete)

In 210 AH (825 CE), the 'Abbasid Caliph, Al-Ma'mūn sent his commander, 'Abdullah Ibn Tāhir with an army of men from Khurasan and they defeated them and recaptured Alexandria. They sought his protection, in return for which they promised to travel to the borders of the Roman lands and he accepted this from them; they therefore chose to go to Crete, which was among the most fertile of the Byzantines' lands. They landed on its coast with their forty ships and Abu Hafs became known as الاقريطشي (the Cretan); they established a settlement on a hill, which they surrounded with wooden defenses, which were known as Charaa (خاراكس), which means a wall. Then they transferred to a more secure location and surrounded it with a trench, which became known as Al-Khandaq (Candia)[1], on the northern coast. It is most surprising that they should land on the northern coast and launch a raid when they approached from the south; but whatever the case may be, the south was not a base of operations for them as they had been expelled from it (Alexandria), so perhaps they landed at the spot which they felt was most suitable.

Abu Hafs subjugated twenty-nine towns on the island, but narrators did not identify any of them, in order that we might know the extent of the conquest. They completed the conquest of the island in the year 230 AH (844 CE) and built forty districts on it.

Due to their limited numbers and the fact that they were cut off from any base behind them, they had intermarried with the people of the island. This resulted in the birth of a generation whose fathers were Andulusian Muslims and whose mothers were Cretans. The Muslims exploited the natural resources on the island such as the woods, in order to strengthen their fleet, and they took the island as a base of operations from which to attack the surrounding islands which belonged to Constantinople.

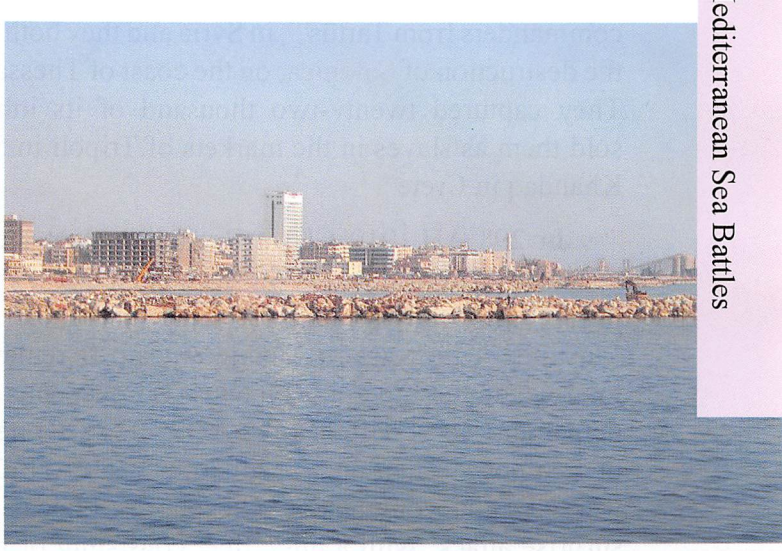
The Byzantines failed on two occasions to recover the island. On the first occasion, their leader, Damian was among the captives taken by the Muslims and on the second occasion, their leader fled in a ship and was pursued by the Muslims until they captured him and killed him. Due to the fact that Crete lay before the Byzantine Empire, it became necessary for it to come under the authority of Egypt, as part of the 'Abbasid State.

In the year 214 AH (829 CE) the fleet of Crete won a victory against the Byzantine fleet, near the island of Thasos[2]. Then they attacked the coasts of Anatolia and invaded the islands of Cyclades and

[1] **Candia** (Greek: Heraklion, Iraklion or Irakleio): It is the largest city and capital of Crete. It is also the fourth largest city in Greece. For centuries it was known as Candia, a Venetian adaptation of the earlier Greek name, which came from the Arabic Rabad al-Khandaq (ربض الخندق) meaning 'Side of the Moat'. Under the Ottoman Empire it was called Kandiye. *(Wikipedia Encyclopedia)*
Note: *The author of Atlas al-Futuhat al-Islamiyyah (Arabic) has pinpointed Candia on the NW coast of the island, in the Gulf of Souda, perhaps due to literal resemblance between Canea (Khania) and Candia. In fact Candia (present Iraklion) lies on the mid-north coast of Crete whereas in world atlases Khania is given on the northwest coast.*

[2] **Island of Thasos** lies in the Thracian Sea, near the Greek coast. It remained in Turkish control for centuries,

The remains of ancient Corinth (Greece)



The Syrian coast at Tartūs

other islands belonging to the Byzantines. During the reign of Theophilus (214-226 AH = 829-840 CE), and during the reign of Michael III (226-252 AH = 842-867 CE), raids on the island of Mithilin (Samos) were carried out and on 23rd Jumāda Al-'Ākhirah, 229 AH (18th March 843 CE), Theoktist set out with a large fleet for the coast of Crete and was victorious at first, but then he was defeated and the Muslim fleet returned to Crete, threatening the coasts of Constantinople itself. Then on the Day of 'Arafah, in 238 AH (22nd May 852 CE), three hundred Byzantine ships invaded the port of Dimyāt (Damietta) due to the fact that Crete was governed from Egypt. During the attack, they took one thousand, six hundred women – a hundred and twenty-five of whom were Muslims – as captives during the absence of its garrison, and they plundered the city and burnt its mosques and its churches. Then they left Dimyāt and headed for Ashtūm Tanīs, which they attacked and plundered, after which they returned to their land. In 248 AH (862 CE), the fleet of Crete attacked the island of Athos and in 252 AH (866 CE) they attacked the island of Neon, which is a small island near to Athos, and they made it their base of operations. The Byzantines were unable to stop these attacks, until, in 266 AH (879 CE), a Byzantine fleet, under the command of Nikitas Ariva destroyed the Cretan fleet in the Gulf of Corinth[1], thus bringing to an end the Muslims' naval activities for twenty years, after which they returned and invaded Cyclades and penetrated as far as the Sea of Marmara.[2]

Then the Cretan fleet joined the fleet of Leo of Tripoli[3], who was one of the Muslims' naval

but today it is a part of Greece. *(Reference Atlas of the World: p.117)*

[1] **Corinth** (Greek: Corinthos): It is a Greek city lying a little northeast to the ancient city of the same name, on the north coast of the Peloponnese Peninsula. The Gulf of Corinth separates it from Central Greece. Modern Corinth was built in 1858 CE. Ancient Corinth was a city-state where St. Paul propagated his teachings. *(Oxford English Reference Dictionary: p.319)*

[2] **Sea of Marmara:** A small inland sea in Turkey, connected to the Black Sea by the Bosporus and to the Aegean Sea by the Dardanelles, separating the continents of Europe and Asia; area 11,140 sq km/4,300 sq mi. In parts it reaches depths of over 1200 meters/3936 feet. There are several islands in the sea that contain white-marble quarries, the largest of which is Marmara.

[3] **Leo of Tripoli** was a Greek pirate serving Muslim interests in the early tenth century of the Christian Era. Born in Greece to Christian parents, he later converted to Islam and took employment with his former captors as an admiral. His first Arabic name was Ghulam Zurafa, meaning "slave of Zurafa." He later took the name *Rashiq Al-Wardami*."

commanders from Tartūs[1], in Syria and they both embarked on the destruction of Salonica, on the coast of Thessalia (Greece). They captured twenty-two thousand of its inhabitants and sold them as slaves in the markets of Tripoli in Syria and Al-Khandaq in Crete.

The coast of Salonica or Thessaloniki (Greece)

In 298 AH (910 CE) a Byzantine fleet attacked Crete, but it was defeated and in the second half of the third century AH, Crete became the most important naval base for the Muslims in the eastern Mediterranean. It remained so until the Byzantine Emperor, Romanus (I) Lekapenus succeeded in defeating Leo of Tripoli (312 AH = 924 CE) near the island of Lemnos[2]. Then on 1st Muharram, 350 AH (20th February 961 CE) the commander, Nicephorus Phocas undertook a surprise attack, with a huge fleet consisting of two thousand six hundred warships and one thousand, three hundred and sixty supply ships. Some of them had two hundred and fifty oars distributed along four decks. The fleet encircled all of the island's coasts. The island's inhabitants mounted a courageous defense of it, but no Muslim power bothered to come to their help until Al-Khandaq fell on 16th Muharram 350 AH (7th of March 961 CE). Thus the Byzantines recaptured Crete, after it had been ruled by the Muslims for over a century. It was taken possession of by Arianus, the son of Constantine, King of Constantinople, who took it from the hands of 'Abdul 'Azīz Ibn 'Abdul 'Azīz Ibn Shu'aib. After that, he occupied Cyprus[3] in the year 354 AH (965 CE) and naval supremacy was once more in the hands of the Byzantines in the eastern Mediterranean.

Salonica: (Latin: Thessalonica): A sea-port in NE Greece. Estimated population is 4 lac. Founded in 315 BC, it became the capital of the Roman province of Macedonia and an important city of Byzantium. It fell to the Turks in 1430 CE, remaining a part of the Ottoman Empire until 1912. Now a major port and the second largst city in Greece, it is the capital of the present-day Greek region of Macedonia. The founder of modern Turkey Mustafa Kamal Pasha (Ataturk) was born in Salonica in 1888 CE.

[1] **Tartūs** (Arabic: Taratūs طرطوس): The author of *Atlas al-Futūhat al-Islāmiyyah* seems to be confused a bit with Tartūs and Tarsus. The latter is located in Turkey (Anatolia) to the north-east of Marsīn Port, away from the coast, whereas, Tartūs is a port of Syria. Tartūs is situated between the coastal cities of Bānyās and Hamīdiyyah. *(Reference Atlas of the World: p.142-144)*. The Crusaders occupied Tartūs in 1099 CE until 1291CE, when Sultan (Khalīl al-Ashraf bin) Qalawūn restored it. *(Al-Munjid fil-A'lām: p.356)*

[2] **Lemnos** is an island in the northern Aegean Sea. The Sea of Thrace is situated to the north of the island. For centuries Lemnos had been under the Ottomans but today it is a part of Greece. Homer made several references to this island in his epic Iliad. *(Reference Atlas of the World, Wikipedia Encyclopedia)*

[3] **Yazid bin Mu'āwiyah** had evacuated Cyprus, yet it remained under the Muslims for a long time. In 69 AH, 'Abdul Malik bin Marvan signed a treaty with Caesar Justinian II, to divide khiraj collected from Cyprus. Also Caliph Walid II exiled some inhabitants of Cyprus and settled them in Syria. However, Caliph Yazid bin Walid sent them back to their island. *(Urdu Dā'irah Ma'ārif-i-Islāmiyyah: 16-1/247)*

5

The Conquest of Sicily

A part of a pillar of a mosque (Palermo), converted into a Norman Chruch, on which a writing in Kūfi script is apparent

Raids on Sicily:

Sicily is the largest island in the Mediterranean and it occupies the most important strategic position of any of them. It is also the richest of them in resources. The first Islamic raid on Sicily was the expedition of 'Abdullah Ibn Qais Al-Fazāri, in 46 AH (666 CE). Mu'awiyah Ibn Hudaij sent him from Ifrīqiyah (Tunis) during the Caliphate of Mu'āwiyah Ibn Abi Sufyān; however, we do not have any details about this raid except that in the course of it, he conquered some of it, took captives and acquired booty, then he returned home.

Then it was raided by 'Uqbah Ibn Nāfi' with soldiers from Egypt in the year 49 AH (669 CE). After that, it was raided by 'Atā' Ibn Rāfi' Al-Huzalī in 83 AH (702 CE) with an Egyptian fleet. Then in 86 AH (705 CE), it was invaded by 'Ayyāsh Ibn Ujail with a fleet from Morocco, during the governorship of Mūsa Ibn Nusair and he attacked Syracuse (سرقوسه), capturing a large amount of booty from it, after which he returned home. After that it was invaded by Muhammad Ibn Idrīs Al-Ansāri in 102 AH (720 CE), during the reign of Yazīd Ibn 'Abdul Malik; and he returned with booty and captives. Then in 108 AH (726 CE), Quthm Ibn 'Awānah attacked Sicily, and in 109 AH (728 CE), during the Caliphate of Hishām Ibn 'Abdul Malik, it was invaded by Bishr Ibn Safwān, who acquired a large number of captives. Then it was invaded by Mustanīr Ibn Hārith Al-Huraithī, in 113 AH (731 CE), but during the return, a sea storm raged and sank his ships. After that, it was invaded by Habīb Ibn Abi 'Ubaidah Ibn 'Uqbah Ibn Nafi', in the year 116 AH (734 CE) and he routed the Roman ships. In the year 122 AH

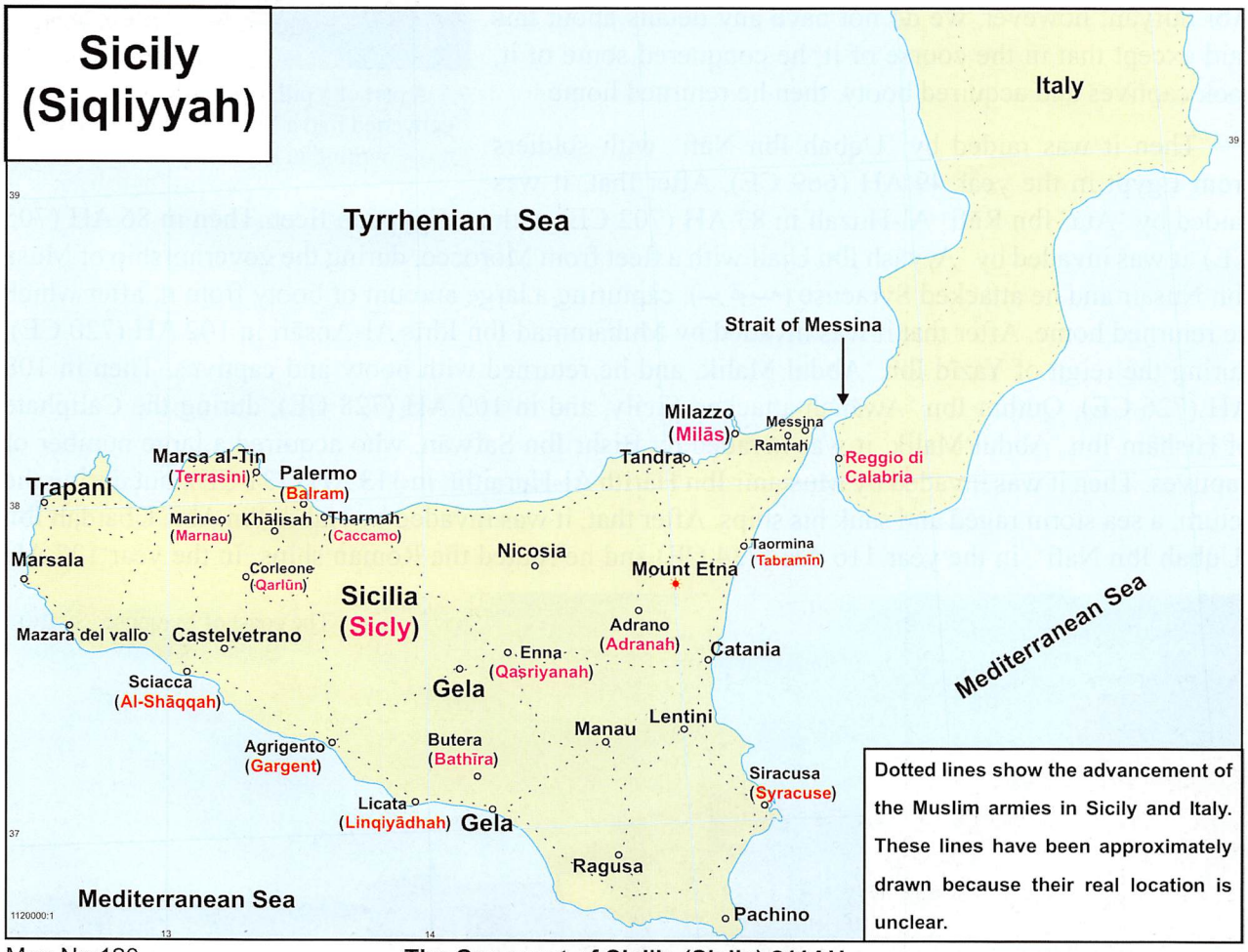
The coast of Syracuse (Sicily)

(739 CE), Habīb Ibn Abi 'Ubaidah invaded it, accompanied by his son, 'Abdur-Rahman Ibn Habīb; his father sent him with a troop of cavalry and he defeated all those whom he encountered until he reached Syracuse, which was the capital of Sicily. The people accepted the payment of the *jizyah* and he took it and returned to his father; then they both returned to Ifrīqiyyah. In 130 AH (747 CE), 'Abdur-Rahman Ibn Habīb occupied the island of Pantelleria (قوصره), which lies halfway between Sicily and Ifrīqiyyah. Then 'Abdur-Rahman Ibn Habīb once more invaded Sicily in 135 AH (752 CE) and he conquered it and then returned home. For a time after that, the Muslims were preoccupied with internal discord within the Empire and this allowed the Romans to fortify Sicily; they did not leave a single mountain without constructing a fortress on it.

These raids were not conquests whose aim was settlement; they were simply raids through which booty was acquired, after which, the raiders would return to their base of operations – raids carried out as part of a war between two empires between which a state of enmity existed.

The Expedition of Asad Ibn Furāt:

In the year 211 AH (826 CE), the Emperor of Constantinople appointed Constantine, who was nicknamed "*Saudah*" (black piece), as Governor of Sicily, and he built a fleet and placed Euphemius in



Map No:120 **The Conquest of Sicilia (Sicily) 211AH**

Sicily (Italian: Sicilia): Being the center of the Phoenician, Roman, Greek and Muslim civilizations, Sicily is the largest island of the Mediterranean Sea. The Phoenicians had settled at Syracuse in 734 BC. The Carthaginian General Hannibal overran Sicily in 209 BC but the Punic Wars drastically affected Sicily. During Islamic era, Palermo served as the capital of Sicily and from here Ibrahīm bin 'Abdullah bin Aghlab successfully ruled the island during 220-236 AH/835-851CE. He made an alliance with Naples (Italy) for 50 years according to which Naples helped the Muslims in the conquest of Messina (Sicily) in 843 CE. The Islamic troops advanced to Italy and in a short time they got control of Brindisi and Taranto and the entire coast of the Adriatic Sea came in their range. Meanwhile the Fatimid rulers took over Africa and they approached Sicily only to start feuds amongst the Muslims. In the 10th century CE, Banu Kalb rose to power in Sicily and gradually they gained independence. Meanwhile most of the eastern region of the island was occupied by the Byzantines; however, Sicily became a shelter for the Sunni Muslims who failed to reconcile with the Fatimid rulers in Africa. Luxurious life style and conspiracies eventually ended the rule of the Kalbite dynasty and a number of independent Muslim states like Palermo (بلرم), Trapani, Mazara, Gergent (Agrigento), and Aqtaniah (Catania) emerged. Ibn Thamnah, the ruler of Palermo and Syracuse suffering defeat at the hands of his brother-in-law offered Sicily to Roger I, the Norman ruler of Italy. In February 1061 CE, the Normans entered Sicily. They overran Palermo in 1072 CE and until 1091 CE they occupied the whole island. Sharīf al-Idrīsī, the famous Muslim geographer was attached to the court of Roger II. Al-Idrīsī compiled there his well-known book (نزهة المشتاق) on geography and engraved the world map for Roger on a silver semi-globe. It was the first ever model of the world globe. Muhammad bin 'Abbad and his daughter revolted in 640 AH/1242 CE against Frederic II but they failed. The survivors were exiled to Lucera (Puglia or Apulia region) in southern Italy. In 1257 CE, they revolted against Charles I, the ruler of Anju (France). At last Charles II of Anju destroyed them in 1300 CE. Sicily is spread over an area of 25,708 square kilometers and its population is 510,0000 *(Urdu Dā'irah Ma'ārif-i-Islāmiyyah:12/149-165, Al-Munjid fil-A'lām:2/251)*. After Spain and Crete, the Island of Sicily was the third European region ruled by the Arab Muslims, for as long as 263 years; ultimately it was captured by the Christians and the Muslims were wiped out as though they never existed there. Looking at the Muslim rule and their conquest of Sicily, Dr. 'Allamah Muhammad Iqbal, renowned Muslim poet and philosopher, called it 'the tomb of the Arab civilization'. In 1931 his ship passed by the coast of Sicily while he travelled for the Round Table Conference, going to be held at London. Then he compiled his famous Urdu poem صقلیه (Sicily Island). The following are the meanings of a few lines from the poem:

"O blood shedding eye! Now weep heartily; there looks the tomb of Hijāzi (Arab) civilization!

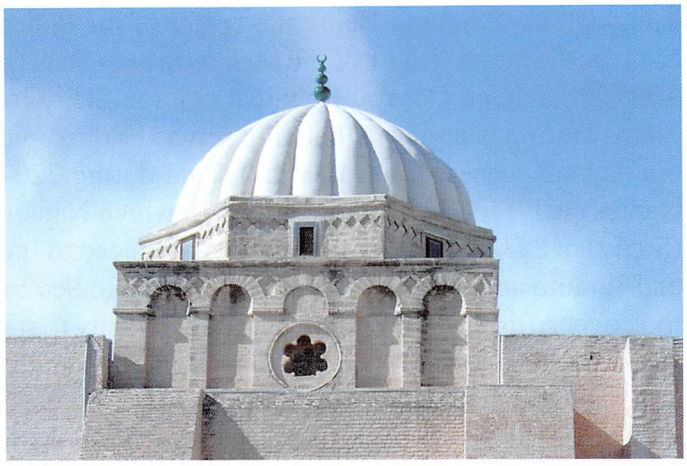
Once the uproar of those desert-dwellers filled this island for whose ships this vast sea (the Mediterranean) had become a place for play.

Alas! O Sicily, you are the honour of the sea, and like a guide in this desert of water.

Is that takbīr (لا الہ الا اللہ) now silent forever of which uproar is still a source of enjoyment for the human ear?" (Kulliyyat-i-Iqbal, Bang-i-Dara: p.133)

Catholic Church (San Cataldo) in Palermo (Sicily) which was a mosque centuries ago

command of it. He then sent him to Ifrīqiyyah, where he captured a bridgehead on the African coast. Then certain accusations[1] against Euphemius reached the Roman Emperor and he ordered Constantine (his General in Sicily) to remove him from his position and punish him. Euphemius, however, rebelled and he captured Syracuse and killed Constantine. An Armenian commander, whose name was Ballātah (Pallato), rebelled against Euphemius and he was supported by his nephew, Michael, the Governor of Palermo (بلرم), who also rebelled against Euphemius. They defeated him and killed a thousand of his men, recapturing Syracuse from him. Euphemius fled to Qairouan and sought help from Ziyādatullāh Ibn Ibrahīm Ibn Aghlab, who had been appointed its Governor by Ma'mūn Ibn Harūn Ar-Rashīd. Ziyādatullāh ordered him to remain in the port of Sūsah (Sousse)[2] until the Muslims fleet came to him and he (Ziyādatullāh) gathered his army and appointed the Judge of Qairouan, Asad Ibn Furāt; who marched from Qairouan, and on 15th of Rabī' Al-Awwal, in the year 212AH (14th of June 827 CE), he sailed from Sūsah with a fleet carrying eight or nine hundred horsemen and ten thousand foot soldiers; there were around a hundred ships, in addition to the ships of Euphemius. They both reached Mazzāra on Tuesday, 18th of Rabī' Al-Awwal, 212 AH (17th June 827 CE) and from there, they marched to Ballātah, who was at the time in Marj Ballātah-passing by Qal'ah Al-Ballūt[3], then the towns of Ar-Rafsh, Qal'ah Ad-Dubb[4] and Qal'ah At-Tawawīs[5]. Asad did not seek help from Euphemius, routing Ballātah alone, who had a hundred and fifty thousand men; many of them were killed and the Muslims took a large amount of booty from them. Ballātah reached Castrogiovanni (قصريانه); then he was seized by fear and fled and



A mosque of Kairouan (Tunis)

Jami' Mosque of Sūsah (Tunis)

[1] He was accused of having forced a nun to marry him. The Emperor ordered Constantine to end the marriage and cut off **Euphemius'** nose.

[2] **Sousse** (Arabic: Sūsah): It is a port of Tunisia, located at the Gulf of Hammāmāt. The Phoenicians founded it in the 9th century BC. Sūsah flourished in the Aghlabid era. Its population is estimated 150,000. Kairouan (قيروان) is situated 40 kilometers to the west of Sūsah *(Reference Atlas of the World: p.77)*. Another سوسه (Sūsah) is situated on the coast of Syrenaica (Libya). It was inhabited, on the ruins of ancient Apollonia, by the Muslims who were exiled from Crete when the Greeks occupied the island in 1897 CE. Its name Marsa Sūsah (harbour of Sūsah) has been reduced to only Sūsah. *(Urdu Dā'irah Ma'ārif-i-Islāmiyyah: 4/428)*

[3] Qal'ah Al-Ballūt: Fortress of the Oaks, known in Italian as Caltabellotta.

[4] Qal'ah Ad-Dubb: Fortress of the Bear.

[5] Qal'ah At-Tawawīs: Fortress of the Peacocks.

crossed to Calabria (Italy), where he was killed.

Asad then marched to the Church of St. Euphemia, on the coast (formerly known as Phinias). He had appointed Abu Zaki Al-Kināni as Governor of Mazzāra and because the route between Mazzāra, Qal'ah Al-Ballūt and Syracuse was interspersed with numerous towns and fortresses and no accounts of fighting or peace treaties were recorded concerning them, we must conclude that Asad Ibn Furāt sailed along the southern coast of Sicily and then marched to Kanīsah Al-Musliqīn (Church of the Locust-hunters). There, the Patriarchs of Syracuse came to him and deceptively requested safety and protection from him, in order that they might complete the renovation of their fortress and place in it their property, which lay outside.

The Roman Temple of Girjanti (Sicily)

Euphemius then rebelled, inciting his people against the Muslims and they gathered in Al-Kurrāth Fortress and they were attacked by Asad, who took a large number of captives and much booty from them. Fleets of reinforcements came to him from Ifrīqiyyah and Andulus, after which the people of Syracuse returned, seeking an assurance of protection. Asad was inclined to accept their request, but the Muslims refused and resumed the war, besieging Syracuse by land and sea. Asad died in the month of Sha'bān, in 213 AH (October 828 CE) in front of Syracuse, as a result of the combined effects of illness and his wounds. The Muslims then appointed Muhammad Ibn abi al Jawāri[1] as their commander and he tightened the siege against Syracuse, but a large Byzantine fleet arrived from Constantinople, in addition to a land force. The Muslims therefore decided to return to Ifrīqiyyah and they boarded their ships, but the Roman fleet blocked their way out from the large anchorage; so the Muslims lost hope of conquering Syracuse and of extracting their ships, so they burnt their fleet and moved with Euphemius to Mineo Fortress, captured it and fortified their position there. They also captured Girgenti Fortress and fortified their position in it.

The coast of Trapani ((Sicily)

Euphemius departed for Castrogiovanni, but his people rebelled against him and killed him. Then the Roman general, Teodotus arrived from Constantinople with a large army which marched to Castrogiovanni, but the Muslims defeated him and killed many of his men, capturing ninety of his commanders. Then, at the end of 213 AH, or the beginning of 214 AH (February 829 CE), Muhammad

[1] The author of *Atlas al-Futūhāt al-Islamiyah* (Arabic) has given the name of the Muslim commander differently as: Muhammad bin abi-al-Hawāri, Muhammad bin al-Hawāri, and Ibn abi al-Jawāri. With the reference to 'Al-Kāmil fi Al-Tārīkh' (5/437) we have adopted 'Muhammad bin abi al-Jawāri' preferably.

Ibn abi al Jawāri died. The Muslims then appointed Zuhair Ibn Barghūth (or Ibn ʻAuf) as their leader, who fought numerous battles with Teodotus, but, he eventually besieged the Muslims, until their supplies ran low and they were forced to eat their riding beasts and dogs. Then Asbagh Ibn Wakīl arrived with a large fleet from Andulus in 214 AH (829 CE), while Suleimān Ibn ʻĀfiyah al-Tartūshi arrived with some ships, bringing the total of Muslim ships to three hundred; they landed at Trapani (طرابنش) and then advanced towards Mineo, capturing the fortresses that lay before them. They drove Teodotus from Mineo to Castrogiovanni and broke the siege against the Muslims in Jumād al-'Ākhirah, in the year 215 AH (July/August 830 CE).

Messina city (Sicily)

The Conquest of Palermo:

The Muslims besieged Palermo[1] from Jumād al-'Ākhirah, 215 AH until Rajab, 216 AH (June 830 CE – August 831 CE). Then it was conquered with a guarantee of safety being given to the inhabitants during the governorship of Muhammad Ibn ʻAbdullah Ibn Aghlab. Then they marched to Galiano (غليانه) and captured its suburbs, after which they clashed with Teodotus and they defeated him and killed him. In 221 AH (835 CE), the fortress of Tindaro on the northern coast fell into the Muslims' hands. Then in 225 AH (839 CE), many fortresses sought guarantees of safety and were conquered via peace treaties; these included Geragia (جرصه), Caltabellota[2], Platani (ابلاطنوا), Corleone (قرلون), Marineo (مرناو) and others.

Byzantine Church which became a mosque in Islamic period and now it is called Santa Maria Church (Palermo)

In 228 AH (842 CE), Fadl Ibn Jaʻfar Al-Hamdani conquered Messina[3], Maskān and others.

In 232 AH (846 CE), Fadl Ibn Yaʻqūb conquered Lentini after besieging it. In addition, the Muslims captured Taranto[4] (طارنت), in south Italy and in 234 AH (848 CE) they conquered Argos and destroyed

[1] **Palermo** (Arabic: Balermo) is the capital of Sicily. Founded as a trading post by the Phoenicians in the 8th century BC, and settled by the Carthaginians, it was taken by the Romans in 254 BC. The Arabs conquered it in 831 CE. After them it became the capital of the Norman (Christian) Kingdom in 1072 CE. *(Oxford English Reference Dictionary)*

[2] **Caltabellota** (Arabic: قلعة البلوط) is a city in Sicily to the north of Ash-Shāqqah (الشاقه). The Arabs named it Qalʻah al-Ballūt, in reference to the Ballūt (oak trees) they found there abundantly. Therefore, the Italians now call it Caltabellota.

[3] **Messina:** It is the third largest city in Sicily and the capital of the province of Messina. The city was destroyed by an earthquake in December 28, 1908 CE *(Al-Munjid fil-Aʻlām: p. 84)*. The strait lying between Italy and Sicily is also called the Strait of Messina.

[4] **Taranto** (Arabic: طارنت): It lies on the Gulf of Taranto in Puglia Region of Southern Italy. It is the capital of the province of the same name. It is the main naval base of the country. Taranto was founded in 706 BC by the Dorians coming from Greece. The Romans occupied it in 272 BC. (Oxford English Reference Dictionary: p. 1475, Wikipedia Encyclopedia)

its fortress. Then Muhammad Ibn 'Abdullah Ibn Aghlab died on 10th Rajab, 236 AH (18th January 851 CE); the Muslims appointed 'Abbās Ibn Fadl as their ruler. He began to make war on those who had not sought a treaty and he inflicted a lot of damage on them and made an example of them, until they made a peace treaty with him, on the understanding that they would pay money and slaves would be taken. Then they conquered Bathīrah in 238 AH (852 CE).

The Conquest of Qasruyānih (Castrogiovanni):

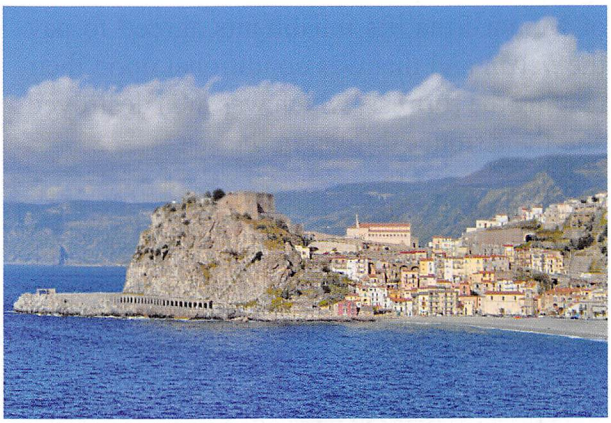
Syracuse was the capital of Sicily, and when the Muslims conquered Palermo the Romans transferred their capital to Qasriyānah, due to the fact that it was well fortified. Then in 243 or 244 AH (857 or 858 CE), 'Abbās Ibn Fadl marched to Qasruyānih and Syracuse, while 'Ali Ibn Fadl approached with a fleet and met up with al-Iqrītishī, who had forty ships. 'Ali's forces fought them fiercely; until they defeated them and captured ten of their ships, along with the men in them, and they returned with them.

'Abbās advanced with a thousand cavalry and seven hundred foot soldiers, each ten of whom, was led by a *muqaddam*[1]. They marched by night and camped at Jabal Al-Ghadīr and concealed themselves behind it. His uncle, Rabāh passed on with the pick of his men until they reached Jabal Al-Madinah and they crept towards it before sunrise. The guards were asleep and were thus unaware of them. Then they entered via an opening in the wall through which the water flowed; then they attacked with their swords and opened up the gates, enabling 'Abbās and his forces to enter through the city gate on Thursday, 16th Shawwal, 243 AH (5th February 858 CE) and kill the city's garrison. They built a mosque on that day and offered the Friday prayer in it the following day. The Byzantines sent a fleet of three hundred ships to Syracuse, under the command of Constantine, but they were defeated by the forces of 'Abbas, who captured a hundred ships from them. 'Abbas continued to fight until he died on 3rd Jumād al-'Ākhirah 247 AH (14th August 861 CE).

The Conquest of Syracuse (سرقوسه):

In the month of Ramadān, 264 AH (May 877 CE), Ahmad Ibn Aghlab conquered Syracuse and killed more than four thousand Romans after besieging it for nine months. He captured more booty there than he had captured in any other city. He remained there for two months, and then he destroyed it and departed. This took place during the governorship of Ibrāhīm Ibn Ahmad Ibn Muhammad Ibn Aghlab in Ifrīqiyyah.

In Jumād al-'Ākhirah, 284 AH (July 897 CE), Ibrāhīm Ibn Ahmad sent his son, Abul 'Abbās 'Abdullah to Sicily and he marched there and fought a fierce battle against its inhabitants and defeated them. According to the narrators, he *"entered their city by the sword"*, but they did not identify that city. Then he granted protection to the people and crossed the strait of Messina to the Italian coast, where he attacked the Romans and annihilated them. After this he returned to Sicily.



The coast of Reggio (Calabria, Italy)

In 288 AH (900 CE), Abul 'Abbas Ibn Ibrāhīm

[1] **Muqaddam:** An officer of a rank approximately equivalent to lieutenant colonel.

arrived at Demona (دمنش) and besieged it for a number of days. Then he moved on to Messina, after which he crossed to Reggio (ريو), on the Italian coast, which he captured by force of arms, capturing much booty. Following this, he returned to Messina, where he found that ships had arrived from Constantinople and he captured thirty of these ships.

Taormina Falls:

In 289 AH (901 CE), Caliph Mu'tadid (معتضد) became angry with Ibrāhīm Ibn Ahmad and he resigned the governorship in favour of his son, Abul 'Abbas Ibn Ibrāhīm. Abul 'Abbas therefore left Sicily for his father, while his father left Ifrīqiyyah for him. Ibrahīm departed by sea from Nūbah[1], Ifrīqiyyah, and arrived in Trapani, Sicily, on 17th Rabī' Al-Awwal, 289 AH (1st March 902 CE). Then he entered Palermo on 28th Rajab (8th July 902 CE) and ordered that his men accord all of the people their due rights.

Bougainvillea coast of Taormina (Sicily)

On 9th Sha'bān 289 AH (19th July 902 CE) Ibrāhīm departed for Taormina and a fierce battle was fought between him and its inhabitants, after which he entered the city and killed some of the defendants and captured others. He sent his grandson, Ziyādatullāh Ibn abi al 'Abbās to the fortress of Mikasc-miques (قلعه ميقش). He also sent his son, Abul Aghlab Ibn Ibrāhīm to Demona; the inhabitants fled and he captured everything in it. Ibrāhīm sent his son, Abu Hajr to Rametta (رمطه) and its inhabitants agreed to pay the *jizyah*. Sa'dūn al-Jalawī was sent with a troop to Aci Castello (لياج), which was said to be close to the volcano of Mount Etna; its inhabitants agreed to pay the *jizyah* and this was conditional upon their leaving the fortress; which was then destroyed and their stones thrown in the sea.

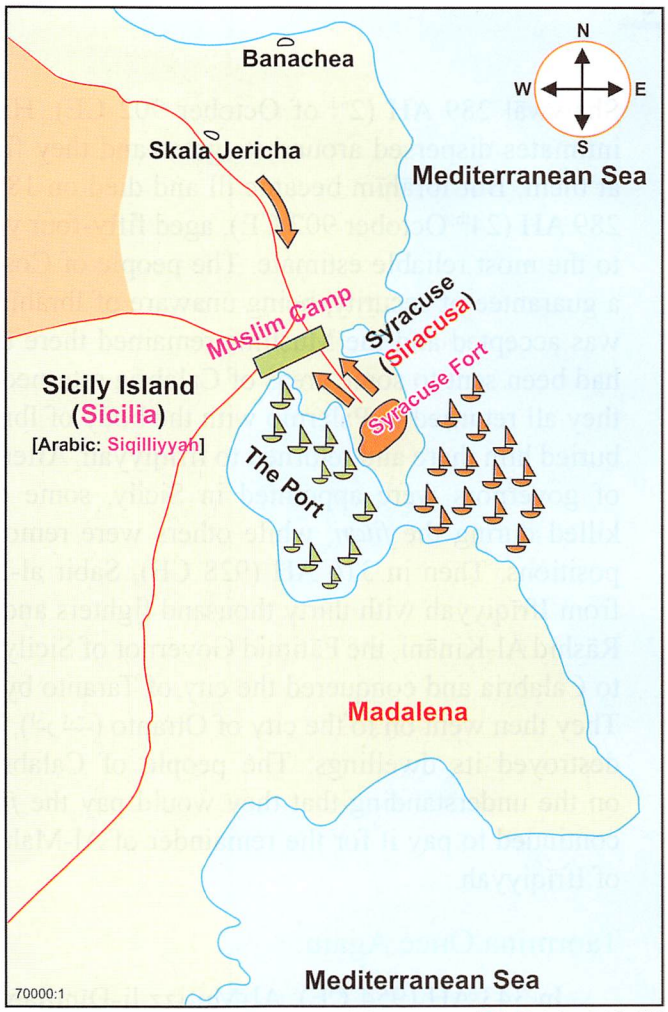
The coast of Trapani (Sicily)

The Crossing to Calabria:

Then Ibrāhīm marched with his army to Messina and remained there for two days, after which he crossed to Calabria (قلوريه) in Italy on 26th Ramadān, 289 AH (3rd September 902 CE) and marched to Cosenza (كسنة), which is near to the Gulf of Taranto. He ordered an attack on the city on 25th

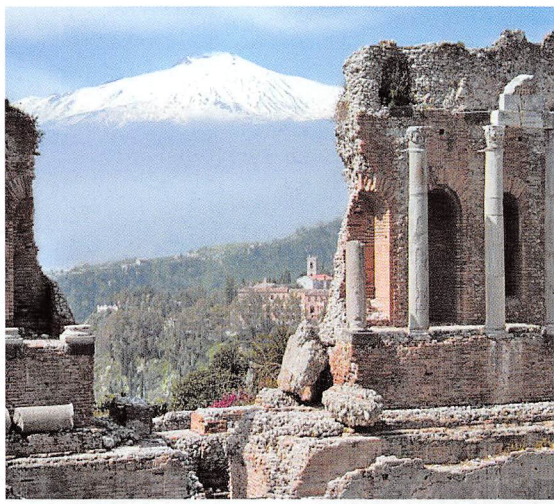
[1] **Nubia** (Arabic: Nūbah نوبه) It is a town situated between Tunis and Aqlībiyyah. Nubia also refers to a vast desert region in Northern Sudan. Another Nubia is a place in Saudi Arabia, at three days journey from Madīnah Munawwarah. One town of this name is located on the coast of the Persian Gulf, originally inhabited by the immigrants from Sudan's Nubia. Also the red-rock plateau of Banu 'Abdullah bin Abi Bakr bin Kilāb was called Nūbah. *(Mu'jam-Al-Buldān: 5/309)*

The coast of Syracuse (Sicily)



Map No:121 The Conquest of Syracuse (Sicily) in 211 AH

Shawwāl 289 AH (2nd of October 902 CE). His sons and his intimates dispersed around its gates and they fired mangonels at them. But Ibrāhīm became ill and died on 18th Dhul Qa'dah 289 AH (24th October 902 CE), aged fifty-four years, according to the most reliable estimate. The people of Cosenza requested a guarantee of security, being unaware of Ibrāhīm's death. This was accepted and the Muslims remained there until those who had been sent to some areas of Calabria returned to them. Then they all returned to Palermo with the body of Ibrāhīm, and they buried him there and returned to Ifrīqiyyah. After that, a number of governors were appointed in Sicily, some of whom were killed during the *fitan*, while others were removed from their positions. Then in 316 AH (928 CE), Sabir al-Saqlabi arrived from Ifrīqiyyah with thirty thousand fighters and Sālim Ibn Abi Rāshid Al-Kināni, the Fātimid Governor of Sicily, and they went to Calabria and conquered the city of Taranto by force of arms. They then went on to the city of Otranto (اذرنت), besieged it and destroyed its dwellings. The people of Calabria surrendered on the understanding that they would pay the *jizyah,* and they continued to pay it for the remainder of Al-Mahdī's[1] caliphate of Ifrīqiyyah.

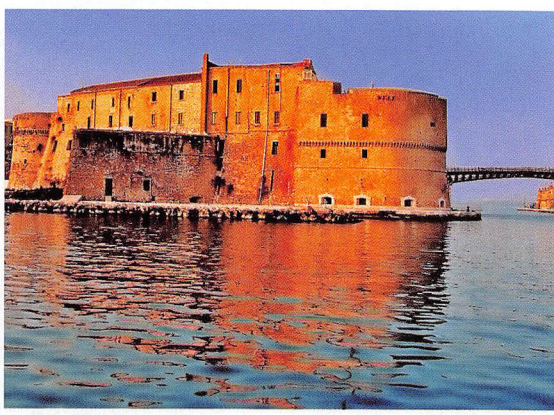


A view of the Mount Etna from the Roman Amphitheatre (Sicily)

The Cosenza Fort (Italy)

Taormina Once Again:

In 343 AH (954 CE), Al-Mu'izz li-Dīnillah Ibn al-Mansūr entrusted the governorship of Sicily to Abul Husain Ibn al-Hasan Ibn 'Ali Ibn Abi Hasan Al-Kalbi, and during his term of office (on 25th Dhul Qa'dah 351 AH (25th December 962 CE), the Muslims conquered Taormina – and it was the most strongly defended of the Roman fortresses. They achieved this victory after besieging the fortress for seven and a half months. The captives numbered one thousand, five hundred and seventy, all of whom were sent to Al-Mu'izz. Following this, the Muslims took up residence in Taormina and its fortress; they re-named it Al-Mu'izziyah.



The Aragonian Fort in Taranto, Italy

The Byzantines Counter attack:

The people of Rametta (رمطه) rebelled and sought assistance from the Byzantine Emperor, Nicephorus II Phocas. So Al-Hasan Ibn 'Ammār besieged it on a Thursday, at the end of Rajab 352 AH (August 963 CE) and pounded it with mangonels and bolt shooters. Nicephorus sent a large army commanded by Manuel and they made their way to Sicily while crossing the sea, for nine days, setting out on Wednesday, 3rd Shawwal, 353 AH (13th

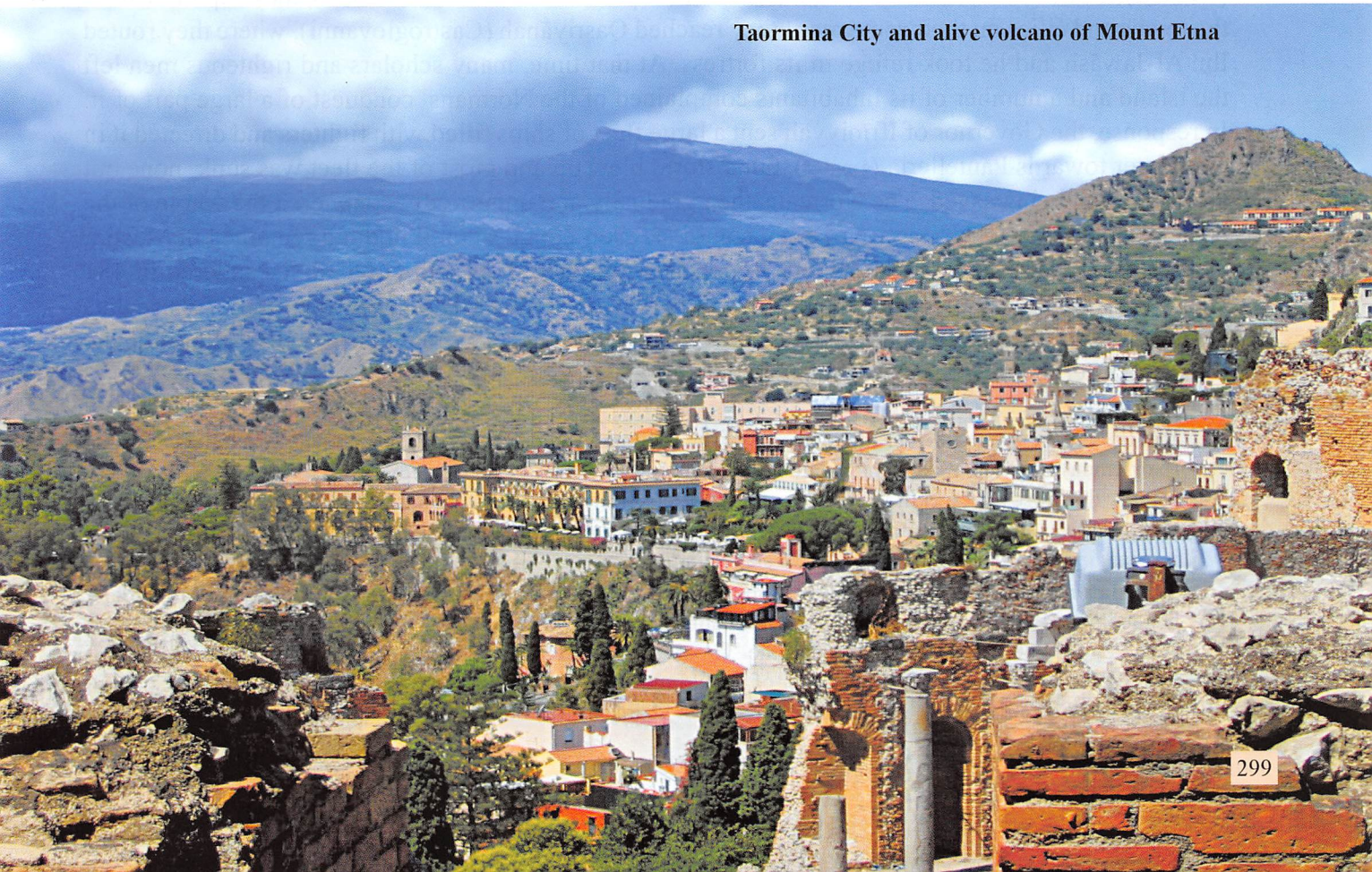
[1] 'Ubaidullah Al-Mahdī (297 AH - 322 AH) was the first ruler of the Fatimid caliphate in Ifrīqiyyah (North Africa).

October 964 CE). This huge force arrived in Messina, where they fortified its walls and dug a trench around it. Then they set out with a large advance force composed of Magians, Armenians and Russians; it was a force the like of which had never been seen on the island before, and they marched on Rametta. Al-Hasan Ibn ʻAmmār placed an army in Mīqash, and he camped in Demona. Manuel sent a force to each of them and a third force to the Rametta road, in order to prevent any help reaching them. He moved forward with six columns which surrounded the Muslims. The Muslims descended upon them from Rametta and the two sides fought each other until the Muslims retreated to their camp. Manuel's army felt certain of victory and Al-Hasan called out at the top of his voice: *"O, Allah! Verily, the sons of Adam have forsaken me, so do not (You) forsake me."*

The fighting then flared up and one of the Muslims killed Manuel, after which his men fled. Then rain clouds came, accompanied by thunder and lightning and the Muslims pursued them and they turned towards a place which they thought was a plain, but instead found themselves in rugged terrain. This led them to the edge of a deep trench, the bottom of which lay far below them and they fell into it and it became filled with them from side-to-side, from end-to-end and from top to bottom, to such an extent that the Muslim horsemen were able to pass quickly over them. The fighting had lasted from dawn until after the *zuhr* prayer, and the routing of the Romans continued until night. The Muslims spent the night killing them in every quarter, and they took a number of their leaders captive and took their property, their horses and their weapons as booty. The number of Romans dead amounted to more than ten thousand; a small number of them escaping in boats.

The Peace Treaty of Al-Muʻizz li-Dīnillah:

Al-Muʻizz li-Dīnillah, the Fatimid ruler, was occupied in fighting wars in Ifrīqiyyah and was preparing to conquer Egypt, so he signed a peace treaty with Nicephorus II, the Byzantine Emperor in the year 356 AH (966 CE), as a requirement of which he ordered the evacuation of Taormina and



Taormina City and alive volcano of Mount Etna

The Muslim State of Lucera (Italy): In 1224 CE, Fredrick II of the 'Holy Roman Empire', responding to religious uprising in Sicily, expelled the Muslims from the island, transferring many to Lucera in the Apulia Region (Italy). In this controlled environment they could not challenge Christian authority and benefited the Crown in taxes and military services. Their number reached around 15,000 to 20,000; this lead Lucera to be called Lucera Saracenorum ('Saracen' referring to a 'Syrian' or Muslim) because it represented the last Muslim stronghold in Italy. The colony thrived for 75 years until it was sacked in 1300 CE by Christian forces under the command of Charles II of Naples. The Muslim inhabitants were either exiled or sold into slavery, with many finding asylum in Albania. Their mosques were converted into churches, including the cathedral S. Maria della Vittoria.

(Wikipedia Encyclopedia)

A church of Lucera (Italy) built in place of a mosque

Rametta. The Muslims were aggrieved by this and destroyed the two cities, burning them to the ground. Then in the middle of Sha'bān, 359 AH (24th June 970 CE), Abul Qāsim was appointed Governor of Sicily and he recommenced the war (with the Byzantines) in 365 AH (975 CE) and ordered the building of Rametta Fortress. He continued to fight until he was martyred in the year 372 AH (982 CE).

The Loss of Sicily:

The Muslims had firm control over Sicily, but they became occupied with the *fitan* which broke out among them and the Normans seized Milazzo (ملطيه); it was taken by Roger[1] in the year 372 AH (982 CE)[2]. Then in the month of Rajab, 444 AH (September – October 1052 CE), they captured all of the towns and cities on their route, until they reached Qasriyānah (Castrogiovanni), where they routed Ibn Al-Jawāsh and he took refuge in its fortress. At that time, many scholars and righteous men left the island and a number of its inhabitants complained of the Normans' conquest of a large part of it. In response, the Governor of Ifrīqiyyah sent a large fleet of ships filled with fighters and directed it in the winter towards Pantelleria (قوصره), but a storm blew up and most of the fleet was sunk, none but a few of them being saved. The Normans then gradually and unhurriedly conquered the whole of the island, with no one to oppose them. They continued their conquest until nothing remained in Muslim hands except Qasriyānah and Girgenti. Roger besieged them both and Girgenti surrendered in 481 AH (1088 CE), while Qasriyānah surrendered in 484 AH (1091 CE). Roger, the king of Italy, thus became ruler of the whole island and encouraged the Normans to migrate there and live alongside the Muslims, after the latter had been there for around 272 years.

[1] **Roger** was the Norman ruler of South Italy. The Normans were of mixed Frankish and Scandinavian origin (Norsemen). A group of Norsemen, under their Chief, Rollo settled in Normandy (France) in 912 CE. In the 11th century they rose to power in Western Europe. In 1066 CE, William of Normandy conquered England, becoming William 'the Conqueror' *(Oxford English Reference Dictionary)*. The word Frank has been arabicized to make it 'Franj' فرنج or 'Afranj' افرنج, and its Persian version is Farang (فرنگ), 'Afrang' (افرنگ) or Frangi (فرنگی).

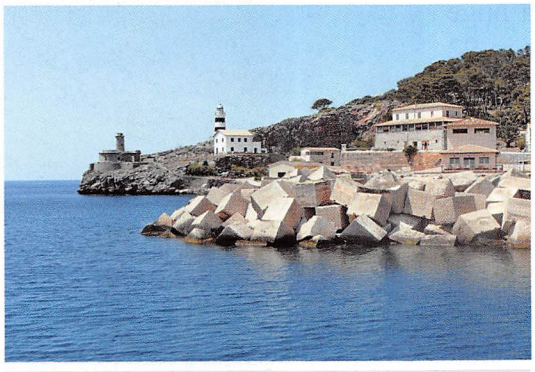
[2] **Translator's note:** According to all of the historical accounts I have found, the Norman conquest of Sicily began in 1061 CE. Roger I was not born until almost 50 years after the author's invasion date (b. 1031 CE – d. June 22, 1101 CE). Called 'Bosso' and the 'Great' Count, he was the Norman Count of Sicily from 1071CE to 1101 CE. He was the last great leader of the Norman conquest of southern Italy. Roger, the 'Great Count of Sicily' died on June 22, 1101 CE, in his seventieth year, and was buried in S. Trinita of Mileto.

6

The Island of Malta

The Muslims conquered Malta[1] in the year 256 AH (869-870 CE), during the governorship of Abul Gharānīq Muhammad Ibn Ahmad Ibn al-Aghlab and they established a place there for shipbuilding from pinewood. The Byzantines attempted to retake the island after 440 AH (1048 CE), but they were unsuccessful. Then it was attacked by the Normans in 483 AH (1090 CE) and they conquered it after Sicily.

The Muslims were permitted to remain there until 647 AH (1249 CE). It was also said that they remained until the 16th century of the Christian Era, at which time it was governed by De la Valette.[2] The Arabic language became the language of Malta, in spite of the fact that it had been removed from Sicily and Sardinia.



Porto Solar (Majorca)

Madina, ancient capital reminiscent of the Muslim rule in Malta

[1] **Malta** (مالطا) is a small and densely populated republic of the Seven Islands, making it an island nation. It is situated in Southern Europe, 100 kilometers off the coast of Sicily. The population, estimated in 2007, was 419,285, with Valletta as the capital. Several nations, including the Phoenicians, Greeks, Carthaginians and Arabs ruled it. Malta remained under the Aghlabids and then under the Fatimids, until the Norman King Roger occupied it in 1090 CE. The island flourished tremendously in the Muslim era as they introduced a new system of irrigation.
In 1530 CE Charles I of Spain and Holland gave the islands to the Knights of St. John of Jerusalem, who had been driven out of Rhodes by the Ottomans in 1522 CE. The Ottoman Turks laid siege to the island with 181 warships and 30 thousand soldiers. However, they bore heavy losses and returned empty-handed. Napoleon of France occupied Malta in 1798 CE, followed by the United Kingdom in 1814 CE. The Maltese won independence in 1964. *(Wikipedia Encyclopedia, Oxford English Reference Dictionary: p. 111)*

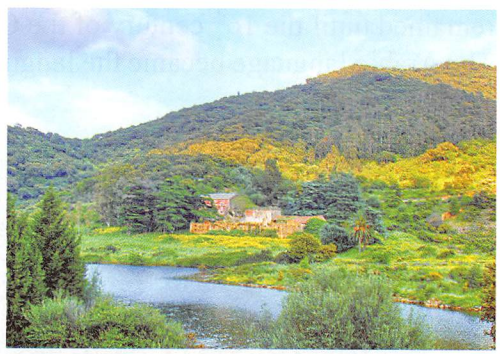
[2] **Jean Parisot de la Valette** (born around 1494 CE; died in Malta, 21 August 1568 CE) was born into a noble family in Quercy. He was a Knight of St. John, joining the order in the *Langue de Provence*, and fought against the Turks at Rhodes. As Grand Master, Valette became the Order's hero and most illustrious leader; commanding the resistance against the Ottomans at the Great Siege of Malta in 1565 CE. He became Grand Master of the Knights Hospitaller on 21 August 1557 CE.

The Balearic Islands:

The Balearic Islands[1] consist of three islands, which lie to the east of Valencia, the largest of them, Majorca, then Minorca and then Ibiza (یابسه). The first to invade them was Mūsa Ibn Nusair (89 AH = 707 CE), then 'Abdur-Rahmān Al-'Ausat (234 AH = 848 CE), with a fleet consisting of three hundred ships; this was because its people had violated the treaty they had made with the Muslims and inflicted harm on the Muslims who had passed by them. They then sought clemency from the Governor and acknowledged their sins and so he pardoned them (235 AH = 849 CE). Then in 290 AH (902 CE), 'Isam Al-Khaulani set out to perform Hajj from Andulus in a ship which he had taken for himself. A storm blew them off-course and they landed in the island of Majorca and stayed there for a long time; he was able to learn about its situation, and desired to conquer it. After he had returned from Hajj, he informed the Governor, 'Abdullah Ibn Muhammad Ibn 'Abdur-Rahmān[2] of what he had seen and he sent forces with him which captured it, fort-by-fort. He then governed it for ten years, after which, his son, 'Abdullah governed it and it remained in Muslim hands until, during the later period of the Almohads[3], it was taken from them by a Tuscan and Lombard fleet.

The Island of Sardinia:

This is a mountainous island[4] which contains little water. Mūsa Ibn Nusair appointed 'Abdullah Ibn Murrah to control the seas of Ifrīqiyyah[5] in 89 AH (707 CE) and he invaded Sardinia, conquered its cities and captured a huge amount of booty. It was also said that this took place in 92 AH (710 CE), after the conquest of Andulus and that on their return their ships sank, due to the weight of the booty they were carrying. In the years 103 and 106 AH (721 and 724 CE), they invaded Sardinia again; and in 117 AH (735 CE), Habīb Ibn Abi 'Ubaidah Ibn 'Uqbah Ibn Nāfi' invaded Sardinia and captured a huge amount of booty.



A view of Villacidro (Sardinia)

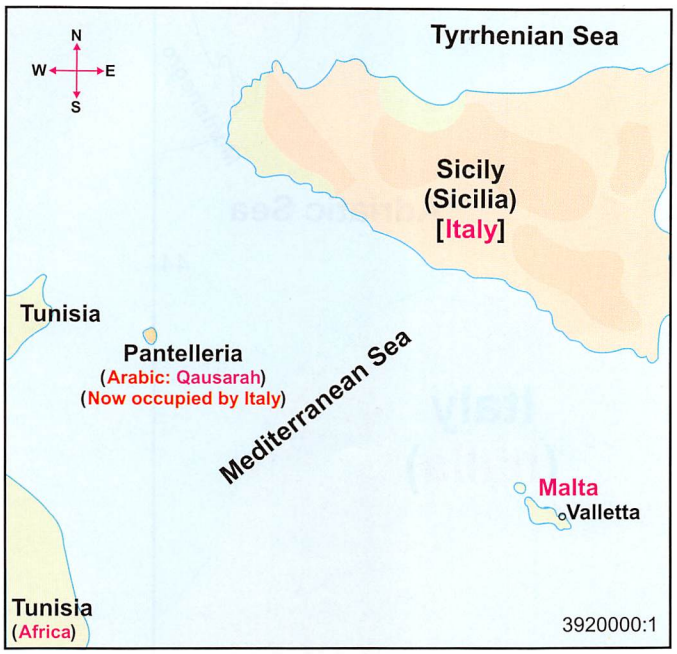
[1] **Balearic Islands :** This term is applied to three major islands i.e. Majorca, Minorca and Ibiza; whereas two of its smaller islands are, Formentra and Cabrera. Arabs called them Juzur al-Balyār (جزر البلیار).

[2] **'Abdullah bin Muhammad bin 'Abdur-Rahman al-Ausat** was the seventh ruler of the Umayyad dynaty in Spain (Andulus), who ruled for 25 years (275-300 AH). Instead of 'Abdullah bin Muhammad, in Atlas of the Islamic Conquests (اطلس الفتوحات اسلامیه), his name is mistakely given as 'Abdullah bin Mūsa bin Nusair. His grandson Abd-ur-Rahman III an-Nasir bin Muhammad bin 'Abdullah became his successor. Taking the title 'Caliph' 'Abd-ur-Rahmān an-Nasir founded the Umayyad Caliphate in Andulus (Spain).

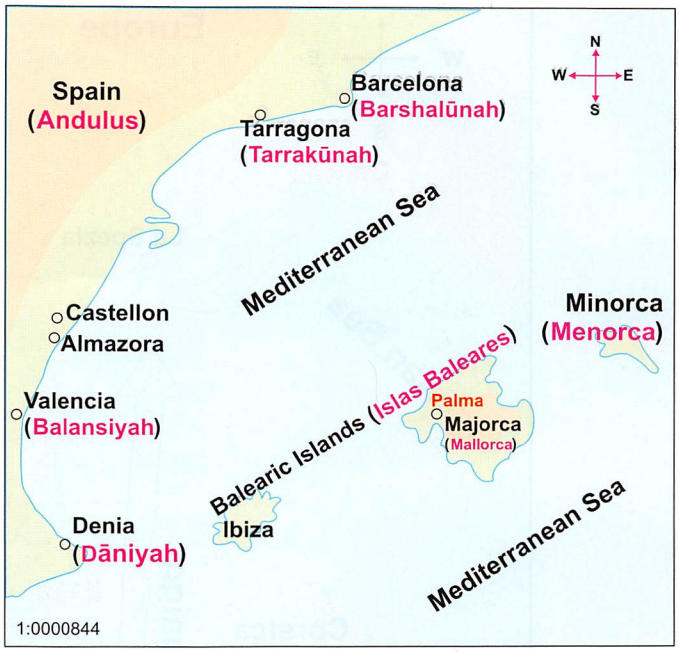
[3] **Battle of Tulsa: The** Almohads succeeded the Almoravids in al-Maghrib and Al-Andulus to rule there during 515-667 AH/1121-1269 CE. The Christians defeated the Almohads in the Battle of 'Iqāb (609 AH/1212 CE) to bring their rule, in Andulus, to an end *(Al-Munjid fil-A'lām: 553)*. The site of the Battle of Iqāb was in Spanish called 'Las Navas de Tolosa. Modern geographers give it as Tulsa (طلوشه or طلسه, تلسه), a town in the Jaen (Jayyān جیان) Province, located to the North of Granada. The Arab historians called it the Battle of 'Iqāb, for the Muslim war standard, bearing the emblem of an eagle (عقاب) on it, was lost in this battle. *(Encyclopedia Tarīkh-e-'Ālam: 1/371)*

[4] **Sardinia** is the second largest island in the Mediterranean Sea, after Sicily. The area of Sardinia is 24,090 square kilometers. The French island of Corsica; the birthplace of Napoleon is situated to the North of Sardinia. Sardinia enjoys a special status of regional autonomy under the Italian constitution.

[5] **African Sea:** The part of the Mediterranean Sea surrounded by Sicily, Sardinia, and the Balearic Islands to the north, and Tunis and Algeria to the south, was called the African Sea (Bahr Ifrīqiyyah بحر افریقیة) by the Arabs.

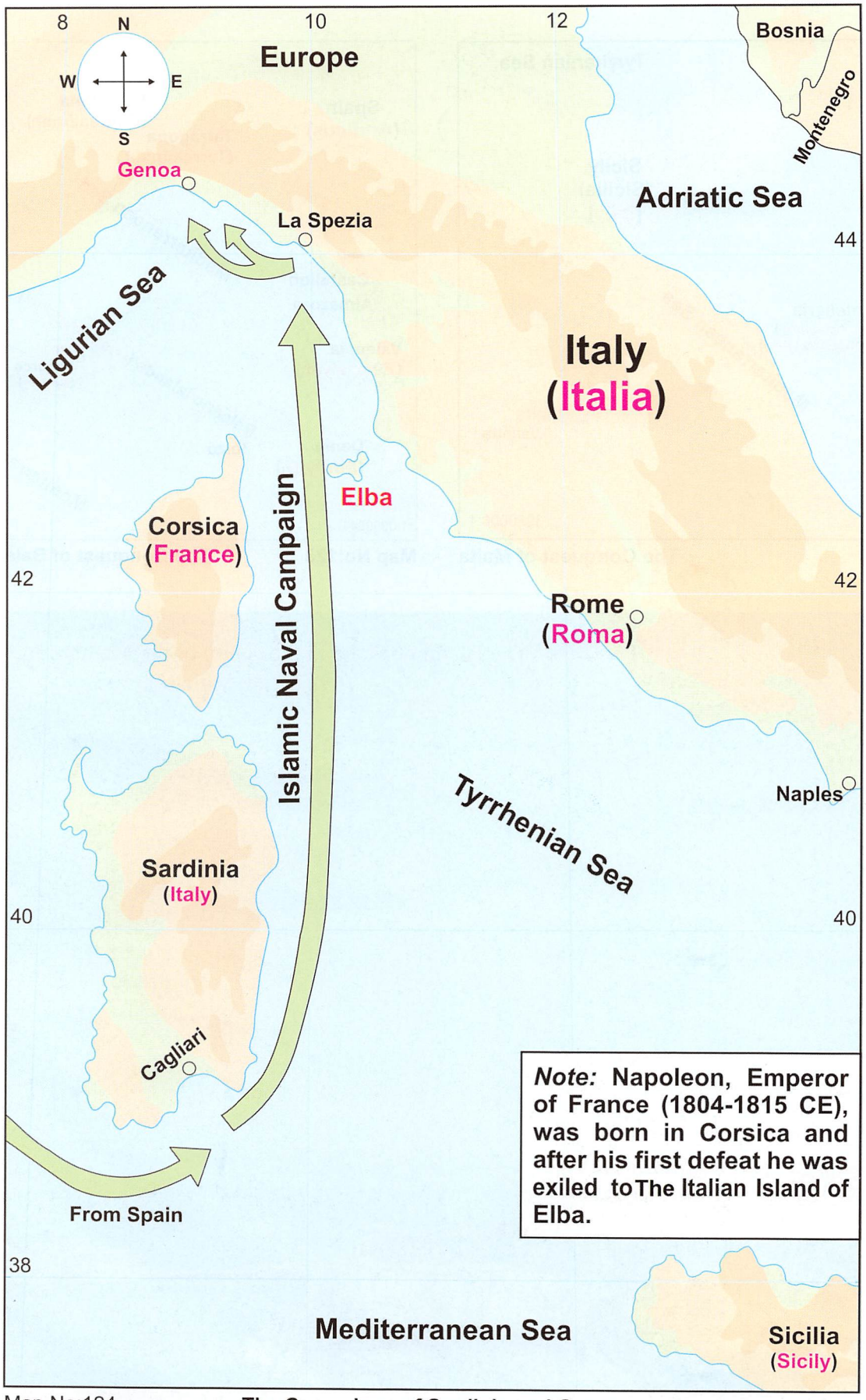


Map No:122 The Conquest of Malta



Map No:123 The Conquest of Balearic Islands

The Island of Malta in the centre of the Mediterranean Sea
(Capital: Valletta)

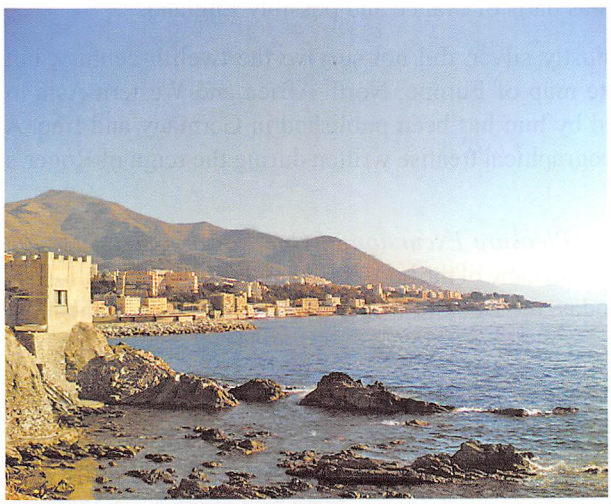


Note: Napoleon, Emperor of France (1804-1815 CE), was born in Corsica and after his first defeat he was exiled to The Italian Island of Elba.

Map No:124 **The Campaigns of Sardinia and Genoa**

Then in 135 AH (752 CE), 'Abdur-Rahmān Ibn Habīb Al-Fihri invaded Sicily and Sardinia and took captives and booty from them. The inhabitants of Sardinia made a peace treaty on the understanding that they would pay the *jizyah*. Then it was fortified by the Byzantines, who constructed a fortress; this was attacked by the Aghlabids in the year 201 AH (816 CE), who captured some booty from it. Muhammad Ibn 'Abdullah Tamīmī then returned to invade Sardinia in 206 AH (821 CE), but he did not conquer it.

In 323 AH (937 CE) Al-Qā'im Ibn al-Mahdi sent a fleet commanded by Ya'qūb Ibn Ishāq to Sardinia; he succeeded in conquering it and taking some of its inhabitants captive and burning its ships. Then it was invaded by Abul Jaish al-Muwaffaq Mujāhid Al-'Āmirī, the ruler of Dāniyah[1] (Spain), and the eastern islands, in the month of Rabī' al-Awwal, 406 AH (September 1015 CE) with a hundred and twenty ships and eight thousand horsemen. They camped at the place where Cagliari is located and they conquered its fortresses. Then they launched an attack on the western coasts of Italy and captured Luni, which lies on the gulf of Spezia, on the northern side of the Magra River; taking it as a centre, or base of operations for their attack on Pescia (Pisa)[2], Genoa and other places. The fleets of Pescia, Genoa and the Franks[3] united against them and prevented them from returning to Sardinia; instead, they arrived there before them and recaptured it.



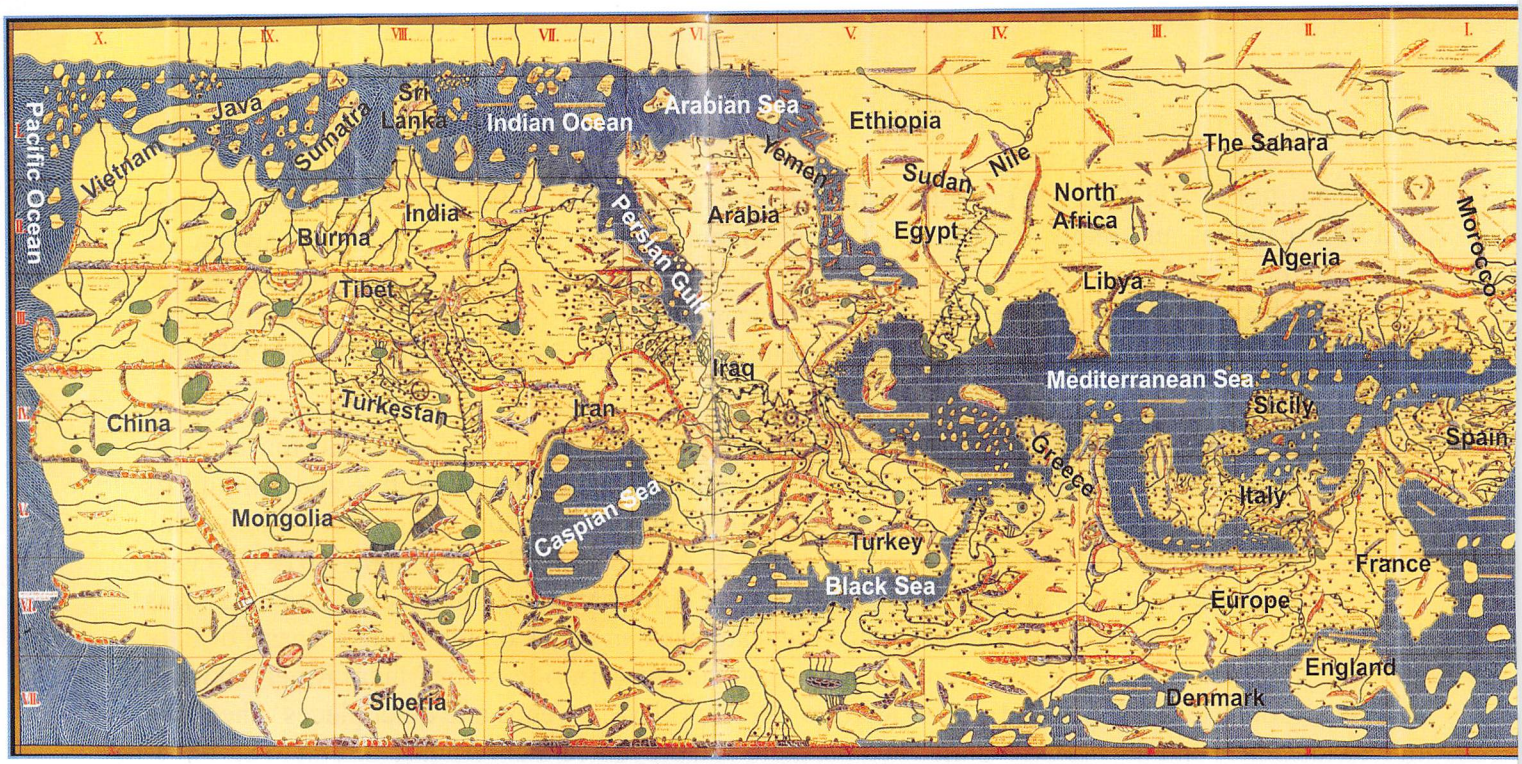
Cape Santa Chiara of Genoa (Italy)

Cagliari (Sardinia) where the Islamic army landed

[1] **Denia** (Arabic: Dāniyah دانيه): It is a port of Spain, located to the south of Valencia. Denia served as the capital of Mujāhid Al-'Āmirī during the period of the Taifa Kingdoms.

[2] **Pisa** (Arabic: پيسا) is a city in Tuscany, central Italy, on the right bank of the Arno River. In the past Pisa had been a city state, but today it is the capital of the Province of Pisa. Originaly Pisa was a coastal city of the Mediterranean Sea but due to the gravel accumulated in the Arno River, Pisa retreated 10km away from the sea. The leaning tower of Pisa is 55 meters high, built in the end of the 12th century CE.

[3] **Franks and France:** Julius Caesar subdued the land of the Franks (i.e. France) in first century BC and it became the Roman province of Gaul. France became a major power under the Valois and Bourbon dynasties in the 16th - 18th centuries, and after the overthrow of the monarchy in the French Revolution, briefly dominated Europe under Napoleon. *(Oxford English Reference Dictionary: p. 598)*



Abdullah al Idrisi, a Pioneer of Geography

Abu Abdullah Muhammad Ibn Muhammad Ibn ash Sharīf al Idrīsī (or Edrisi) was born in Sabtah (Ceuta), Morocco, around 1100 CE, descended through a long line from the prophet, Muhammad. His immediate ancestors were the Hammudids of Spain and North Africa, a branch of Morocco's Idrisids, and it was at Cordoba and Marrakesh that Idrisi's earliest education took place. He arrived in Sicily around 1145 CE, at the invitation of King Roger II. He eventually visited the Holy Lands and Asia Minor, as well as parts of France and possibly England.

His famous planisphere, a large global map made of mostly silver, did not survive the twelfth century, but it was the world's first globe and probably the most accurate map of Europe, North Africa and Western Asia to have been created during the Middle Ages. An atlas produced by him has been published in Germany and Iraq. A multilingual "Book of Drugs" is also known to us. A minor geographical treatise written during the reign of Roger's successor, William I, has been lost to time.

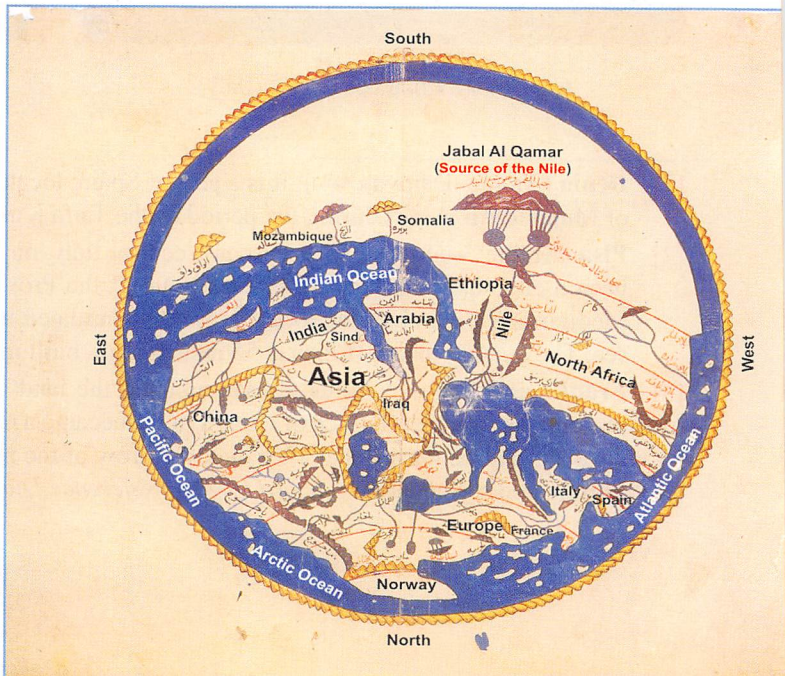
His greatest surviving work is نزهة المشتاق في اختراق الآفاق (*Pleasure Excursion of One Eager to Traverse the World's Regions*) better known as الكتاب الرجاري (*the Book of Roger*). Some of the book's statements were revolutionary for their time, things like "the earth is round like a sphere." Today, the Book of Roger is considered one of the most important scientific works of the Middle Ages.

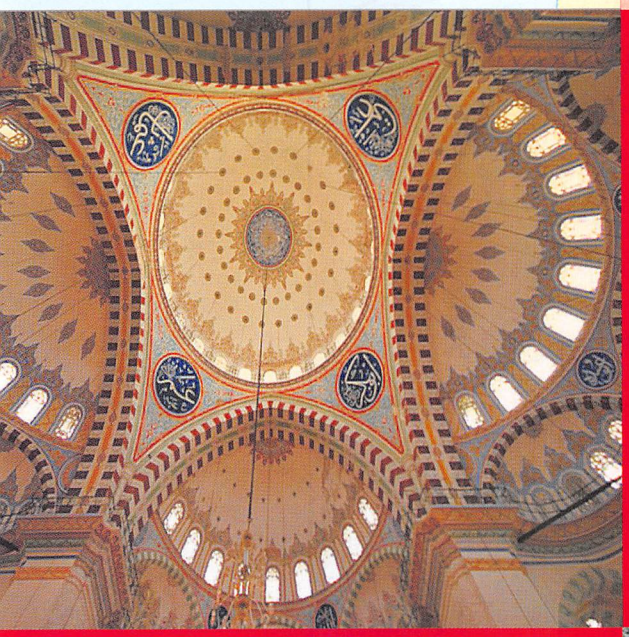
In that era Palermo (capital of Sicily) assumed its place as a centre of learning and expression alongside Cordoba, Byzantium, Alexandria and Baghdad. Abu Abdullah al Idrisi died around 1166 CE, either in Sicily or in Morocco.

World's First Globe

A Historical Achievement of Idrisi

Al Idrisi prepared the world's first globe out of 400 pounds of silver for the king of Sicily, Roger II. The globe showed the trade routes and detailed measurements. Centuries later, Europeans continued to believe that the earth was flat. **Note:** As in Medieval Ages, in Idrisi's maps north has been shown downwards and south upwards.





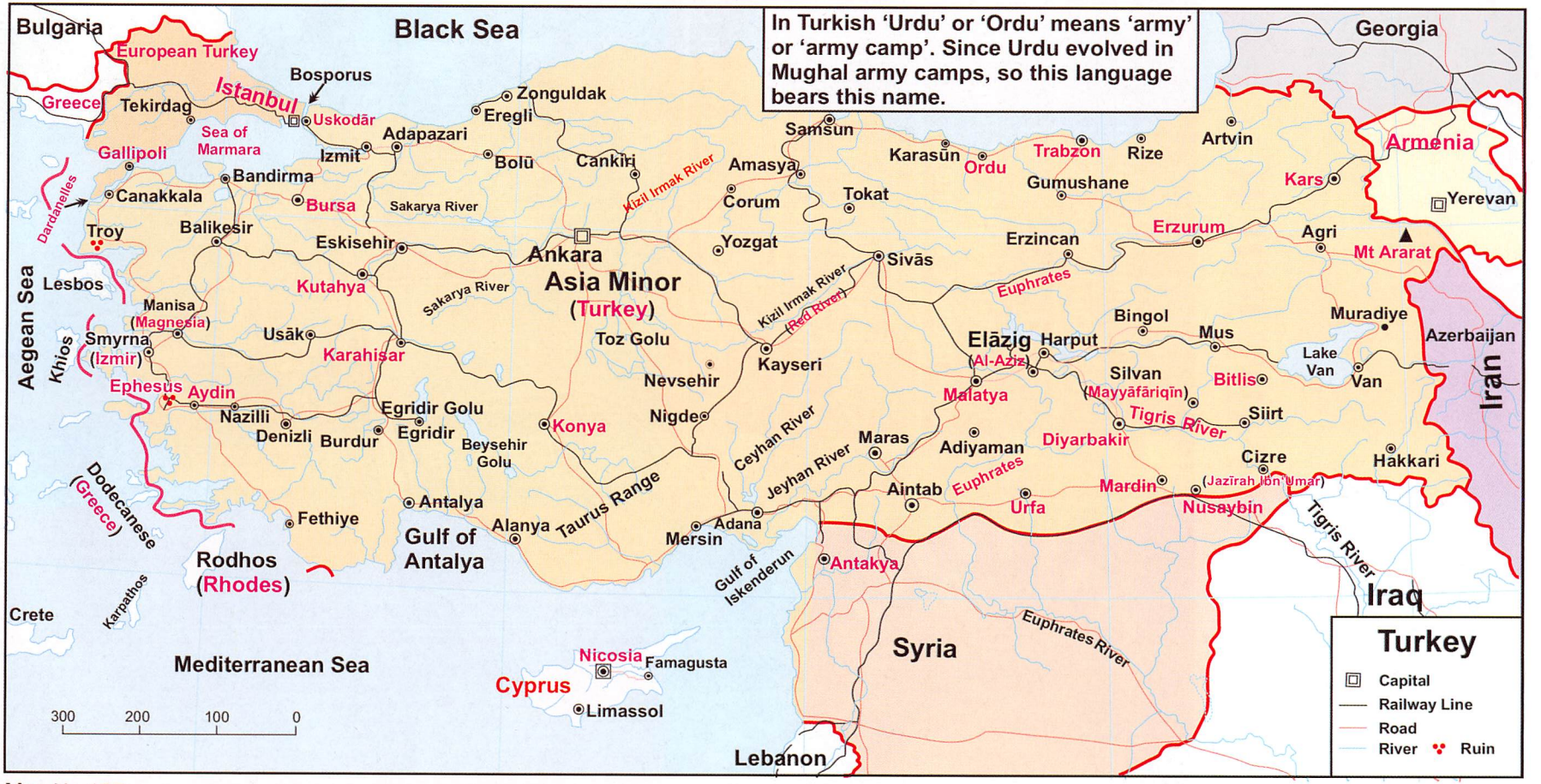
PART FOUR

Chapter 1
The Conquests during the early Era of the Ottoman Empire

Chapter 2
The Rebuilding of the Ottoman Empire and more Conquests

Chapter 3
Sultan Muhammad II: the Conqueror of Constantinople

Chapter 4
The Zenith of the Ottoman Empire


In Turkish 'Urdu' or 'Ordu' means 'army' or 'army camp'. Since Urdu evolved in Mughal army camps, so this language bears this name.
Bulgaria
Black Sea
Georgia
European Turkey
Bosporus
Istanbul
Greece
Tekirdag
Uskodār
Zonguldak
Eregli
Adapazari
Izmit
Sea of Marmara
Gallipoli
Bolū
Cankiri
Samsun
Karasūn
Ordu
Trabzon
Rize
Artvin
Armenia
Kars
Yerevan
Gumushane
Amasya
Kizil Irmak River
Corum
Tokat
Bandirma
Canakkala
Bursa
Sakarya River
Dardanelles
Troy
Balikesir
Eskisehir
Yozgat
Ankara
Asia Minor
(Turkey)
Erzincan
Erzurum
Agri
Mt Ararat
Sivās
Euphrates
Lesbos
Kutahya
Sakarya River
Aegean Sea
Manisa
(Magnesia)
Khios
Smyrna
(Izmir)
Usāk
Karahisar
Toz Golu
Kizil Irmak River
(Red River)
Kayseri
Bingol
Muradiye
Mus
Azerbaijan
Elāzig
(Al-Aziz)
Harput
Lake Van
Van
Iran
Ephesus
Aydin
Nevsehir
Malatya
Silvan
(Mayyāfāriqīn)
Bitlis
Nazilli
Egridir Golu
Konya
Nigde
Tigris River
Siirt
Denizli
Burdur
Egridir
Beysehir Golu
Ceyhan River
Maras
Adiyaman
Diyarbakir
Jeyhan River
Cizre
Hakkari
Dodecanese
(Greece)
Antalya
Aintab
Euphrates
Mardin
(Jazīrah Ibn 'Umar)
Urfa
Nusaybin
Tigris River
Fethiye
Alanya
Taurus Range
Adana
Mersin
Gulf of Antalya
Rodhos
(Rhodes)
Gulf of Iskenderun
Antakya
Iraq
Crete
Karpathos
Syria
Euphrates River
Mediterranean Sea
Nicosia
Famagusta
Cyprus
Limassol
Lebanon
300
200
100
0
Turkey
Capital
Railway Line
Road
River
Ruin

Map No:125

Part 4
Chapter 1

The Conquests during the Early Era of the Ottoman Empire

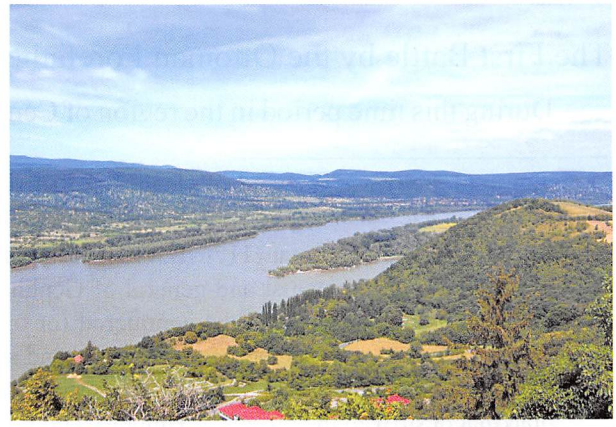
1

The Origin of the Ottoman Turks and Their Migration

The Ottomans established an Islamic State which covered a vast area and it lasted for over six centuries and stretched from the River Danube[1] in the west, to the Arabian Gulf in the east, and from the Azov Sea[2] in the north, to Abyssinia in the south.

The history of the Ottoman Empire shaped a great deal of European history and that of the near east, for their history was bound to that of Europe throughout the Middle Ages and in the modern age, and

A view of the Azov Sea from the Port of Azov



The River Danube at Visegrad (Hungary)

[1] **Danube** (Arabic: Tūnah طونه): The River Danube is 2850 km long, and is the second longest river of Europe after Volga. It is Donau in German, Dunaj in Slovak, Dunav in Serbian, Duna in Hungarian, Dunarea in Romanian and Tuna in Turkish. The Danube originates from the Black Forest in Germany and flows eastwards, passing through several European countries and emptying into the Black Sea. The Danube forms borders of ten countries; Germany, Austria, Serbia, Romania, Bulgaria, Hungary, Croatia, Moldova, Ukraine and Slovakia. From Hungary to the Black Sea in the east, it had been a part of the Ottoman Empire. It forms most of the border between Romania and Bulgaria. The capitals of three European countries, Vienna (Austria), Budapest (Hungary) and Belgrade (Serbia) are situated on its banks. *(Oxford English Reference Dictionary, Wikipedia Encyclopedia)*

[2] **Azov Sea:** The Sea of Azov is the shallowest sea in the world, linked by the Strait of Kerch to the Black Sea in the south. It is bounded in the north by Ukraine, in the east by Russia and in the west by the Crimean Peninsula which is also a part of Ukraine. The Don River flows into it. *(Oxford English Reference Dictionary, Wikipedia Encyclopedia)*

likewise the history of the Arabian east.

The conquests of the Ottoman Empire are considered to be continuations of the first Islamic conquests which took place during the Rashidūn Caliphate and after it. The Ottoman Empire won dazzling victories in the name of Islam and its armies conquered vast territories in the south-east and central Europe – territories that had not previously submitted to a Muslim ruler. The Ottoman Empire also played a major role in spreading Islam in these regions.

Seljuklu Town in Konya District

The Beginning and Appearance:

In the first quarter of the thirteenth century of the Christian Era, the world was living in fear and terror of Genghis Khan; who had overwhelmed northern China and had begun to advance towards Turkistan; and there was no human force at that time that could halt their advance. Then, in the year 617 AH (1220 CE), Jelme Nuyan[1] and Subutai Nuyan[2], the two most important generals of Genghis Khan, overcame the region of Turkistan and began to advance towards Irān. The Mongols at that time followed the religion of Shamanism[3]. In view of the callous bloodshed by the Mongols, the fear of the Turkish Muslims in Turkistan was great. Among these people were a tribe known as Qabi; they had been forced to migrate from their land and head towards Anatolia[4]. The number of these people's tents was four hundred, which contained about four thousand persons, and their leader was a wealthy man named Artughral.

The First Battle by the Ottoman Forefathers in Anatolia:

During this time period in the region of Central Anatolia, a battle known as Yasi Jaman[5], between

[1] **Jelme (Jebeh)** was a friend of Genghis Khan since childhood. He saved Genghis Khan's family on several occasions. He was also named a supreme counsellor by Genghis Khan in 1195 CE.

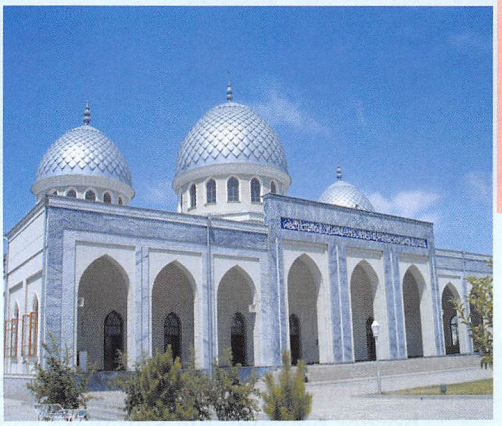
[2] **Subutai Nuyan:** Subutai (1176-1248 CE), the brother (or according to some accounts, the cousin) of Jelme, was the primary strategist and general of Genghis Khan (Temujin) and Ogedei Khan. He directed more than 20 campaigns during which he conquered (or overran) more territory than any other commander in history. He gained victory by means of imaginative and sophisticated strategies and routinely coordinated movements of armies that were more than 500 km away from each other. He is most remembered for devising the battle plan that destroyed the armies of Hungary and Poland within 2 days of each other, by forces almost a thousand miles apart. Subutai is regarded in history as one of Genghis Khan's and the Mongol Empire's most prominent generals in terms of ability, tactics and loyalty; helping with the military campaigns in Asia and Eastern Europe. He commanded many successful attacks/invasions during his time and was rarely defeated.

[3] **Shamanism** refers to a range of traditional Turkic-Mongol beliefs and practices performed by its followers. 'Shaman' is a Turkic-Tungus word, whereas some say that the word came from the Chinese. Shamans practice spiritual methods to heal several diseases. *(Oxford English Reference Dictionary, Wikipedia Encyclopedia)*

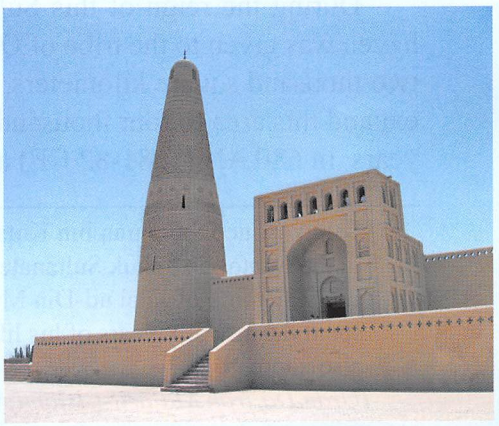
[4] **Anatolia:** It is the Asian portion of Turkey and it comprises more than 90% of the land mass of the Turkish State; this name is also used to refer to Asia Minor.

[5] **Yasi Jaman and Artughral**: It is another confusion of the author of the Arabic Atlas that the Turkish Chief Gunduz Alep arrived during the battle to support the Seljuk Sultan ('Alā' ud-Din Kayqubad I); infact it was Artughral, son of the Turkmen Chief Suleiman, who reached along-with his 444 soldiers, and stepped in the battle to help the weaker army. The Mongols were shocked by the fresh attack and they took to their heels, leaving a large number of dead bodies in the field. 'Alā' ud-Din granted Artughral a piece of land near Angora (Ankara), and gave command of his forces to his father Suleiman Khan (History of Islam: 2/427). Artughral

Turkistan: According to the historian, Tabarī, the Oxus River (Amudarya) made the border between Turkistan and the Persian Empire. The etymology of 'Turkistan' is referred to 'Hazrat Turkistan' Wali Allah Ahmad Yaswi, whose preachings converted the Turks to Islam. Since the Uzbek period, a city named Turkistan had been inhabited on the central part of the Jaxartes (Sīrdarya), while it was called Yasi between the 12th and 14th centuries CE. These days Turkistan city lies on the Tāshkent-Orenburg railway line. In the Medieval Ages, Turkistan had been a part of the Sāmānid, Khwarezmshahi, Mongol and Tamerlane's Empires. In 1867 CE Russia occupied Turkistan, and Tashkent was made the capital of the Russian governor general. Eastern Turkistan had been occupied by China. So those days the term 'Russian Turkistan' and 'Chinese Turkistan' were in common use. In 1886 CE the Russian Professor, Mushketov gave the name of Turkistan to the territories lying between the mountains of Central Asia, the Caspian Sea, the Persian highlands and the Arctic Sea. After the Russian Revolution of 1917 CE, the Republic of Turkistan, under Soviet Russia came into being, with its capital Tāshkent. When Turkistan was repartitioned in 1924 CE the name Turkistan was forsaken and instead nationalistic names began to be used i.e. Uzbekistan, Turkmenistan, Tajikistan, Kyrgyzstan (Kirghizia). However, the Russians collectively called it Sreduyaya Aziya (Central Asia) (*Urdu Dā'irah Ma'ārif-i-Islāmiyyah: 6/359-362)*. The territories spread between the Caspian Sea and the Gobi Desert are called Turkistan. The mountains of the Pamir and the Tien Shan divide it into two parts: 1. Western Turkistan; which includes Turkistan, Uzbekistan, Turkmenistan, Kyrgyzstan and Kazakhstan 2. Eastern Turkistan; which makes the westernmost province of China, Xinjiang (old 'Sinkiang') *(Oxford English Reference Dictionary: p. 1551)*. With the disintegration of Soviet Russia (USSR) Tajikistan, Uzbekistan, Turkmenistan, Kyrgyzstan, Kazakhstan and Azerbaijan became independent. Azerbaijan, lying in the west of the Caspian Sea, is also inhabited by the Turks. Samarkand, Bukhara, Khiva, Merv, Termiz, Farghana, Kashghar (Kashi) and Yargand are historical cities of Turkistan. The Seljuks and Ottoman Turks, who established empires in present Turkey (Anatolia), had also migrated from Turkistan.



Kukeldash Mosque, Tashkent



The Emin Minaret located in Turfan, Xinjiang, China

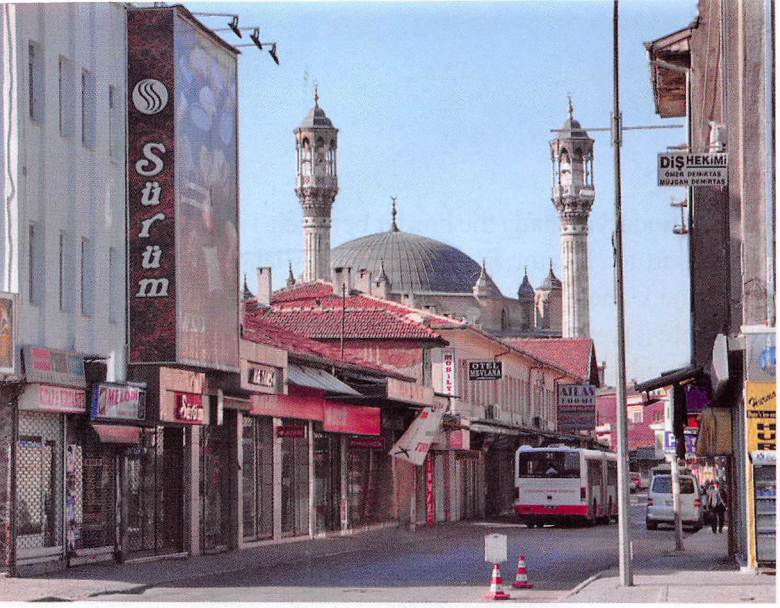
the Seljuk Sultan[1] of Konya[2] and the Mongol invaders was being fought. The Sultan of Konya

had three sons: 'Uthmān, Gunduz and Saruyati, and he migrated in the era of 'Alā' ud-Din Kayqubad I. He conquered Karajehīsar and Kutahya *(Urdu Dā'irah Ma'ārif-i-Islāmiyyah: 12/386)*. The author has mistakenly declared Artughral's son Gunduz or 'Kunduz Alep' as the helper of 'Alā'-ud-Din Kayqubad I. In 627 AH/1230 CE a battle did take place, at Arzangan, between 'Alā' ud-Din Seljuk and Jalāl ud-Din Khwarezm Shah. There Al-Malik al-Ashraf Ayyubid came to help the Seljuk Sultan. *(Urdu Dā'irah Ma'ārif-i-Islāmiyyah: 7/323)*

The Battle of Yāsī Jaman: Yāsī Jaman lay between Ahlāt and Erzurum (Āthār al-Bilād wa Akhbār al-'Ibād by Qazvīnī). The respectable author of the Arabic 'اطلس الفتوحات اسلاميه' is confused about the battle of Yāsī Jaman that was actually fought between Sultan 'Alā'ud-Din Kayqubad and the Mongols (Tartars) in 621 AH. The battle between the Seljuk Sultan and Jalal-ud-Din Khawārezm Shah was fought six years later. (*History of Islam*, by Akbar Shah Khan Najīb Ābadi- History of Turkey by Dr. Nasir Ahmad Nasir: p. 24)

[1] **Kayqubad:** This Seljuk Sultan was 'Alā' ud-Din Kayqubad I, who ruled Anatolia during 616-634 AH/1219-1236 CE. *(Encyclopedia of World History-Urdu)*

[2] **Konya:** A city in the south of Central Turkey. It was known in antiquity as Iconium. *(Translator)*
Konya (Turkish: قونيه historically also known as Iconium) is a city in Turkey, lying in the central plateau of Anatolia. The city was conquered by the Seljuk Turks after the Battle of Manzikert, in 1071 CE. In 1074 CE



A Bazar of Kutahya (Turkey)

Rishadiye Mosque in the centre of Eskisehir

was facing defeat when the tribe of Qabi, led by Artughral intervened on his behalf and helped him achieve victory. The Sultan realized – after the victory – that these noble people were searching for a homeland and so when the Sultan wished to reward them, he designated a haven for them on the border between his Sultanate and the Byzantine Empire – a haven which lies on modern world maps in the place where Eskisehir[1], Belajik[2] and Kutahya[3] meet in today's Turkey.

During the reign of this Sultan, the general framework of the state was laid down. When this haven was given to the tribe of Qabi, it covered an area, according to the best estimates, reputed to be two thousand square kilometers, but through his *jihād* against the Byzantines, Artughral was able to expand this area to four thousand, eight hundred square kilometers. He died around the age of ninety years, in 680 AH (1281-82 CE) and was succeeded by his son, 'Uthmān.

Seljuk Prince Suleiman bin Kutalmish was enthroned in Konya. From 1097 CE to 1243 CE it was the capital of the Anatolian Seljuk Sultanate, though very briefly occupied by the Crusaders in 1097 CE, and again in 1190 CE. The tomb of Jalāl ud-Din Muhammad Rumi, the Persian mystical poet, is located in Konya; where he had spent the last fifty years of his life. The Seljuks of Konya took the moon as their emblem, which the Ottomans also adopted.

(Urdu Dā'irah Ma'ārif-i-Islāmiyyah:16-2/482, Encyclopedia of World History: 1/40, History of Turkey 3/309)

[1] **Eskisehir:** A city which lies to the west of Ankara and its meaning is 'Old City'. *(Translator)*
Eskisehir (Greek: Dorylaeum or Dorylaion): Lying in mid-west Antolia, it is the capital of Eskisehir province. It was founded by the Phrygians around 1000 BC. It is an industrial city of Turkey and famous for its hot springs. In 89 AH/708 CE 'Abbas bin Walīd conquered Dorylaion. The Crusaders defeated the Seljuks in the Battle of Dorylaion on July 1st, 1097 CE, and got the security of crossing the Seljuk Empire. However in October 1147 CE (2nd Crusade) they were defeated to halt their advancement. Fearing another crusade attack in 1175 CE, the Seljuks destroyed the city, but it again flourished. During the Greek- Turkish War in 1920-22, once again the city was shocked to its foundations. After the war Eskisehir was rebuilt. *(Urdu Dā'irah Ma'ārif-i-Islāmiyyah: 2/666-667)*

[2] **Bilecik Belajic:** A city which lies to the west of Ankara, beside Eskisehir. *(Translator)*
Bilecik is the capital of the Bilecik province (Turkey). The city lies to the northwest of Eskisehir. In the past it was called Belokeme. *(Urdu Dā'irah Ma'ārif-i-Islāmiyyah: 3/523)*

[3] **Kutahya:** A city in the west of Central Anatolia, to the south of Eskisehir. *(Translator)*
Kutahya is a city in western Turkey, lying on the Porsuk River (a tributary of the Sakarya). Its old name is Cotyaeum and it is the capital of the province. In the 14th century (783 AH/ 1381 CE), Kutahya became the capital of Germiyan Turkmen principality, under Germiyan Ogli (Suleiman Shah). Suleiman married his daughter to Bayazid I (Yaldram) and gifted Kutahya in her dowry. It was taken over and plundered by Tamerlane in 1402 CE. Then he advanced to Ephesus and placed his son Shah Rukh as governor of Kutahya. *(Urdu Dā'irah Ma'ārif-i-Islāmiyyah: 17/442,546 Wikipedia Encyclopedia).*

2

'Uthmān I and the Beginning of the Conquests

Sultan 'Uthmān I succeeded to the sultanate after the death of his father, Artughral in 680 AH and he continued to rule until 727 AH (1326 CE). He is considered to be the true founder[1] of the Ottoman Empire, due to the fact that he exploited the fact that his army was composed of highly skilled warriors, who were eager to fight and engage in *jihād*; which afforded the Ottoman Emirate the opportunity to dominate the political scene. It was incumbent upon 'Uthmān to fight on two fronts: the Byzantine front and the Turkmen front. He had set his sights on expanding the area of his Emirate, at the expense of the Byzantines, in order to avoid clashing with the Turkmen Emirates.

'Uthmān Attacks the Karahisar Fortress:

In 691 AH (1291 CE), 'Uthmān conquered Karahisar [2] – which is located to the south of Sogūd (Sogut) [3] – and made it his base of operations; from there he led his people to the Sea of Marmara[4]

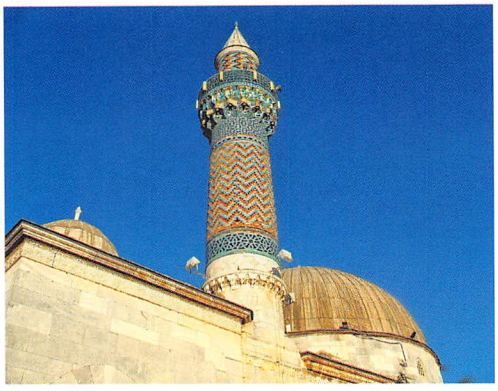
[1] **The founder of the Ottoman Empire:** In 699 AH the Tartars (Mongols) advanced to Asia Minor. The Seljuk Sultan 'Alā'-ud-Dīn Kayqubad III and his son Ghiyath ud-Din were determined to defend their country. They both met martyrdom in the first combat with the Mongol ruler, Ghazan Khan, who plundered several cities and returned to his capital, Tabriz. Not finding any original successor in the Seljuk Dynasty, the army commanders and the citizens agreed to the accession of 'Uthman Khan. *(History of Turkey by Dr. Nasir Ahmad Nasir: p. 27,28)* Thus the accidental accession of 'Uthman Khan, the founder of the Ottoman Empire, took place on Muharram 1,699 AH/ September 28, 1299 CE. Ghazan Khan embraced Islam and had become Ghazan Mahmud Khan, four or five years ago. Yet his thirst for bloodshed could not be quenched. Ghiyath ud-Din Kaykhosrau III appointed 'Uthman Khan the Chief Commander of his forces and married him to his daughter (his only child). Soon 'Uthman Khan rose to the status of Prime Minister. After 'Alā'-ud-Din Kayqubad III died in 699 AH in a combat with the Mongols, the courtiers agreed to place him on the throne. Thus the Ottoman Empire replaced, in 699 AH, the Seljuk Empire which was founded by the sons of Isrā'īl bin Seljuk in 429 AH. It is a matter of interest that Israel bin Seljuk was kept behind bars in Kalanjar Fort (India) on the order of Sultan Mahmūd Ghaznavi. *(History of Islam, by Akbar Shah Khan Najīb Ābadi: 2/429)*

[2] **Karahisar** (Afyūn Karahisār): This is a city located near to Konya, in the south of central Turkey. Karahisar means 'Black Fortress'; it was renamed by the Seljuk Turks, after the ancient fortress situated atop a cone of volcanic rock some 660 feet (200 metres) above the town. The word '*afyun*' is Turkish for opium. The region was a centre for opium production during Ottoman rule. *(Translator)*
Karahisar (قره حصار) is a city in Western Anatolia, located on the Akarcai River, on the Konya-Kutahya railway line. It is the same Byzantine Fort 'Akroinos', near which Caesar Leo III had defeated the Arab forces of Ghāzī Sayyid Battāl, in 740 CE. The Turks called it 'Karahisar Sahib'; then it began to be called 'Afyonkarahisar', due to the good production of *afyon* (i.e. opium), which has been shortened now as only 'Afyon'. *(Urdu Dā'irah Ma'ārif-i-Islāmiyyah: 3/3,4)*

[3] **Sogūd:** A city in the south of central Turkey.

[4] **Sea of Marmara** (Turkish: Marmara Denizi) is an inland sea that connects the Black Sea to the Aegean Sea, thus separating the Asian part of Turkey (Anatolia) from its European part (Thrace). The Bosporus Strait connects it to the Black Sea and the Daradanelles to the Aegean Sea. The former (Bosporus) also divides Istanbul into

Bursa city (Turkey)



Green Mosque of Nicaea (Iznik)

Izmid (Turkey) and the Sea of Marma

and the Black Sea[1].

In 701 AH (1301 CE), he defeated the Byzantine general, Muzayun, near Aqyūn Hisar, between Izmid[2] and Nicaea[3]. This victory enabled him to establish military control over Bursa[4], Nicea and

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its Asian and European sides. *(Oxford English Reference Dictionary: p. 884, Wikipedia Encyclopedia)*

[1] **Black Sea** (بحیرہ اسود): It is an inland sea surrounded by Bulgaria, Georgia, Romania, Russia, Turkey and Ukraine. It is ultimately connected to the Atlantic Ocean via the Aegean and Mediterranean Seas. The Bosporus Strait connects it to the Sea of Marmara which is in turn connected by the Dardanelles to the Aegean Sea. Rivers like the Don, Dnieper, Danube and Sakarya, empty themselves into the Black Sea. *(Oxford English Reference Dictionary: p.149, Wikipedia Encyclopedia)*

[2] **Izmid:** It is also known as Izmit, in the province of Kocaeli, in north-west Turkey, and it lies in the gulf which is named after it. *(Translator)*

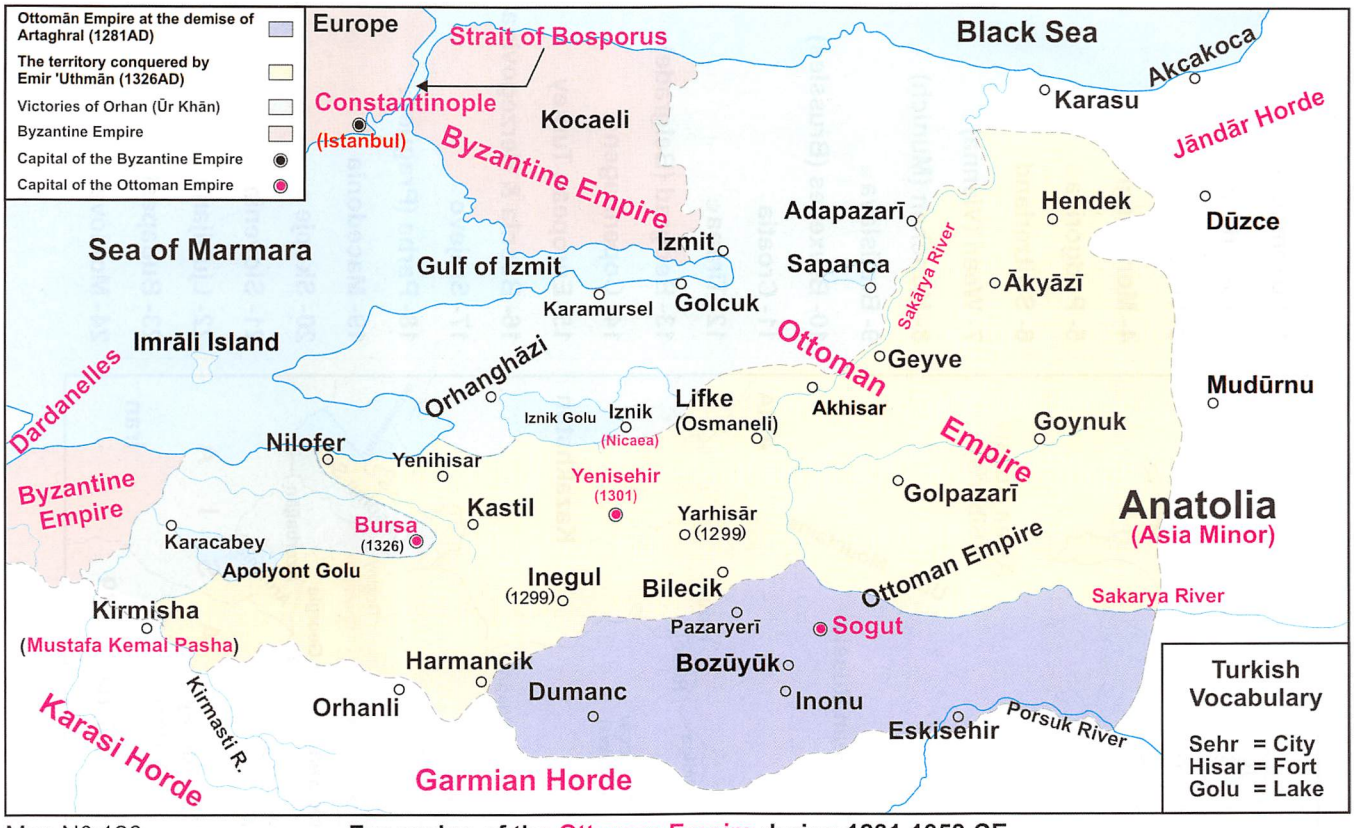
Izmit (Ancient Nicomedia) is a city in Turkey. The Turks call it Kocaeli. It is the administrative centre of the province, as well as Kocaeli Municipality. It is located on the Gulf of Izmit in the Sea of Marmara. *(Wikipedia Encyclopedia, Oxford English Reference Dictionary)*

[3] **Nicaea:** An ancient Greek city, which lies on a lake shore; It lies around 80 kilometers from Bursa. *(Translator)*

Nicaea (Turkish Iznik: Arabic: نیقیہ) is a city in NW Turkey and it lies in a fertile basin at the eastern end of Lake Iznik. It is bounded by hills to the north and south. Nicaea is known for the Christian councils held there in the early centuries. In the reign of Constantine, the first council of Nicaea was held and it defined more clearly the concept of Trinity, and drew up the Nicene creed. The first Nicene Council refuted the doctrine of Arius, the Bishop of Alexandria, which declined the concept of Trinity. The second council of Nicaea met in 787 CE where the Iconoclastic Christians were condemned to make the worship of other than God a part of Christianity. *(Oxford English Reference Dictionary: p. 979)*

The Arabs put a siege to Nicaea twice, in 717 CE and again in 725 CE, but they could not succeed. The Seljuk Turks rose to power and Sultan Qutalmish took over the city in 1081 CE; to establish his residence over there. The Crusaders advanced to Nicaea but the Sultan's son, Suleiman, and the successor, Alap Arsalan succeeded to defeat them. However, the following year, 1097 CE, they could not withstand the Crusaders, onslaught and surrendered to the Byzantines. In 731 AH/1331 CE the city was finally conquered by the Ottoman Emperor, Orhan, who declared Nicaea the capital of his Empire for a few days. In 1402 CE, a band of Tamerlane's troops captured the city and destroyed it. Abu Bakr Faizi and Auliya Chalpi called Nicaea 'Chīn Ma Chīn-i-Rūm' ('Chīn' for China) because the Chinese porcelain industry flourished in Nicaea in the 17th century. *(Urdu Dā'irah Ma'ārif-i-Islāmiyyah: 2/507,508, Wikipedia Encyclopedia)*

[4] **Bursa:** (ancient Pursa) is a city in northwestern Turkey and the capital of the Bursa Province. It is settled on the northwest slopes of the Uludage (dag, داغ, being Turkish for mountain). It is 35 kelometers from the Marmara Sea. During the Ottoman rule Bursa was capital of the country from 1326-1362 CE, and it was the source of most royal silk products *(Oxford English Reference Dictionary: p. 196)*. Bursa's history dates back



Map N0:126 **Expansion of the Ottoman Empire during 1281-1359 CE**

Nicodemia.[1] He also conquered the city of Yenisehir[2], which he took as his capital. The demise of the 'Roman' (Anatolion) Seljuk State in the year 704 AH (1304 CE) enabled 'Uthmān to control all of the lands he had acquired.

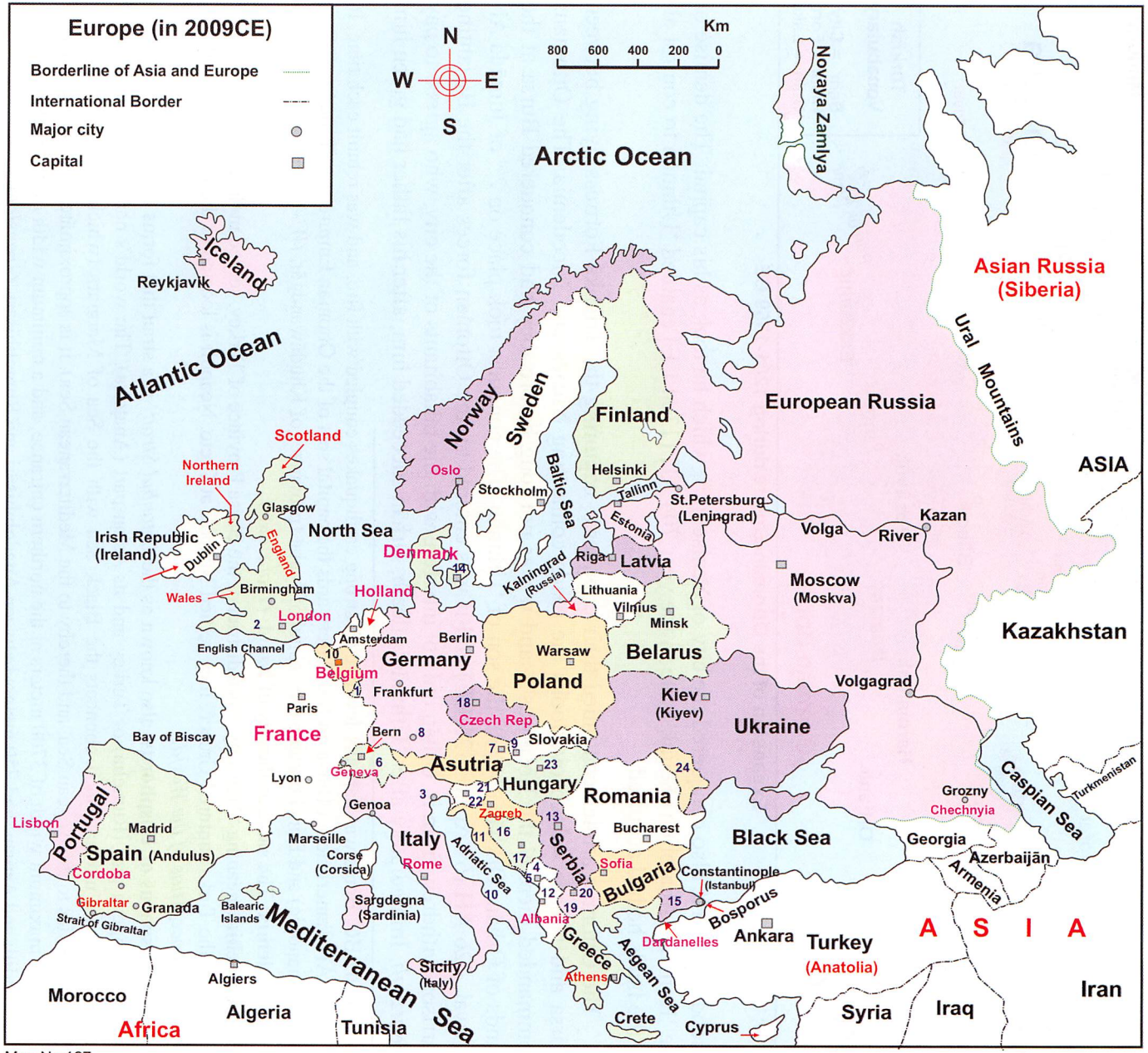
The Ottoman armies continued their conquests, capturing the Trikuka Fortress, lying between Bursa and Nicaea, which overlooks the roads connecting Nicaea and Nicodemia. The Ottomans commanded thereby the Bosporus[3], and it was not long before they had conquered Bursa at the hands of Orhān (Orkhān اورخان), the son of 'Uthmān. The conquest took place on 2nd of Jumāda Al-Awwal, 726 AH (6th April 1326 CE) and it was entered by the Ottoman forces after the Byzantine garrison withdrew from it. Orhān did not interfere with the inhabitants of the city, who agreed to pay the *jizyah*. Immediately after 'Uthmān's death, Orhān succeeded him, after his father had given him

to 202 BC. Bursa was partially levelled by strong earthquakes coupled with fire, and was rebuilt each time. In 804 AH Tamerlane set Bursa on fire. Afterwards the capital seat of the Ottoman Empire was shifted to Edirne (Adrianople) and Bursa became the capital of Iyalat (province) of Khudāwandgār. *(Wikipedia Encyclopedia)*

[1] **Nicodemia:** The same as the city of Izmid. *(Translator)*

[2] **Yenesehir** (meaning "New city") is a district of the Bursa Province of Turkey, settled in the northeast of Bursa. When the Turks captured Greece, they settled Neapoli at Crete. Neapoli is located to the west of Macedonia. *(Reference Atlas of the World)*

[3] **The Bosporus or Bosphorus,** also known as the *'Istanbul Strait'* is a strait that forms the boundary between the European part (Rumelia) of Turkey and its Asian part (Anatolia). The world's narrowest strait used for international navigation; it connects the Black Sea with the Sea of Marmara (which is connected by the Dardanelles to the Aegean Sea, and thereby to the Mediterranean Sea). It is approximately 30 kilometers long, with a maximum width of 3700 meters at the northern entrance, and a minimum width of 700 meters between Kandilli and Asiyan; and 750 meters between Anadoluhisari and Rumelihisari. *(Translator)*



1- Luxembourg
2- United Kingdom
3- Venezi (Venice)
4- Montenegro
5- Podgorica
6- Switzerland
7- Ween (Vienna)
8- Munchen (Munich)
9- Bratislava
10- Bruxelles (Brussles)
11- Croatia
12- Tirana
13- Beograd (Belgrade)
14- Copenhagen
15- European Turkey
16- Bosnia & Herzegovina
17- Srajevo
18- Parha (Prague)
19- Macedonia
20- Skopje
21- Slovenia
22- Ljubljana
23- Budapest
24- Moldova

Map No:127

the most excellent counsel, which reveals the (true) spirit of Islam; it included the following words:

"O my son! Beware of engaging in anything which Allāh, the Lord of the worlds has not ordained. And if you are faced with a problem when making a judgement or a decision, then consult the scholars of the Religion.

O my son! Do not be arrogant, but be good to your soldiers and do not be seduced by Satan regarding your army and your property. Beware also of distancing yourself from the people of the Sharī'ah. [1]

O my son! You know that our aim is to please Allāh, the Lord of the worlds and that through jihād the light of our Religion will prevail over all the lands, thus incurring Allāh's Pleasure.

O my son! We are not from those people who undertake wars in order to taste power or to rule over people. By Islam we live and by Islam we die; this, my son, is what is fitting for you."

[1] **Sharī'ah:** The Islamic Law.

3

Orhān Continues the Islamic Conquests

Orhān, the son of 'Uthmān succeeded to the throne in 726 AH (1326 CE); and his rule lasted until the year 761 AH (1360 CE). During this period, Orhān was able to extend the borders of his lands, fulfilling the task enjoined upon him by his father; keeping alive the spirit of Islamic *jihād*. Allāh granted victory at his hands over Izmit, Iznik and the Emirate of Karasi[1], which lies to the south of the Sea of Marmara.

The coast of Gallipoli

In the year 758 AH (1356 CE), Suleimān, the son of Orhān crossed the Dardanelles Strait by night with forty men from among the heroes of Islam, and when they reached the western shore, they captured the Roman ships anchored there and returned with them to the eastern shore. This was because the Ottomans did not have a fleet at their disposal at that time, because their state was only just beginning to become established. On the eastern shore, Suleimān ordered his men to embark on these ships, so that they might transfer them to the European shore, where they captured the port of Tzympe Fortress, Gallipoli[2], (on Asian coastCanakkale[3] (چناق قلعه) was situated), Ipsālā and Rodesto; all of them located in the Dardanelles Strait, from the south to the north. In this way, this Muslim leader took a great step from which those who succeeded him

[1] **Karasi** (قره سی) was a small Turkish state lying on the south coast of Marmara Sea and extending southwestward to the Aegean Sea. In 737 AH/1336 CE, Sultan Orhan conquered it. Balikesir and Bargama were its capitals. (Lands of the Eastern Caliphate)

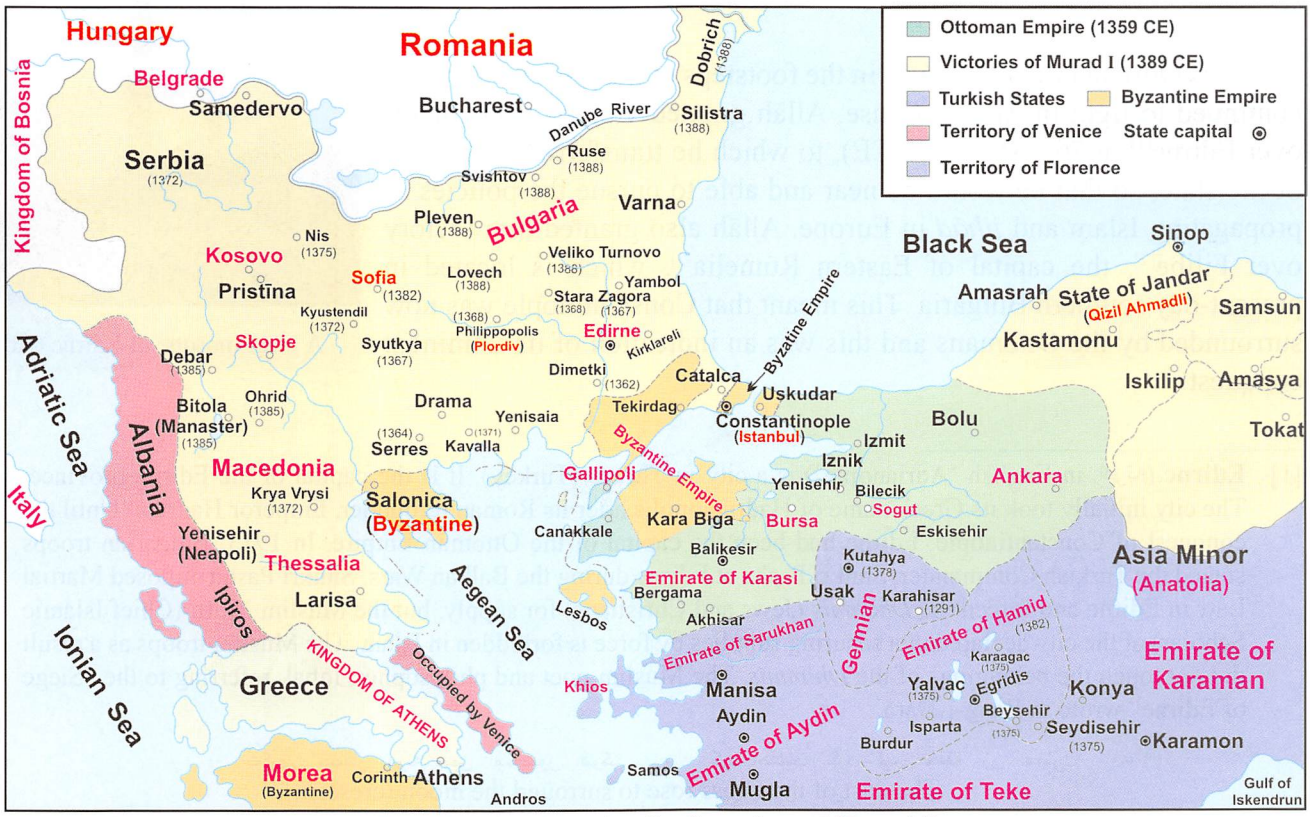
[2] **Gallipoli** (Turkish: Gelibolu Yarimadasi, meaning "Beautiful city") is located in a narrow peninsula (Turkish Thrace), on the western coast of the Dardanelles (Canakkale Bogazi). Gallipoli became a major encampment for British and French forces in 1854, during the Crimean War. In early 1915, after a naval attempt to force through the Dardanelles had failed, the Allies invaded the peninsula; hoping to open supply lines to Russian Black Sea ports. The Allied Forces were successfully blocked by the Turkish troops, and the subsequent Allied Forces' withdrawl meant that the Russians would not be receiving supplies through the Dardanelles. The battles over the next 8 months saw high casualties; after each side had suffered a quarter of a million casualities, the Allies evacuated the peninsula in January 1916 *(Oxford English Reference Dictionary: p. 568, Wikipedia Encyclopedia)*. Another Gallipoli is situated on the eastern coast of the Gulf of Taranto (Italy).

[3] **Canakkale** (چناق قلعه) is a town and seaport in the Canakkale Province (Turkey), lying on the southern coast of the Dardanelles (Canakkale Bogazi). This province has territory shared by both Asia and Europe. It is the nearest major town to the site of ancient Troy. It is believed that the city was founded 6000 years ago. After the defeat of the Ottoman Empire, the French and British forces were stationed at Canakkale in 1922 CE. *(Oxford English Reference Dictionary, Wikipedia Encyclopedia)*

benefited in their attempts to conquer Constantinople.

One of the most important actions connected with the life of this ruler was that he put in place the framework for the state, and it was during his reign that the first vizier was appointed.[1]

Also during his reign, the creation of an army consisting of two permanent parts took place; the infantry and the cavalry. His rule was also connected with the minting of gold and silver coinage in the name of the Ottoman Empire. This was done with the support and assistance of his brother, 'Alā'ud-Dīn[2], who occupied the position of Grand Vizier, responsible for the direction of internal state affairs; during the time in which Orhān I was devoting his attention to the conquests and to the spreading of Islam. And Orhān continued with his conquests until he died in the early days of 761 AH (1359 CE).



Map No:128 **The Ottoman Empire (In the reign of Murād I)**

[1] **First Ottoman Vizier:** When Orhān succeeded his father, he proposed to his brother, 'Alā' ud-Dīn, that they should share the emerging empire. The latter refused on the grounds that their father had designated Orhān as sole successor, and that the empire should not be divided. He only accepted as his share the revenues of a single village near Bursa. Orhān then told him: *"Since, my brother, you will not take the flocks and the herds that I offer you, then be the shepherd of my people; be my vizier." (Translator)*

[2] **'Alā' ud-Dīn 'Ali** was the elder brother of Orkhan (in Turkish 'Orhan'). On his accession to the throne Orkhan offered to divide the state for his brother, but the latter refused on the advice of his deceased father. However, 'Alā' ud-Dīn accepted Orkhan's offer and became the Minister of the Ottoman Empire, entitled "Pasha". (*History of Turkey*: p. 40)

4

Sultān Murād I and His Conquests

After the death of Orhān, the reins of power passed to his son, Murād I; this was in 761 AH (1359 CE) and he continued to rule until 791 AH (1389 CE).

This Ottoman ruler followed in the footsteps of his predecessors and continued to fight in Allāh's Cause; Allāh granted victory at his hands over Edirne[1] in 763 AH (1362 CE), to which he transferred the capital of the state; so that he would be near and able to pursue the policies of propagating Islam and *jihād* in Europe. Allāh also granted him victory over Filibe[2], the capital of Eastern Rumelia[3], which is located in present-day southern Bulgaria. This meant that Constantinople was now surrounded by the Ottomans and this was an indication of its imminent conquest.

A great mosque of Edirne (Adrianopl

[1] **Edirne** (ادرنه, in English 'Adrianople') is a city in Thrace (Turkey). It is the capital of the Edirne province. The city initially took its Greek name of Hadrianopolis after its Roman refounder, Emperor Hadrian. Until the conquest of Constantinople, Edirne had been the capital of the Ottoman Empire. In 1913, Bulgarian troops sieged the Turkish Commander, Shukri Pasha at Edirne during the Balkan Wars. Shukri Pasha imposed Martial Law in Edirne and forced the *Dhimmis* (Jews and Christians) for supply, but the Muslim Mufti (Chief Islamic Scholar) of the city declared that securing supplies by force is forbidden in Islam. The Muslim troops as a result did not touch the belongings of the *Dhimmis*. The Muslim poet and philosopher, Iqbal, referring to the "Siege of Edirne" wrote in Bang-i-Darā':

شُکری حصارِ درنه میں محصور ہوگیا گردِ صلیب گردِ قمر حلقه زن ہوئی

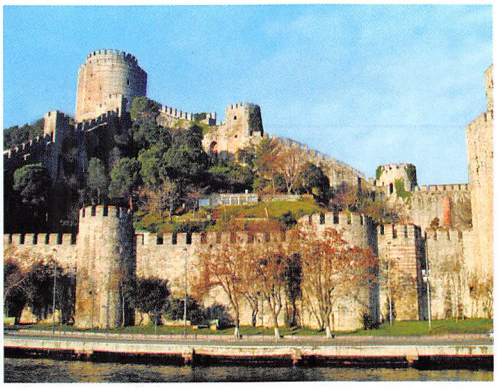
"The dust of the Cross rose to surround the moon (crescent),
Shukri was sieged in the fort of Edirne".

In 1920-23 CE, Greece occupied Edirne, according to the arbitrary Lausanne Treaty. However, in July 1923 Eastern Thrace and Edirne were restored to Turkey. *(Encyclopedia of World History: 1/270, Wikipedia Encyclopedia)*

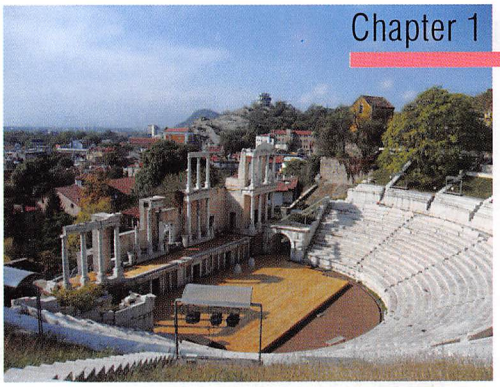
[2] **Filibe:** An ancient Macedonian city (Philippopolis), which lies midway between Sofia and Edirne (Adrianople); it is located within the borders of present-day Bulgaria. It is now known as Plovdiv. *(Translator)*
Plovdiv (Philippopolis) is the second-largest city in Bulgaria. It is situated at an equal distance from Sofia, the capital of Bulgaria, and Edirne. The city was known as Philippopolis in the past (after Philip, father of Alexander 'The Great') until the early 20th century. In 1364 CE the Ottoman Turks under Lala Shahin Pasha sieged Plovdiv, conquered and called the city Filibe (فلبه). *(History of Turkey, by Dr. Nasir Ahmad Nasir: p. 50)*

[3] **Rumelia** or **Rumeli** literally translates as "Land of the Romans or Rūn". It is a Turkish name used for the region of Southern Balkan i.e. Thrace and Macedonia, with Bitola as its chief town. Sultan Muhammad Fatih built a fortress on a hill at the European side of the Bosphorus and named it Rumelihisari (روملی حصاری). Now the word Trakya (Thrace) has been replaced with Rumelia when referring to the European part of Turkey. *(Wikipedia Encyclopedia, Al-Munjid fil-A'lām)*

Mustafa Pasha Mosque of Skopje (Macedonia)



Rumelihisari (Turkey)



Roman Amphitheatre of Philippopolis (Bulgaria)

Murād continued his conquests in Eastern Europe, and in 772 AH (1370 CE) he succeeded in reaching the River Danube. In 775 AH (1373 CE) he defeated the combined forces of the Serbians and the Bulgarians, which had tried to halt his advance. He also seized Macedonia[1] and the coast of Dalmatia.[2]

The Serbian and Bulgarian princes were forced to submit to him and to sign a treaty with him; which obliged them to pay an annual land tax; and to allow Murād to marry the daughter of the Prince of the Bulgars. Murād took advantage of the troublesome relations which existed between Europe and the Byzantine Empire and advanced westwards towards the Balkans. He succeeded in conquering Monastir[3], Prilep[4], Stip[5], Sofia[6], – which fell after a siege that lasted for three years (783-785 AH = 1381-1383 CE) –, Turnovo[7] and Shumen (Sumen)[8] which both lie on the eastern side of Bulgaria.

[1] **Macedonia** (Arabic: مقدونيه) is an ancient country in SE Europe, in the northern part of the Greek Peninsula. In classical times it was a kingdom, which under Philip II and Alexander The Great became a world power. The region is now divided between Greece, Bulgaria, and the Republic of Macedonia. Skopje is the capital of the landlocked country of Macedonia; formerly a constituent Republic of Yugoslavia, it became independent after a referendum in 1991 CE. *(Oxford English Reference Dictionary)*

[2] **Dalmatia:** It is the western portion of (the former state of) Yugoslavia, situated on the Adriatic Coast. It falls now in independent Croatia. *(Translator)*
Dalmatia (Croat: Dalmacija) lies in southwestern Croatia, along the coast of the Adriatic Sea. Bosnia and Herzegovena lie to the east of Dalmatia. Split is its main port. *(Philip's Illustrated Atlas).*

[3] **Monastir:** A city which is located near the borders of (the former) Yugoslavia, Greece and Albania. It is now known as Bitola and is a part of the Republic of Macedonia. The Turks called it Monastir because of a monastery which was located there. *(Translator)*
Bitola (anciently Monastir) is a city in the southwestern part of the Republic of Macedonia. It is known from the Ottoman period as "The City of the Consuls", as many European countries had consulates in Bitola.

[4] **Prilep:** A city in (the former) Yugoslavia, in the north-east of Bitola. It is now part of the Republic of Macedonia. *(Translator)*
Prilep is a city in southern Macedonia, lying on the Bitola-Titov-Skopje railway line. *(Philip's Illustrated Atlas)*

[5] **Stip:** The largest city in the eastern part of the Republic of Macedonia; known to the Turks as Ishtīp.

[6] **Sofia:** The present-day capital of Bulgaria. *(Translator)*
Sofia is the capital and largest city of the Republic of Bulgaria. It is situated in Western Bulgaria at the foot of the Mountain 'Massif Vitosha'. Sofia was originally a Thracian settlement called Serdica. In the 1st century CE Sofia became a province of Rome. Then it was ruled by the Byzantines. In 1879 CE Sofia was declared as the capital of independent Bulgaria. *(Oxford English Reference Dictionary: p.1376, Wikipedia Encyclopedia)*

[7] **Turnovo:** Also known as Tarnovo, it is a province in the middle of the northern part of Bulgaria. Its capital city, now known as Veliko Tarnovo (Great Tarnovo), is of historical significance as it is known as the capital of Medieval Bulgaria. It was known to the Turks as Tirnova. *(Translator)*

[8] **Shumen:** A city in the northeastern part of Bulgaria, capital of the Shumen Province. From 1950–1965 CE it was called Kolarovgrad. Other English variants include Shoumen and Sumen. *(Translator)*

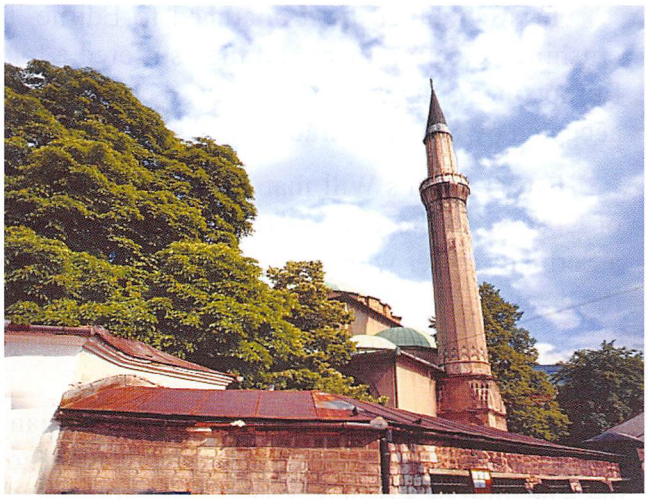
Map No:129

The Ottomans continued to advance in the region, and in 788 AH (1386 CE) they conquered the strategic city of Nish [1] and the Ottoman commander, Khairuddīn Pasha Qarah Khalīl Jandarli, was able to direct a military force from Gallipoli to conquer Macedonia and in 789 AH (1387 CE), the Ottomans conquered Salonika[2]. The Ottoman vizier, 'Ali Pasha Ibn Khairuddīn Pasha forced the

[1] **Nish:** A city in present-day Serbia situated near the river Nisava (in Serbian 'Nis'). *(Translator)*

[2] **Salonika:** Thessaloniki or Salonika was the capital of ancient Macedonia and it is the second-largest city in Greece today. It is located on the gulf that bears its name. *(Translator)*

The Maritsa River



Ghazi Khusrau Beg Mosque (Sarajevo)

King of the Bulgarians, Sisman to flee and to take refuge in the city of Nicopolis (or Nikopol) [1] in 790 AH (1388 CE). However in 791 AH (1388 CE), the Ottoman commander besieged him there and was able to inflict a defeat on him and he was taken captive, and Murād annexed half of his lands and acknowledged him as ruler of the other half.

Instead of submitting to Allāh, the Lord of the worlds and embracing Islam, we find that the European princes mobilized their forces and united against the Ottoman ruler. Those Byzantine governors, whose borders the Ottomans had reached, wrote letters to the Kings of Western Europe and to the Pope requesting their help against the Muslims. As a result of this, a call went out from Pope Urbanus V to the Kings of Europe, requesting them to prepare for a new Crusade in order to preserve Christianity from this new Islamic advance; which he claimed was taking place, and to form an alliance consisting of Serbia[2], Bosnia (in the west of the former Yugoslavia), Wallachia[3] (in southern Romania) and Hungary[4].

[1] **Nikopoli** (formerly, Nicopolis نكوپولس) is a town in Northern Bulgaria, on the right bank of the Danube River. This is the city to which the Stoic philosopher Epictetus was exiled (c. 93 CE), and he died there in (c. 135 CE). *(Wikipedia Encyclopedia, Oxford English Reference Dictionary)*

[2] **Serbia** (سربيا) is a republic in the Balkans; population estimated 10,000,000 (1986). An independent kingdom as early as the 6th century, Serbia was conquered by the Turks in the 14th century. The Serbs gained independence in 1878 CE. The rivalry of the Austro-Hungarian Empire with Serbia contributed to the outbreak of WWI. After the end of hostilities, Serbia was absorbed into the new state of Yugoslavia i.e. land of the southern slaves. In 1990's it was involved in armed conflict with neighboring Croatia, the Civil War in Bosnia and the suppression of Albanian nationalism in Kosovo *(Oxford English Reference Dictionary: p.1322)*. The bitter reality of the Bosnian conflict is, however, a little different. In 1992-95, Serbian troops of Yugoslavia, as well as the Serb terrorists of Serbia and Bosnia, were aligned to strangulate the Muslim population of Bosnia and Herzegovina. The terrorists mercilessly killed 200,000 Bosnian Muslims. Again in 1999, Serbian troops assassinated hundreds of the freedom-loving Muslims of Kosovo. Serbia became a separate diminished state again in 2006 CE, after Montenegro left the union that was formed after the dissolution of Yugoslavia in the 1990's. *(Wikipedia Encyclopedia)*

[3] **Wallachia** is a former principality of Southeastern Europe, lying between the Danube and the Transylvanian Alps. In 1861 CE it was joined with Moldavia to form Romania. *(Oxford English Reference Dictionary)*

[4] **Hungary** (Hungarian : 'Magyarorszag'; Arabic : المجر): It is a landlocked country in Central Europe; population is estimated 10,600,000 (1990) and it is bordered by Austria, Slovakia, Ukraine, Romania, Serbia, Croatia and

This combined force marched to Edirne, the Ottomans' capital, but the Ottomans inflicted a crushing defeat on them and they suffered a total collapse at the Battle of Maritsa[1]. The princes of Europe then sought a peace treaty, a condition of which was that they would pay the *jizyah*; this was accepted by Sultan Murād.

It was Allāh's Will that He should grant this Sultan martyrdom in His Cause, during the battle of Kosovo, in the south of (the former) Yugoslavia, in 791 AH (1389 CE); when he was stabbed by a Serbian soldier with a dagger, while he was reviewing the results of the battle and inquiring about the dead.

Kosovo (Albanian: Kosova, Kosovë; Serbian: Косово) is a territory in the Balkans. Its majority is governed by the Republic of Kosovo, a self declared independent state. Serbia does not recognise the secession of Kosovo.

A mosque of the Ottoman Era in Prizren (Kosovo)

Kosovo is landlocked and bordered by Macedonia to the south, Albania to the west, the region of Central Serbia to the north and east, and Montenegro to the Northwest. The largest city and the capital of Kosovo is Pristina (spelled Prishtina or Priština). Its 90% population is Muslim, with a Serb minority hostile to them.

In antiquity, Kosovo formed the central part of the Kingdom of Dardania. It was then a part of the Roman, Byzantine, Bulgarian and Serbian empires. The conquests of the Ottoman empire introduced Islam to the population. During the late 19th century, Kosovo was the centre of the Albanian national awakening. In 1912, the Ottoman province was divided between Montenegro and Serbia, both of which became part of Yugoslavia in 1918.

After the atrocities committed by the Serbian forces against the Muslims in Kosovo in 1998-99 and 1999 NATO bombing of Yugoslavia the territory came under the interim administration of the United Nations Mission in Kosovo (UNMIK). In February 2008, the Assembly of Kosovo declared Kosovo's independence as the Republic of Kosovo. Its independence is recognised by 62 UN member states and the Republic of China (Taiwan). *(Wikipedia Encyclopedia)*

Slovenia. It was settled by the Magyars in the 9th century. The Turks conquered it in the early 16th century CE, and then the Habsburgs in the late 17th century. After WWI Hungary emerged as an indepdendent state on the world map. Its capital is Budapest, lying on both banks of the Danube. Actually Buda and Pest were two cities joined together to make Budapest. *(Oxford English Reference Dictionary: p. 691, Wikipedia Encyclopedia)*

[1] **Maritsa:** The name of a river which emanates from Bulgaria and flows in a south-easterly direction, then southwards, along the whole of the border between Turkey and Greece, until it reaches the Aegean Sea.

The worst massacre ever committed in history

Bosnia and Herzegovina is a European country in the Balakan Peninsula. It is bordered by Serbia, Croatia and Montenegro. During 1000-1200 CE, it had been a part of Hungary. In 867 AH/1463 CE it fell to the Ottoman's who called it Bosna Hersak. Sarajevo is the capital as well as the largest city of the state.

The governor of Bosnia, Ghazi Khusrau Beg, the grandson of Sultan Bayezīd II, built Sarajevo. He conquered Banja Luka and Jajce and met with martyrdom in 1541 CE, in the campaign of Montenegro. Bosnia and Herzegovina was occupied by Austria in 1878 CE and after World War I, it was united with other Slav territories to form Yugoslavia in 1929 CE; ruled and run by the Serbs. October 15, 1991 marked the end of an unnatural union, as the declaration of Bosnia and Herzegovina's sovereignty was announced, followed by a referendum for independence from Yugoslavia. The referendum, held on February 29, 1992 confirmed the independence.

The Massacre of the Bosnian Muslims: Following the declaration of independence of the Republic of Bosnia and Herzegovina, the Serbs began an organized massacre of the Bosnian Muslims, which lasted for more than 3 years. During 1992-95, Serb terrorists and paramilitary forces assassinated hundreds of thousands Bosnian Muslims, calling it 'ethnic cleansing', along with the rape of thousands of Muslim women. Peace negotiations were held in Paris on December 14, 1995 and an agreement was signed. According to the treaty, Bosnia-Herzegovina is the coalition of the Muslim-Croat Federation and the Republica Serpska; headed by a Muslim, Serb (Greek Orthodox Christian) or Croat (Catholic Christian) President, each elected alternatively for a year.

On August 2001, the UN tribunal completed enquiries and declared Bosnian Serb General, Radislav Krstic, as the war criminal of the genocide of 8100 Muslims of Srebrenica on July 11, 1995 CE. There are 38% Muslims, 40% Serbs and 22% Croats (whereas, prior to 1992 CE, Muslims were in larger number, as they were 45% against 31.5% Serbs and 17% Croats). The population of Bosnia-Herzegovina reduced to 3.8 millions from 4.4 millions in 1991 CE. *(World Alamanac 2002)*

On December 10, 2003 CE, ICTY (Hague) sentenced Dragan Obrenovic to 17 years in prison, for his role in the massacre in Bosnia. On the other hand former President of Serbia, Slobodan Milosevic passed away on March 11, 2006 CE while he was under trial before the War Crime Tribunal in Hague (Netherlands). Milosevic Government, professional forces, intelligence and Serbian terrorist groups wiped out more than 200000 Muslims in the 'ethnic cleansing' of Bosnia. More than 30000 Muslim women were abducted and raped and more than 350000 Muslims were locked and kept in 600 mass concentration camps; set up purposefully at different places in the country. Except for the Spainish Inquisition, there is no example of such a massacre and atrocity in history. Twelve thousand Muslim citizens of Sarajevo became victim of the atrocities of the Serb terrorists. Even the Deputy Prime Minister of Bosnia was a victim of the bombing of Serbs while going from the airport to the city. In spite of the wide spread genocide in Bosnia, so-called world organizations of human rights, as well as the free world paid no heed to the helpless Muslim victims. In July 1995 CE, more than 10000 inhabitants of Srebrenica were killed. As thousands of the civilians were killed and buried in mass-graves of which more than 25000 bodies have been dug out so for, the war planners and the organizers of genocide,

Radvan Karadzic and General Ratho Mladic are at large, and they are to be produced before the War Crime Tribunal at Hague. *(Al-Furqan, Kuwait, Safar 20, 1427 AH/ March 20, 2006, p: 34)*

No Serb State ever existed in Bosnia, however, the Christian Serb population increased by the new settlers in the united Yugoslavia (1919 to 1991 CE) to become 31.5% of the entire population. As soon as disintegration of Yugoslavia began, armed Serbs supported by Serbia, managed to establish a "Bosnian-Serb Parliament", just to capture most of the territories of Bosnia. The heinous aim of the Serb people was announced by the bloody Serb leader, Radovan Karadzic at the 16th session of the Parliament: *"We cannot live in a unified state. We know it very well. The Serbs and the Croats, given their low birthrate, cannot control the incursion of Islam into Europe in a united Bosnia. Within 5 or 6 years the Muslim population will become over 51%."* Thus the Serb terrorist groups, equipped with deadly arms as well as tanks of the Serb army, began to shell Muslim towns and villages. The helpless Muslims, on the other hand, were absolutely unarmed and defenceless. 'The ethnic cleansing' of the Bosnian Muslims were carried out so extensively that there is no instance of such massacre in the past. The bold and truthful Western reporters Ed. Vulliamy and Florence Hartmann, the reporter of Le Monde (Paris), covered the Bosnian massacre and their reports are eye-opening. They reported:

Milan Lukic contingent, having locked hundreds of civilians, the elderly, children and babies into houses, incinerated them alive, while also turning the beautiful Ottoman bridge that spanned the Drina River into a human abattoir of bodies flung into the river, turning the turquoise current red with blood.

In a special camp set up at Foca, on upflow of the same river, Muslim women and girls were raped every night, to the point of madness and sometimes suicide, by the Serb beasts, enjoying gratification after the day's killing and the evening's drinking.

Omarska was another site of massacre where 'recreational' mass-killing, 'torture', mutilation and beating of innocent Muslims was carried out. It was a kind of place where one prisoner was forced to bite the sexual organs of another, while pigeon was stuffed into the victim's mouth to stifle his screams before he was killed. The guards watching this barbarity were described by one witness at the Hague as *"like a crowd at a sporting match."* Omarska, where the Orthodox Christian holiday of St. Peter was marked by a drunken orgy of killings - prisoners slashed to death, shot or tied to a pyre of burning tyres. Zelko Mejakic, commander at Omarska, now stands trial in Sarajevo.

Croat Christians locked Muslim civilian into cellars in the village of Ahmici and set them ablaze. Serbs had also done the same in and around Zvornik.

Savage slaughtering of the Muslims were carried out in concentration camps at Keraterm, Luke and Sosica by the Serbs and at Dretelj camp by the Croats. The unrelenting sieges of Bihac and Gorazde were perpetrated by the Serbs and of East Mostar by the Croats. The savagery in Bijeljina, Brcko, Bosanska Samac, Kljuc, Vlasenica etc., continued and thousands of villages were razed to the ground. And perhaps above all, before the eyes of the world, the genocide was shamefully carried out for no less than three years. General Ratko Mladic himself instructed his gunners to carry out the massacre *"to the edge of madness"*.

Cerska village fell to the Serbs in March 1993 CE. Before this 776 people had been killed there over a year. In Cerska, some 70 refugees in flight from a place called Vlasenica, mostly women, children and elderly people were killed when the school was bombarded by the Serbs. Another 75 people, again mostly women children and the elderly, were killed in a hillside mosque at Kamenica,

in which they had taken refuge, and also took a direct hit.

Approximately 30000 Srebrenica's inhabitants had set off for Potocari seeking protection with the UN Dutch battalion. They had reached just 6 kilometers northwest of the city, near Potocari village, when they were rounded up by the armed Serb terrorists. Separating women and children, they killed mercilessly more than 7000 men and young boys, although UN had declared Srebrenica 'a safe haven'. It is astonishing that the Dutch soldiers stationed in an electric battery factory and tasked to protect the UN-designated area, did not open the gates. Instead the Dutch commandor dined with the Serb commandor, and even the Dutch soldiers helped in separating the doomed men from the women and children.

Actually, "the international community" either connived with the Serbs (as in cases of Paris and London) or looked on in difference, forbidding the Bosnians to arm themselves and mount effective resistance to the cruel and bloody Serbs. On the other hand, the bloody Karadzic was received by the likes of David Owen and Lord Carrington (British) and Cyrus Vance (American), in the palaces of London or Geneva, as they saw him not as a war criminal but a fellow politician with which they would negotiate. *(Bosnian Institute News, uploaded July 12,2007 CE and August 16, 2007)*

Srebrenica Supplication

The memorial slab of 7000 Muslim martyrs stands at 6 kilometers northwest of Potocari village with the following heartrending supplication of the chief Muslim scholar of Bosnia and it reads: (Translation) *"O Our Lord! We request for mercy in grief, life in the revenge and the supplication veiled in tears shed by the mothers over the tragedy of Srebrenica so that such a tragedy should not occur again. O Who changes the environment and its conditions, change our condition into that which is the best. And our last call is that Allah deserves all praises, the Lord of the universe." (The Memorial slab of Supplication was erected on July 11, 2001)*

5

The Conquests of Sultan Bāyezīd I

After the death of Murād I in 791 AH (1389 CE), he was succeeded by his son, Bayezid I. He spent all of his life in *jihād* in Allāh's Cause. He would move from Europe to Anatolia, and then he would return swiftly to Europe in order to achieve a new victory or a new order. Due to this swift movement and his sudden attacks, he became known as "The Lightning Bolt".

Sultan Bāyezīd attempted to conquer Constantinople in 794 AH (1391 CE) in an attempt to attain the glad tidings of the Messenger of Allah ﷺ; but he was unable to do so, and so he marched with his forces to Wallachia (افلاق southern portion of present-day Romania) and he forced its ruler to sign an agreement acknowledging the rule of the Islamic State and agreeing to pay the *jizyah* every year. Then he left him as ruler over his lands; ruling in accordance with their own laws and system of government. Then Sultan Bāyezīd marched to the land of the Bulgarians and made it into an Ottoman province.

When 'Ali, the son of the Bulgarian prince embraced Islam, Bāyezīd made him Governor of Samsun[1]. Faced with these victories, the Europeans became alarmed at the spread of Islam in European lands and so a Serbian alliance was formed by the Duke of Burgundy (in present-day eastern France), the princes of Austria and Bavaria (in present-day southern Germany) and the chiefs of the Knights of St. John[2], who had been expelled from 'Akkā (Acre) during the Crusades. From there they travelled to Cyprus, then to Rhodes, then to Malta and they besieged Nicopolis, which is located in present-day northern Bulgaria.

The army of Sultan Bāyezīd, led by a Serb commander, Stephan, the son of Lazar – who was one of those Europeans who had embraced Islam – arrived and the battle took place on 22nd of Dhul Qa'dah, 798 AH (9th of September 1396 CE); the Ottomans won the battle and captured the Duke of Burgundy and a number of princes.

The Battle of Nicopolis [3] ended with victory for the Ottomans and they took many captives from among the French nobles, including Count de Nevers[4], the commander of the Burgundian forces and

[1] **Samsun:** A city in northern Turkey, on the coast of the Black Sea. It is the capital city of Samsun Province and an important port. *(Translator)*

[2] **Knights of St. John:** A group of churchmen who were devoted to war; they came to the lands of Syria with the Crusaders and they were expelled from 'Akkā, in 291 CE, by Mameluke Sultan Ashraf bin Qalāwūn. After that, they lived as mercenaries in a number of countries. Today they live in all corners of the world and they have a government, but no country. They hold assemblies in the Vatican State. *(Translator)*

[3] **The Battle of Nicopolis** took place in September, 1396 CE between the Ottoman Empire and an allied force from Hungary, the Holy Roman Empire, France, Wallachia, Poland, the Kingdom of England, the Kingdom of Scotland, the Old Swiss Confederacy, the Republic of Venice, the Republic of Genoa and the Knights of St. John near the Danubian fortress of Nicopolis (Nikopol, Bulgaria). It is often referred to as the Crusade of Nicopolis, and was the last large-scale Crusade of the Middle Ages. *(Translator)*

[4] **John the Fearless** (French: *Jean sans Peur*), also John II, Duke of Burgundy, known as John of Valois and John of Burgundy (May 28, 1371 CE – September 10, 1419 CE), was Duke of Burgundy from 1404 CE to 1419 CE. As heir apparent, he used the title of Count of Nevers from 1384 to 1405; after his accession he ceded it to

their heir apparent. This count was forced to swear an oath that he would never again make war on the Ottomans; but after a decision had been made to free the captive princes, following the payment of ransom, Bāyezīd wished to free the Count of Nevers from his oath and so he said to him: *"O, Count! You may return once more to make war on me and taste the ignominy that you will meet. And know that I do not fear your return, for if I did, I would not have released you from your oath. Come whenever you wish and you will find me and my army before you. This is because I was born to defeat the Crusading warriors whom I find before me."*

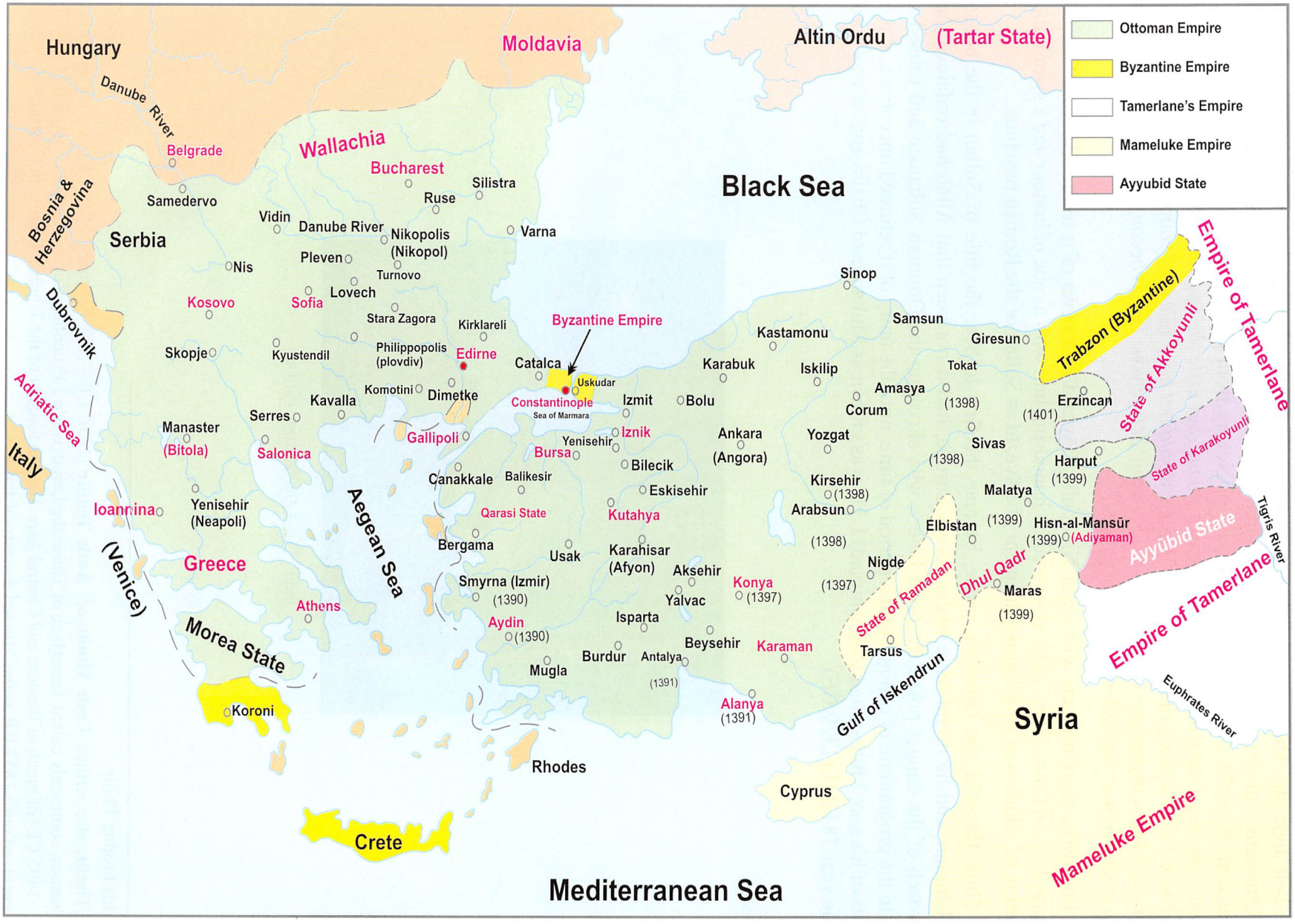
Following the Ottomans' victory at Nicopolis, Bāyezīd sent news of it to the 'Abbasid Caliph, Mutawakkil, in Cairo. The Caliph answered by honouring him with a robe of honour and a sword; the meaning of which was an acknowledgement of Bāyezīd as Sultan of the Roman province.

Thus, Bāyezīd, the Ottoman prince, became the first to bear the title of Sultan in the house of 'Uthman, and he might have swept across Europe, had it not been that Allāh had ordained the approach of the danger posed by Tamerlane[1], who shook up the Ottoman Sultanate and caused a halt to the programme of conquest for a period of time, until the unity of it returned once more, at the hands of his son, Muhammad (Muhammad) I. He was known as Muhammad Chalbi and he was born in the year 781 AH (1379 CE).

Jami' 'Ali Agha Mosque (Sīwās)

his brother Philip.

[1] **Timūr,** also written **Emīr Timūr** or **'Amīr Temūr** (1336 CE – 19th February 1405 CE), among his other names, commonly called Tamerlane or Timūr the Lame, was a 14th century Turco-Mongol conqueror (1370 CE –1405 CE) of much of Western and Central Asia. He was founder of the Timūrid Empire in Central Asia, which survived until 1857 CE as the Mughal dynasty of India.



Map No:130 The Ottoman Empire before the Battle of Angora (Ankara) (July 28,1402 CE)

1

Sultan Muhammad Chalbi (Muhammad I)

After the defeat of the Ottoman Empire by Tamerlane, a number of Bāyezīd's sons succeeded him, but none of them were worthy of note and the situation of the Empire continued to deteriorate until Muhammad I, the youngest son of Bāyezīd was able to seize the reins of power in 816 AH (1413 CE); after ten years of defeat at the hands of Tamerlane, following his victory over them in the Battle of Ankara, in 805 AH (1402 CE).

The Stari Most (The Old Bridge) in the city of Mostar, Herzegovina, built by the Turks. The bridge was destroyed on November 9, 1993 CE by the Croats. It was reopened on July 23, 2004 CE, after reconstruction. Mostar City has been named after it.

Sultan Muhammad Chalbi was able to end the *fitan* [1] and conspiracies that had riven his country, to restore unity and to save it from the state of collapse from which it was suffering.

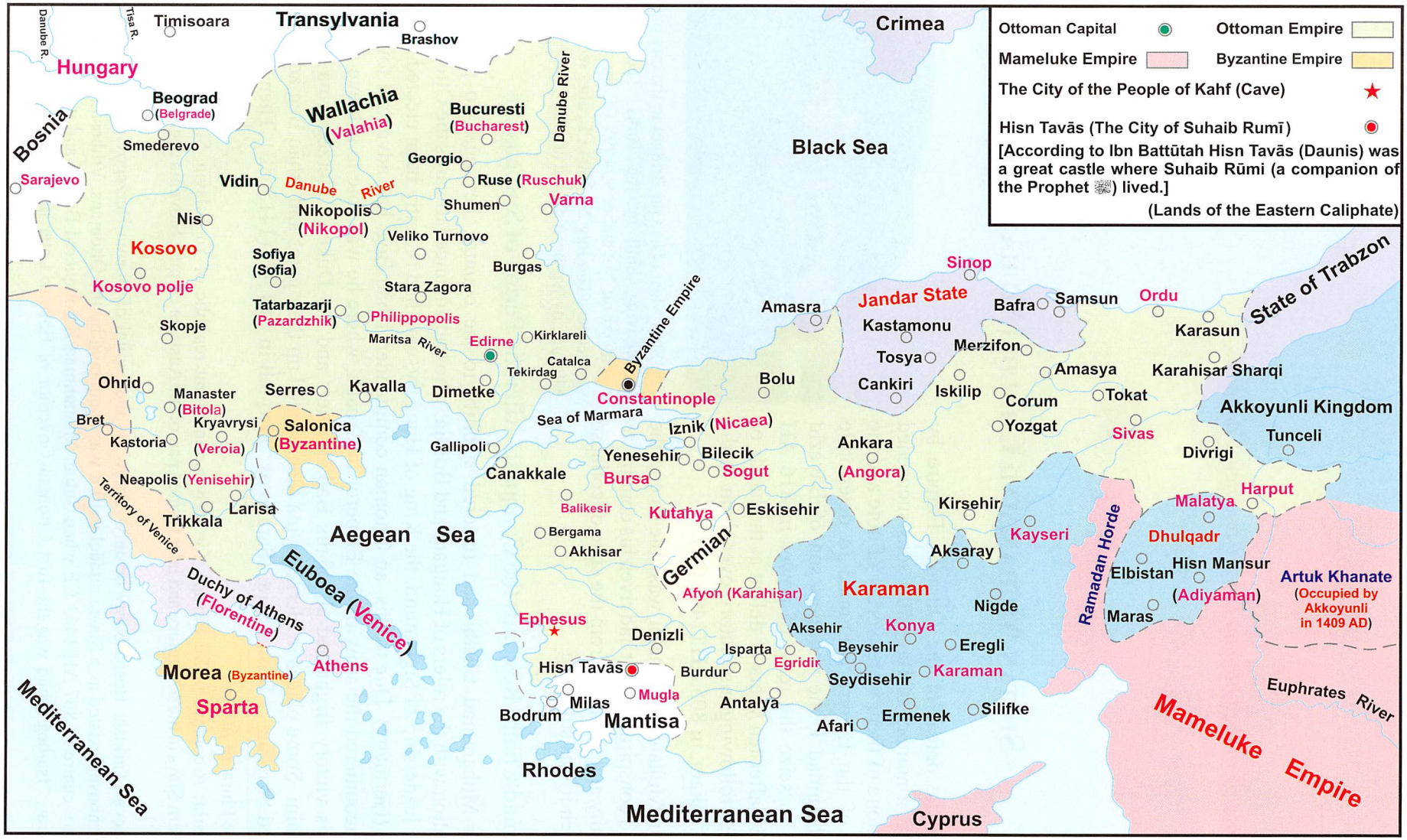
Muhammad Chalbi Resumes the Conquests After the Period of Suspension:

After Muhammad Chalbi had restored stability to the country, he began to prepare for a confrontation with the rulers of Hungary and Bosnia; who had advanced towards the Ottoman borders under the leadership of Sigismund, the King of Hungary, who had recently been elected Emperor of Bohemia (Germany). Due to this, an Ottoman commander, Ishāq Beg, had advanced towards them and he encountered the army of the Emperor in Croatia, where he was able to achieve victory over them. This victory frightened all of the Balkān rulers and the Duke of Herzegovina declared his fealty to him. Some places in Herzegovina then opened up their gates and Ishāq Beg advanced until he reached Slovenia[2]. Bosna Sarai (Sarājevo)[3] also fell in 818 AH (1415 CE). Then he conquered

[1] ***Fitan*:** Plural of *fitnah*.

[2] **Slovenia:** A country in SE Europe, formerly a constitiunt republic of Yugoslavia. Slovenia was settled by southern Slavs in the 6th century and later formed part of the Austrian empire. Slovenia declared its independence in 1991.

[3] **Sarajevo** (Turkish: Bosna Saray or only 'Saray') is the capital of Bosnia Herzegovina. In the 15th century CE Vrhbosna existed as a Slavic citadel until it was conquered by the Ottomans. Vrhbosna became a Turkish military centre in 867 AH/1463 CE when Sultan Muhammad II conquered Bosnia and it came to be known as Saray. 'Isa-beg Ishaq was the first Ottoman Governor of Bosnia; Later in the 16th century the city was



Map No:131

The Ottoman Empire during 1402-1413 CE

Izmīr[1] in 819 AH (1416 CE).

Sultan Muhammad Chalbi marched towards Romania[2], which he entered, constructing two fortresses to the north of the Danube[3]. The forts were Turnu and Barkawi (Pirgovo).

At this time Ishāq Beg succeeded in conquering Pasteria (or Pastusha), and when the German and Hungarian forces tried to defend the peninsula in which lies the port of Trieste, they were unable to do so, and lost nineteen thousand men. This victory spurred Ishāq Beg on to further conquests and he marched to Transylvania[4] (اردل), but was martyred there.

The Fitnah of Sheikh Badruddīn [5] and Muhammad Chalbi's Opposition to It:

During the time when Muhammad Chalbi had recommenced his conquests, an attempt was made to destabilize the Empire; this was achieved by spreading a creed whose precepts were contrary to those of Islam and nearer to those of communism in modern times. The most prominent of those

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established with the name of Bosna-Saray. One of the 15th century magazines calls it 'Saray-Madinah'. In August 1878 CE the Austrian General Friehr Von Philippovic occupied Sarajevo after a stiff resistance. The Austrian successor, Ferdinand was assassinated in Sarajevo on 28th June, 1914 CE, and his murder became the main reason for the start of WWI. In 1918 CE Bosnia Herzegovina was incorporated in the newly established Yugoslavia. Today Sarajevo is the capital of Bosnia and Herzegovina and has a population of 304,065 people in the four municipalities that make up the city. *(Urdu Dā'irah Ma'ārif-i-Islāmiyyah, Wikipedia Encyclopedia)*

[1] **Izmīr:** A city in western Turkey, which is located in the Gulf of Izmir, in the north-east of the Aegean Sea. *(Translator)*

[2] **Romania** is a European country on the Black Sea, lying in the Balkan Peninsula, on the Lower Danube. Bucharest is the capital of the country. In Roman times, Romania formed the imperial province of Dacia, and in the Middle Ages it consisted of the principalities of Wallachia and Moldavia; which were conquered by the Ottomans in the 15th and 16th centuries. Both of the principalities were united in 1861 CE under the Ottoman administration, and in 1878 CE Romania emerged as an independent state. After WWI, Romania secured territorial gains in Bessarabia and Transylvania, and it became a communist state under Soviet domination. After 1989, the communist dictator Ceaushescu gave way to public revolt and he was hanged by the revolutionaries. *(Oxford English Reference Dictionary)*

[3] **Danube:** It is the largest river in Europe after the Volga; it emanates in the south-west of Germany and flows across Germany and eastern Austria and Hungary, then north-eastern (former) Yugoslavia, south-eastern Romania, before flowing into the Black Sea. Its course from Hungary to the Black Sea lay in lands that were subordinate to the Ottoman Empire. *(Translator)*

[4] **Transylvania** (Turkish: Ardal) is a large tableland region of Romania, separated from the rest of the country by the Carpathian Mountains and the Transylvanian Alps. In the Roman era, this region formed the Roman province of Dacia. Conquered by the Magyars at the end of the 9th century, it formed part of Hungary. It became a principality of the Ottoman Empire in the 16th century, however, at the end of the 17th century, it was returned to Hungary. In 1918 CE, it was incorporated into Romania. *(Oxford English Reference Dictionary)*

[5] **Sheikh Badruddīn** (1359 CE - 1420 CE) was a revolutionary theologian and charismatic preacher who led a rebellion against the Ottoman Empire in 1416 CE. Born of mixed Muslim and Christian parentage in the Anatolian city of Simav, Badruddīn's father was the great-grandson of the Seljuk Sultan of Rūm (Konya) Kaykaus II and *Qādi* (Judge) of the town. Badruddīn began his education in this town. Later he went to Bursa and then to Cairo, where he heard lectures on astronomy, mathematics, logic, and philosophy. He studied law and other Islamic subjects. While in Cairo, he was tutor to the son of the Mameluke Sultan Barqūq, the first Sultan of the Burji Mameluke dynasty. He married Cazibe Hatūn (Jāzibah Khātūn), a Mameluke princess. Amid the dynastic struggles following the Battle of Ankara and the death of Sultan Bāyezīd I, Mūsa Chalbi appointed Badruddīn chief military judge (kaziasker). When in 1413 CE Mūsa's brother and chief rival, Muhammad Chalbi became Sultan, Badruddīn was exiled to Iznīk. Sheikh Badruddīn's insurrection took place in the period after the Battle of Ankara, fought between Muhammad and his brother Mustafa.

propagating this creed was a person named Borkluce Mustafa (بير قليجه مصطفـٰي) and another, Turlac Kamal, who was said to be of Jewish origin.

After this corrupt creed had spread rapidly and its followers were many, the Sultan found no alternative but to oppose and resist it, so that the Empire should not fall into chaos once more.

Sultan Muhammad Chalbi sent one of his men – who had embraced Islam and been appointed as ruler of Samsun – whose name was Sisman Ibn 'Amīr Al-Bulghar (son of the ruler of Bulgaria) as commander of a large army, with orders to fight Badruddīn, the originator of this creed, and his followers; but the commander, Sisman was killed at the hands of the traitor, Borkluce Mustafa and his army was defeated and the creed of this traitor spread throughout the land. So Sultan Muhammad Chalbi sent another force, commanded by his first minister, Bāyezīd Pasha. He fought Borkluce and defeated him at the Battle of Karaburnu, after which, the punishment for insurrection was inflicted on Borkluce Mustafa (he was hanged). Then the founder of this corrupt creed, Badruddīn was arrested in Macedonia and the punishment for insurrection was also inflicted on him, in accordance with a legal ruling issued by the scholars, which was based on guidance from the Messenger of Allah(ﷺ), who said:

[مَنْ أَتَاكُمْ وَأَمْرُكُمْ جَمِيعٌ عَلَى رَجُلٍ وَّاحِدٍ يُّرِيدُ أَنْ يَّشُقَّ عَصَاكُمْ أَوْيُفَرِّقَ جَمَاعَتَكُمْ فَاقْتُلُوهُ]

"If a person comes to you while you are all adhering to one man (i.e. one leader) and he (that person) intends to sow discord among you and disrupt your unity, kill him.[1]*"*

[1] Narrated by Muslim.

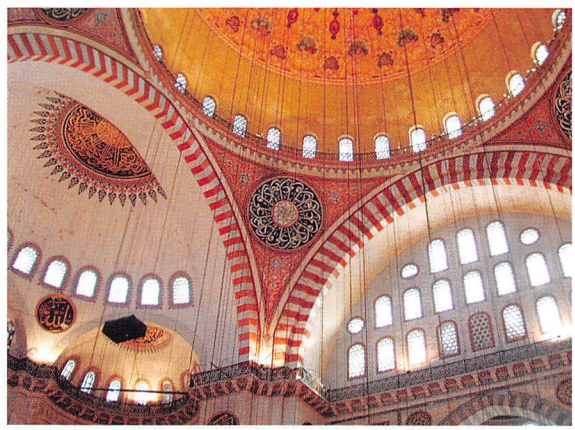
Map No:132 The Ottoman Empire at the death of Sultan Muhammad I (May 4,1421 CE)

2

The Conquests of Sultan Murād II

After the death of Sultan Muhammad I in the year 824 AH (1421 CE) his son, Murād succeeded him, when he was aged eighteen years. Murād was concerned with preparing a powerful army, a strong economy for his state and well-fortified borders with Europe, which was keen to attack him.

It is apparent that before looking towards Europe, Murād was resolved on recovering the territories which the Empire had lost in Asia Minor and strengthening Ottoman rule in these regions, so he made a five-year treaty with Hungary and suggested to the Byzantine Emperor, Manuel II that they renew the treaty signed by his father before. However, Manuel requested that Murad II leave two of his brothers as a pledge of his good faith in Constantinople. But the Ottoman Sultan refused the request of the Emperor, who then threatened to set free his uncle, Mustafa, a pretender to the Ottoman throne, held captive by the Byzantine Emperor.



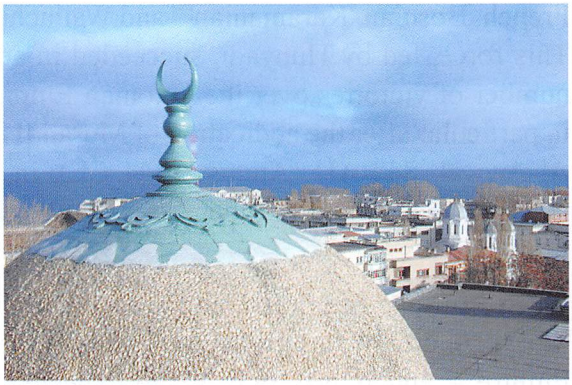
Interior of the Suleimāniyah Mosque (Istanbul)

Following the Sultan's refusal of the Byzantine request, Manuel II proceeded to release Mustafa after he had firmly resolved to return to the Byzantine Empire all of its former territories which had been captured by the Ottomans, if his rebellion would succeed, and he gave him ten ships, commanded by Demetrius Lascaris. With his help, he besieged the city of Gallipoli and captured it; although he was unable to capture its fortress and so he left a military force around it and advanced with his army towards Edirne.

Murād II was then compelled to resolve these problems[1]; after which he was free to extend the

[1] **Mustafa,** the rebellious uncle of Murad II got a war fleet from the Byzantine Caesar (Emperor) and attacked the European coast of the Ottoman Empire. Sultan Murad sent his Commander, Bayezid Pasha to punish the rebels but he was killed on the battlefield. Mustafa crossed the Dardanelles and stormed Asia Minor. He was defeated by Murad and fled to Gallipoli, and occupied Thessaly. Murad came chasing him to Gallipoli and routed his military strength. Mustafa fled to Edirne; but he was caught and hanged to death on a tower of the city. Shortly after, Sultan Murad II turned to Genoa and signed a peace treaty with his rival state. Murad started massive preparations against Constantinople and ultimately laid siege to the ancient city in 826 AH/June 1422 CE. Caesar provoked the Sultan's younger brother Mustafa to revolt against Murad in Asia Minor. Thus Murad had to raise his siege of Constantinople and rush to Asia Minor when he was near victory. Mustafa faced Murad in the battlefield but he was defeated and killed. When Sultan Murad came to Europe, Caesar bought peace from him at the cost of some important regions and a payment of 30 thousand ducats annually *(History of Islam, Akbar Shah Khan Najīb Ābadi: 3/401-406)*. Note: Ducat was a gold coin, formerly a currency in most

conquests of the Islamic State, which he did by conquering Salonika on the 6th of Ramadān 833 AH (29th of May 1430 CE) after winning a total victory over an army of Venice. He then entered Albania and also subjugated the Governor of Wallachia, who agreed to pay the *jizyah* annually. These events occurred between 835 AH and 837 AH (1431 CE and 1433 CE).


A beautiful dome of a mosque of Constanta (Romania)

Then in the year 843 AH (1439 CE), he conquered the city of Semendria[1], which is located near to Belgrade[2]. After that, he besieged Belgrade itself, but he broke off the siege after finding out that the Pope had called upon the kings and princes of Europe to participate in a Crusade against the Ottoman Empire. This call was responded to by Alfonso V, the King of Aragon (NE Spain) and Naples[3], Wladyslaw III; the King of Hungary and Poland[4], and John Hunyadi[5], the Regent of Transylvania. The army also included Saxon, German, Czech, Latin,

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European countries. *(Oxford English Reference Dictionary)*

[1] Its name means Saint Andrea and it is a city near Belgrade. *(Translator)*
Smederevo (Greek: Semendria) is a city 45 kilometers southeast of Belgrade, on the right bank of the Danube River. It lies in the triangle, right at the confluence of the Danube and Morava Rivers. The name Smederevo is derived from 'St. Andria'. In autumn 1476 CE, a joint army of the Hungarians and the Serbs tried to capture the fortress but Sultan Murad II succeeded in driving them away. *(Wikipedia Encyclopedia)*

[2] **Belgrade** (Serbian : Beograde, meaning 'White City') is the largest city and capital of Serbia, formerly of Yugoslavia. The city lies at the confluence of the Sava and Danube Rivers, with a population of 1,576231 (2002 CE). Belgrade is probably the oldest city of Europe with a documented history of 7000 years. After several attempts, the Turks succeeded to capture it on 28th August 1521, and they called it Belgrade, or Darul Jihad (دار الجهاد). During peaceful rule of the Turks, Muslim population of Belarade rapidly multiplied. The Muslims inhabited 38 localities, whereas the followers of other religions inhabited 11 localities. In 1688-90 CE and again in 1718-39 CE it remained under Austria. Ultimately, in 1867 Belgrade was handed over to Serbia and most of the Muslim inhabitants left it or settled in Northern Bosnia. *(Urdu Dā'irah Ma'ārif-i-Islāmiyyah)*

[3] **Naples** is the capital of the province of Campania, in Italy. It is considered the second big port in Italy and it is located in the Gulf of Naples. In 1442 CE Naples was united with Sicily by King Alfonso of Aragon and made the capital of the Kingdom of the Two Sicilies. *(Translator)*
Naples (Italian: Napoli) is an historic city in Southern Italy, the capital of the Campania region. Naples sits on the coast of the Gulf of Naples in the South of Rome. It had been the capital of Naples and the two Sicilies; today it is located in the administrative division of Aragon (Spain). *(Oxford English Reference Dictionary)*

[4] **Wladyslaw III** was the first-born son of Władysław II Jagiello (Jogaila) of Poland and Sophia of Halshany (Zofia Holszanska). He ascended the throne at the age of ten. At fourteen years, he was declared by the Polish Parliament to have attained majority. In 1440 CE, he was offered the crown of Hungary; but Hungary was under a growing threat from the Ottoman Empire, and some Polish magnates did not want to agree to the king of Poland also being the monarch of Hungary. However, he finally accepted it. He had received significant support from Pope Eugene IV, in exchange for his help in organising an anti-Turkish crusade. The eighteen-year-old king, although thus far a king solely by title, became deeply involved in the crusade, paying no heed to the interests of Poland and of the Jagiellonian dynasty. *(Translator)*

[5] **John Hunyadi** (Medieval Latin: Ioannes Corvinus, Hungarian: Hunyadi Janos, Romanian: Iancu or Ioan de Hunedoara) (c. 1387–August 11, 1456 CE), nicknamed the White Knight, was a voivod (regent) of Transylvania (from 1441 CE), captain-general (1444–1446 CE) and regent (1446–1453 CE) of the Kingdom of Hungary, with a distinguished military career. He was the father of Matthias, one of the most renowned kings of Hungary. *(Translator)*

French, Bosnian, Karamanian[1] and Wallachian forces. This force, led by Hunyadi, succeeded in achieving a number of victories over the Ottoman Empire's army, in particular after the abdication of Murād II in Jumāda Al-Awwal, 848 AH (August 1444 CE), in favour of his son, Muhammad II, when he was still only twelve years old[2].

So Europe began to unite after the abdication of Murād, in order to attack the territories of the Ottoman Empire – and it was only to be expected that they should do so, after the abdication of Sultan Murād. For this reason, Cardinal Cesarini persuaded the King of Polonia[3] and Hungary, Wladyslaw, that he should violate the treaty with the Ottomans, because it was, according to him, a treaty made with "infidels", and for this reason, the Pope had invalidated it, as a result of which, the various Christian powers united to launch the fifth Crusade against the Ottoman Empire in 848 AH (1444 CE), in an attempt to bring about its downfall. This Crusader army, led by Wladyslaw and Hunyadi succeeded in entering the territories of the Ottoman Empire; they camped on the Black Sea Coast and advanced from Varna[4] and attempted to capture two fortresses, Vidin[5] and Nicopolis, but they were unable to do so and so they pillaged the cities.

The library of Qaramaneski (Turkey)

Varna Seaport of Bulgaria (1st. January 2007)

[1] **Karaman** (formerly Larende; Turkish : قرامان) is a city in Central Turkey, lying 100 kilometers southeast of Konya. It is also the capital of the Karaman Province. At times Konya, Cilicia, Adalia and Southern Anatolia were incorporated in the Karaman State. In 1224, during Seljuk period, the father of Mevlana Jalaluddin Rumi came to Larende from Khorasan. Mevlana Jalaluddin married there in 623 AH/1226 CE. In 1256 CE Larende was taken by a Turkish Chief, Krim-ud-Din Karaman and he established here an independent state. In the 14th century the dynasty of the Karaman Oglu replaced Karaman with Konya as the new capital. The Ottoman Turks took over Karaman in 1467 CE, in the reign of Sultan Muhammad II and after two decades Bāyezīd II incorporated the entire territory in the Ottoman Empire. After that Larende was known as Qaraman. *(Urdu Dā'irah Ma'ārif-i-Islāmiyyah)*

[2] **Sultan Muhammad II** was born in Rajab 832 AH/April 1429 CE *(Urdu Dā'irah Ma'ārif-i-Islāmiyyah)*. He was just 16 years old at his accession to the throne in 848 AH/1444 CE.

[3] **Polonia** is the name of a city in northern Italy, the capital of the province of Emilia. But what is referred to here is present-day Poland. *(Translator)*
Bologna (Latin: Bononia, Arabic; بولونا) is the capital of the Emilia-Romagna province in Northern Italy: but here, the author of the '*Atlas Al-Futūhāt Al-Islāmiyyah*' (Arabic) has used the term بولونا for Poland whereas the proper Arabic term for Poland is بولندا (Bolandā. Turkish authors used the term Lahastan for Poland.

[4] **Varna** (Bulgarian: Варна) is the largest city and seaside resort on the Bulgarian Black Sea Coast. It is known for Battle of Varna (848 AH/1444 CE).

[5] **Vidin** is a city on the southern bank of the Danube River, in Northwestern Bulgaria. It is also the capital of Vidin Province, lying close to the borders of Serbia and Romania. Its Baba Vida Fort is a historical building.

During this time, the Sultanate's Shūra Council was convened in Edirne and adopted a resolution calling for the return of Sultan Murād II, the text of which was as follows:

"We are unable to repel the advance of the enemy unless your father assumes the Sultanate in your place. Send your father to confront the enemy and you take rest: then the Sultanate may be returned to you when this important matter has been resolved."

Baba Vīda Fort in Vidin on the Danube River

After reading this letter, Muhammad II placed the interest of the people over his personal interest and sent a message to his father, begging him to resume his position as ruler, but his father did not agree. Faced with this refusal, he sent him another letter containing these wise words:

"If I am the Bādshah[1], then I order you to take command of your army and if you are he, then come and defend your country."

After receiving this eloquent letter, Murād II had no alternative but to obey this call and he hastened to Edirne and succeeded in gathering an army whose strength was forty thousand fighters, without removing his son, Muhammad II from power. Then he advanced towards the enemy in Varna, on the Black Sea Coast in the month of Sha'bān, 848 AH (November 1444 CE). During the course of the ensuing battle, Wladyslaw and Cardinal Cesarini were killed, while Hunyadi was able to flee. The number of enemy soldiers taken captive was between eighty and ninety thousand soldiers, while a hundred and fifty Ottoman troops were martyred, including the Beglerbeg[2], Dāmāh Karaca Pasha, the brother-in-law of the Sultan.

This victory had a great effect on the happiness of all of the Ottoman territories. Indeed, the effect was not confined only to the Ottoman Empire; it spread throughout the whole of the Islamic world. No sooner had the news reached Cairo on the 22nd of Dhul Hijjah, 448 (1st April 1445 CE) then the Mameluke Sultan, Djakhmak (چقماق) commanded that the name of Sultan Murād should be recited after the name of the 'Abbasid Caliph, and supplication be made for the souls of the Ottoman martyrs throughout all the corners of the Mameluke Sultanate. In addition, celebrations of this victory were held in Egypt.

Shortly after Murād II returned to power, he relinquished it in favour of his son, Muhammad II. But some people attempted to rebel against him and so Murād was forced to return to the Sultanate once more and he undertook his second military expedition against the lands of Morea [3] on 8th Ramadān, 850 AH (27th November 1446 CE). During this expedition, he besieged the fortress of Corinthus and captured it on 21st Ramadān 850 AH (10th December 1446 CE). He entered the peninsula[4] and to occupied patras.

[1] **Bādshah:** (Persian *Padshah or Padeshah or Badshah*) is a very prestigious title, which is composed from the Persian words *Pati* 'Master' and the better-known title *Shah* 'King', which was adopted by several Islamic monarchies claiming the highest rank, roughly equivalent to Christian Emperors or the Ancient notion of Great King.

[2] **Beglerbeg:** A Turkish title meaning Prince of Princes.

[3] **Morea** (Amorea): A large peninsula in the southern portion of present-day Greece. Its common name is Peloponnese.

[4] **The Peloponnese** is a large peninsula in southern Greece, forming the part of the country in the south of the

In 851 AH (1447 CE), Sultan Murād II set out with a military expedition to Albania, with the intention of punishing Skanderbeg[1], who had conspired with the Europeans and declared his intention to attack the Ottoman Empire.

Albania: Officially the Republic of Albania, anciently Shqiperia and Al-Arnaut (Arabic), it is a small country in Southeastern Europe. The Adriatic Sea lies to its west, and the Ionian Sea to the southwest. Albania is bordered by Greece in the south-east, Macedonia in the east, Montenegro in the north, and Kosovo in the northeast. Tirana is the capital, with a population of 80,000, whereas Durres, Elbasan, Shkoder, Gjirokastra, Vlora, Korce and Kukes are the principal cities of the country. The territory of Albania in antiquity was inhabited by the Illyrians, who founded an independent political system in the 3rd century BC. In 167 BC the Romans occupied it. Ptolemy mentions the Albanians, and their capital Albanopolis, which was near the present town, Kurje. Slavs, Bulgars, Serbs, Byzantines, Normans and Venetians occupied and ruled Albania and its various parts after the 7th century CE. In 1272 CE Charles Darac, the French King, occupied the coastal territory of Albania and entitled himself as the King of Albania. In 737 AH/1337 CE the Byzantine ruler Andronicus III attacked Albania; his army also contained a Turkish contingent. In 1385 CE Karlo Thopia, an Albanian landlord, sought the help of the Turkish troops, against his rival Balsa. In the battle of Saurian, Balsa was killed fighting against the Turkish troops and the Balsic chiefs and Thopia submitted to the Sultan of Turkey. After the battle of Kosovo 1389 CE a good number of Turks from Sarukhan (Anatolia) were made to settle on the border town of Skopje (now in independent Macedonia). In 820 AH / 1417 CE the Turks conquered the entire territory of Albania, making it the Province of Arnaudaly. *(Urdu Dā'irah Ma'ārif-i-Islāmiyyah)*

After five hundred years of Ottoman dominion an independent Albania was proclaimed in 1912. In 1928, King Zog began to rule, but he ceded Albania's sovereignty to Italy in 1939. WWII put Albania under the strict communist rule of Enver Hoxha (انور خواجه). The communists lost power to the Democratic Party in elections of 1992 *(Oxford English Reference Dictionary)*. Albania is the only country with Muslim dominance in the European Union. 70% of the Albanians are Muslims, but Enver Hoxha, in spite of the opposition declared the country a secular state. 92% of the inhabitants of Kosovo, to the northeast of Albania, are Muslims, whereas 25% of the Macedonians, in the east of Albania, also adhere to Islam. *(Urdu Dā'irah Ma'ārif-i-Islāmiyyah)*

Gulf of Corinth. It is considered an island since the construction of the Corinth Canal in 1893 CE. It is connected to Athens (the capital) and the rest of Europe by the Rio-Antirio Bridge, as well as with a railway line. The historic city of Patras is situated on the northwest coast of Peloponnese. *(Oxford English Reference Dictionary)* In late August 2007 large parts of Peloponnese forests suffered from wildfires which caused severe damage.

[1] **Skanderbeg:** George Kastrioti Skenderbeg (6th of May 1405 CE – 4th of December 1467 CE) (Albanian: Gjergj Kastrioti Skenderbeg, widely known as Skanderbeg, Turkish Iskender Bey, meaning "Leader Alexander"), or Iskander Beg, is one of the most prominent historical figures in the history of Albania and of the Albanian people. He is renowned for his resistance to the Ottoman conquest. He was brought up in Turkey as a Muslim while held there as a captive. However, in spite of being a favourite of Sultan Murād II, attaining a high rank in the Ottoman military, and serving for more than twenty years, he seized Kroia by stratagem, proclaimed himself a Christian and gathered wild Albanian clansmen about him. In the inaccessible vastness of Albania, he maintained a guerrilla war against the Turks for a period of nearly twenty-five years, until he died in 1467 CE. *(Translator)*
Skander beg was the son of a Christian Prince John Castriot) who opposed the Ottoman Empire in the beginning but ultimately surrendered to Sultan Murad II and sent his three sons to the court of the Sultan as hostages. The kind dealing of the Sultan won their hearts and they embraced Islam. Skanderbeg was made the governor of a territory but he was disappointed at the incorporation of Albania in the Ottoman Empire; on the death of his father John Castriot, so he deceitfully got a letter of his appointment as the Governor of Albania, from the vizier, then

Europe Unites Once Again in Order to Stop the Continuing Advance of Islam at the Hands of the House of 'Uthmān:

Four years after the defeat of the European armies at the hands of Ottoman armies at Varna, Hunyadi Janus, the defeated leader, desired to turn defeat into victory and so he began to urge the states of Europe to unite against the Ottoman forces. So Hungary, Germany, Poland, Sicily, Napoli, the Vatican and Moldavia [1] united, and their combined forces amounted to a hundred thousand soldiers. They succeeded in entering the territories of the Ottoman Empire and advanced as far as the wilderness of Kosovo, where they had previously met with a crushing defeat.

When Sultan Murād became aware of this, he hastened to prepare his army and advanced to confront this alliance. The two armies met at the Battle of Kosovo, which lasted for three days and nights, 10-12 of Dhul Qa'dah, 852 AH (17-19 of January 1448 CE). Sultan Murād II succeeded in defeating this alliance, after charging Turkhān Pasha with the task of closing off the allied armies' way of retreat. He was able to completely vanquish them; killing seventeen thousand of them and capturing the rest, while four thousand of the Muslims, were martyred. Murād's conquests did not stop at this point; in the summer of 853 AH (1449 CE), he marched with a military expedition to Albania, in order to attack the traitor, Skanderbeg, who had fled from him after rebelling against him, but he succeeded in getting away.

Ethem Bey Mosque of Tirana (Albania)

After Murād II's campaign in Albania, no sooner had this Muslim sultan achieved his aim, in February, 1451 CE he died.

His enemies bore witness to his noble character even before his friends: The Byzantine historian, Chalcondyles[2], who met him personally, said of him: *"He was an honourable and just man."*

The Byzantine historian, Doukas [3] (ca. 804 AH – 874 AH (1400 CE – 1470 CE) said: *"He*

killed him and fled to Albania. He assembled Albanian Christians and revolted against the Ottoman Empire. Sultan Murad personally led an army into Albania but he passed away during the very campaign and the issue was delayed until the death of Skanderbeg in 1467 CE. After that Muhammad Fatih incorporated Albania with the Ottoman Empire. *(History of Turkey by Dr. Nasīr Ahmad Nāsir)*

[1] **Moldavia:** It is located in the eastern district of Romania and a part of what was once included in the Soviet Union, but since 1991 the latter is an independent country and it is called Moldova. *(Translator)*

[2] **Laonicus** (Laonikos) Chalcondyles (c. 1423 CE – 1490 CE) was a Byzantine Greek scholar from Athens. The name is probably an anagram of Nicolaos. He was a Byzantine historian. After the conquest of Constantinople by Muhammad II, he wrote his most important historical work, *Proofs of Histories*. This historical work comprises one of the most important sources for the students of the final 150 years of Byzantine history. It covers the period from 1298 CE -1463 CE, describing the fall of the Greek Empire and the rise of the Ottoman Turks- which forms the centre of the narrative- down to the conquest of the Venetians and Mathias, King of Hungary, by Muhammad II.

[3] **Doukas or Ducas** (15th century CE), the Byzantine historian, flourished under Constantine XI Dragases, the last Emperor of the East, in about 1450 CE. The precise dates of his birth and death are unknown. He was the grandson of Michael Doukas (see above). He was the author of a history of the period 1341 CE - 1462 CE; his

Bosnia & Herzegovina
Serbia
Serbia
Montenegro
Kosovo Polje
Pristina
Croatia
Podgorica (Titograd)
Kosovo
Drini River
Lake Shkoder
Shkoder (Shkodra)
Kukes
Skopje (Uskup)
Adriatic Sea
Lezhe
Peshkopi
Macedonia
Mati River
Debar
Durres (Durrazo)
Tirane (Tirana)
Elbasan
Manaster (Bitola)
Ohrid Lake
Albania
Prespa Lake
Osumi River
Fier
Berat
Korce
Vlore (Eflonia)
Kastoria
Vjosa River
Italy
Otranto
Strait of Otranto
Macedonia (Greece)
Gjirokaster
Kerkira (Corfu) (Greece)
Ionian Sea
Thyamis River
Kosovo polje (Kosovo) is the place where the Battle of Kosovo was fought in 1389 CE.
Albania
International Border
Provincial Border
State Capital
Provincial Capital

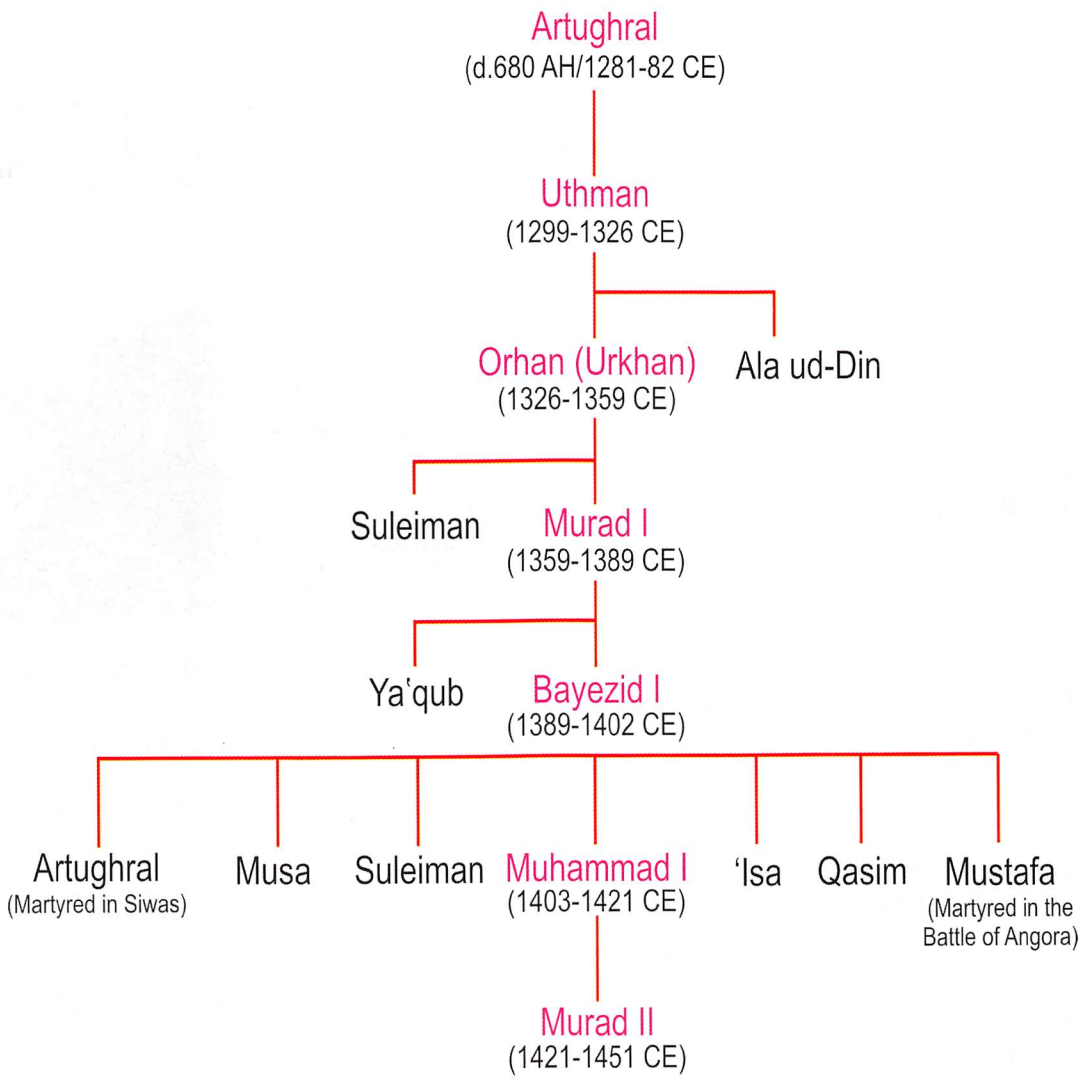
Map No:133

showered love on his people and generosity on the poor and needy; and in this respect, he made no distinction between his Muslim and Christian subjects – all of them received the same treatment. He kept his covenants with his enemies and those who violated their covenants with him would face Allāh's Punishment. He would not make war unless he was forced to do so and when he defeated his enemies, he would not massacre them; rather, he would open the door to peace."

The French historian, Crenard said of him: *"If Murād I was the architect of the Ottoman Empire, then Murād II was the builder."*

Genealogical Tree of the Ottoman Dynasty

(From Artughral to Murad II)



work thus supplements that of Laonikos Chalcondyles. Although unrefined in style, the history of Doukas is both judicious and trustworthy, and it is the most valuable source for the closing years of the Byzantine Empire. The account of the fall of Constantinople is of special importance. Doukas was a strong supporter of the union of the Greek and Latin churches, and is very bitter against those who rejected even the idea of appealing to the West for assistance against the Ottomans . *(Translator)*

Part 4
Chapter 3

Sultan Muhammad II the Conqueror of Constantinople

1

The Conquest of Constantinople

After the death of Sultan Murād II, he was succeeded by his son, Muhammad II for the third time. At that time, he was twenty years old[1]. Upon becoming Sultan, the first thing he thought of was conquering the city of Constantinople, hoping to achieve thereby the glad tidings of Paradise given by the Prophet (ﷺ) to the army which would conquer that city[2].

Anadoluhisari (Bosporus Strait)

Sultan Muhammad II saw that his grandfather, Bāyezīd I had built with that very intention, a fortress on the Asiatic shore of the Bosporus, which he called Anadolu Hisāri, i.e. the Fortress of Anatolia. This fortress was built on the narrowest point in the Bosporus Strait. Muhammad therefore built a fortress which he called Rumeli Hisāri, i.e. the Fortress of Romeli[3] (Romelia)[4]. The intention behind this was to achieve complete control over the Bosporus. It was Sultan Muhammad himself who drew up the plans for this fortress, and they were implemented by the architect, Muslihuddīn Agha and seven thousand workers, who completed their task in four months. The fortress was triangular in shape and its walls

[1] To say that Muhammad II was 20 years old at his accession to the throne, as given in (*Atlas of the Islamic Conquests* – Arabic), is incorrect. Muhammad II was born in 1429 CE and he was not less than 22-23 years at his accession in 1451 CE.

[2] **Prophet's Glad Tiding:** Probably Sultan Muhammad referred to the saying of the Messenger of Allah (ﷺ):

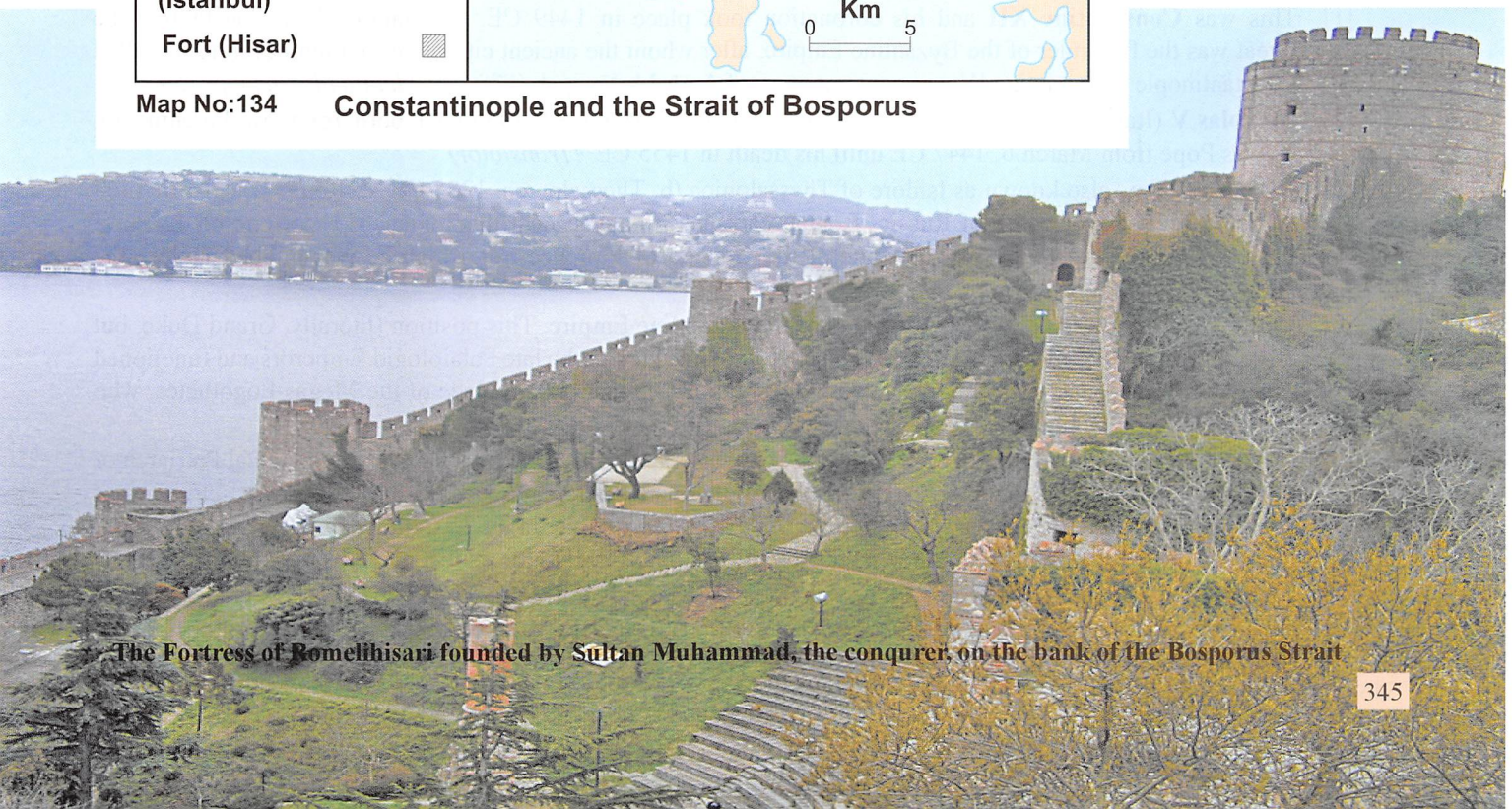
اَوَّلُ جَيْشٍ مِّن اُمَّتِي يَغْزُوْنَ مَدِيْنَةَ قَيْصَرَ مَغْفُوْرٌ لَّهُمْ

"The first army which will launch an attack on the city of Caesar (Constantinople) will be forgiven their sins". *(Al-Bukhāri, Hadith: 2924)*

[3] Romelia Hisari Sultan Muhammad Fatih built a fortress at 'Romeli' or Romelia, on the European coast of the Bosphorus Strait, which came to be known as Romeli Hisari (روملی حصاری) in history.

[4] **Romilia (Balakan):** The Turks used to call the European side of Turkey and the regions adjoining it – known today as the Balkans – Rumeli (روم ايلي), i.e. the Region of Rome. Here 'Rome' means 'Byzantine Roman Empire'. The new fortress was also known as Bogazkesen which has a dual meaning in Turkish; strait-blocker or throat-cutter, emphasizing its strategic position. The Greek name of the fortress, Laimokopia, also bears the same double meaning. *(Translator)*

Map No:134 Constantinople and the Strait of Bosporus



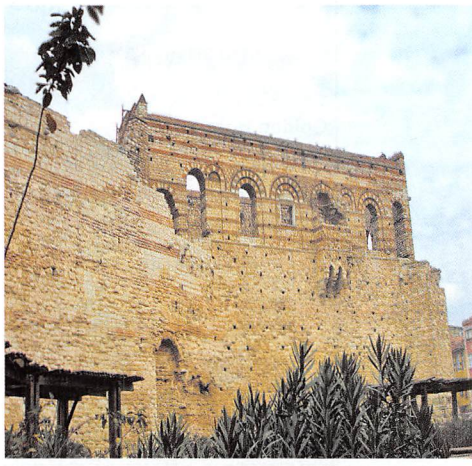
The Fortress of Romelihisari founded by Sultan Muhammad, the conqurer, on the bank of the Bosporus Strait

were twenty feet thick. In each corner was a large tower covered with lead, and the thickness of each tower was thirty-two feet.

While the Ottoman preparations for the conquest of Constantinople were in full swing in Edirne, the situation in the city was in complete chaos. The Emperor, Constantine[1] sought urgent help from Pope Nicholas V [2], who responded by sending Cardinal Isidore [3] to Constantinople; this Cardinal – who was a Catholic – went to the Aya Sofia Church and performed the church rituals according to Catholic principles; contradicting and opposing thereby the rituals of the Orthodox Christians of Constantinople. The people stood watching the Cardinal who had come to save them with absolute horror. The Byzantine Emperor was favourably inclined towards union between the Orthodox and Catholic Churches; however, the head of the government, Loukas Notaras[4], along with Gennadius [5] (who became patriarch after the conquest) vehemently opposed this union, fearing that Catholic dominance would lead to the eradication of the Orthodox Church. Notaras was popularly supposed to have said: *"I would rather see the Turkish turban in Constantinople than the Latin Mitre"*.

The Byzantines had still not forgotten the barbaric deeds carried out by the Latins when they occupied Constantinople in 601 AH (1204 CE), and in addition to this, the Latin Church had not hesitated to send waves of volunteers pretending in response to the Emperor's request for help. However, the arrival of Isidore did not achieve any result regarding the matter of uniting the two churches and in the months of Jumāda Al-Awwal and Jumāda Al-Ākhirah, 857 AH (April 1453 CE)[6] the Ottomans besieged Constantinople by land and sea. Twenty

The interior of Jami' Aya Sofia which is a museum now



The palace of Constantine XII (Istanbul

[1] This was **Constantine XII** and his coronation took place in 1449 CE. Constantine I or Constantine the Great was the first ruler of the Byzantine Empire, after whom the ancient city of Byzantium began to be called Constantinople. Constantine IV was contemporary of Amīr Mu'āwiyah (ﷺ). *(Al-Munjid fil-A'lām, p. 159, 160)*

[2] **Nicholas V** (Italian: Niccolo V; November 15, 1397 CE – March 24, 1455 CE), born Tommaso Parentucelli, he was Pope from March 6, 1447 CE until his death in 1455 CE. *(Translator)*

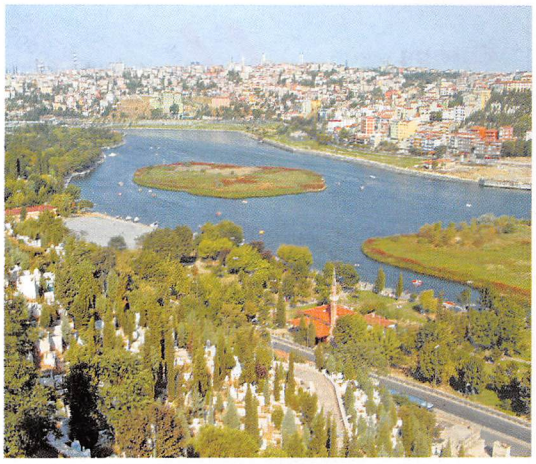
[3] **Isidore of Kiev,** also known as Isidore of Thessalonica (b. Thessalonica, 1385 CE -d. Rome, 27th April 1463 CE) was a Greek Patriarch of Russia, Roman cardinal, humanist, and theologian. He was one of the chief Eastern defenders of reunion at the time of the Council of Florence, for which he was dubbed Isidore the Apostate after his death. *(Translator)*

[4] **Loukas Notaras** was the last Megas Doux of the Byzantine Empire. This position (literally, Grand Duke, but more appropriately Lord High Admiral) had been expanded under the late Palaiologid Emperors and functioned as an unofficial prime minister, overseeing the Imperial Bureaucracy in place of the Megas Logothetes, who had previously exercized this function. *(Translator)*

[5] **Gennadius II** (lay name Georgios Kourtesios Scholarios) (c. 1400 CE – c. 1473 CE), Ecumenical Patriarch of Constantinople from 1454 CE to 1464 CE, philosopher and theologian, was one of the last representatives of Byzantine learning, and a strong advocate of Aristotelian philosophy in the Eastern Church. He was appointed Patriarch of Constantinople by Sultan Muhammad II, possibly due to his enmity towards the Latin Church.

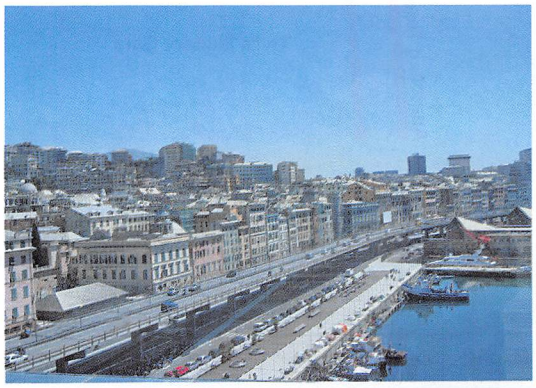
[6] **The siege of Constantinople** was laid on Jumada al-'Ūla and Jumāda-al-'Ākhirah 857 AH / April 1453 CE, as stated in *Atlas of the Islamic Conquests* - Arabic. But, in fact, they were Rabī' al-Awwal and Rabi al-

thousand naval personnel on four hundred ships took part in the siege, while the land forces numbered eighty thousand. The Sultan placed fourteen artillery batteries around the city and supplied them with huge cannons, which had been manufactured by a Hungarian named Orban. [1] These cannons could fire a cannonball at a distance of one mile. Baron Cardivo said in his book '*Islamic Thinkers*' that the weight of the ball used by Muhammad the Conqueror was three hundred kilograms. It took seven hundred men to pull each cannon and loading it took two hours. The artillery consisted of two hundred cannons.



The Golden Horn (Istanbul)

The Ottoman naval forces, led by Baltah Oghlu Suleimān Beg stopped in front of the entrance of the Golden Horn Gulf[2]; he had been ordered to destroy the Byzantine fleet, which was charged with defending the entrance to the gulf. In addition, the Byzantines had closed the gulf by means of a long iron chain, which they had placed across it before the siege, which made it difficult for any ship to pass into the gulf. This was the greatest problem confronting the Ottomans, because their ships were charged with the task of carrying the troops and entering the gulf to land them, so that they could attack Constantinople. Then three Genoese[3] ships arrived and a Byzantine ship, under the renowned commander, John Justiniani; he had been sent by the Pope to defend Constantinople and to transport



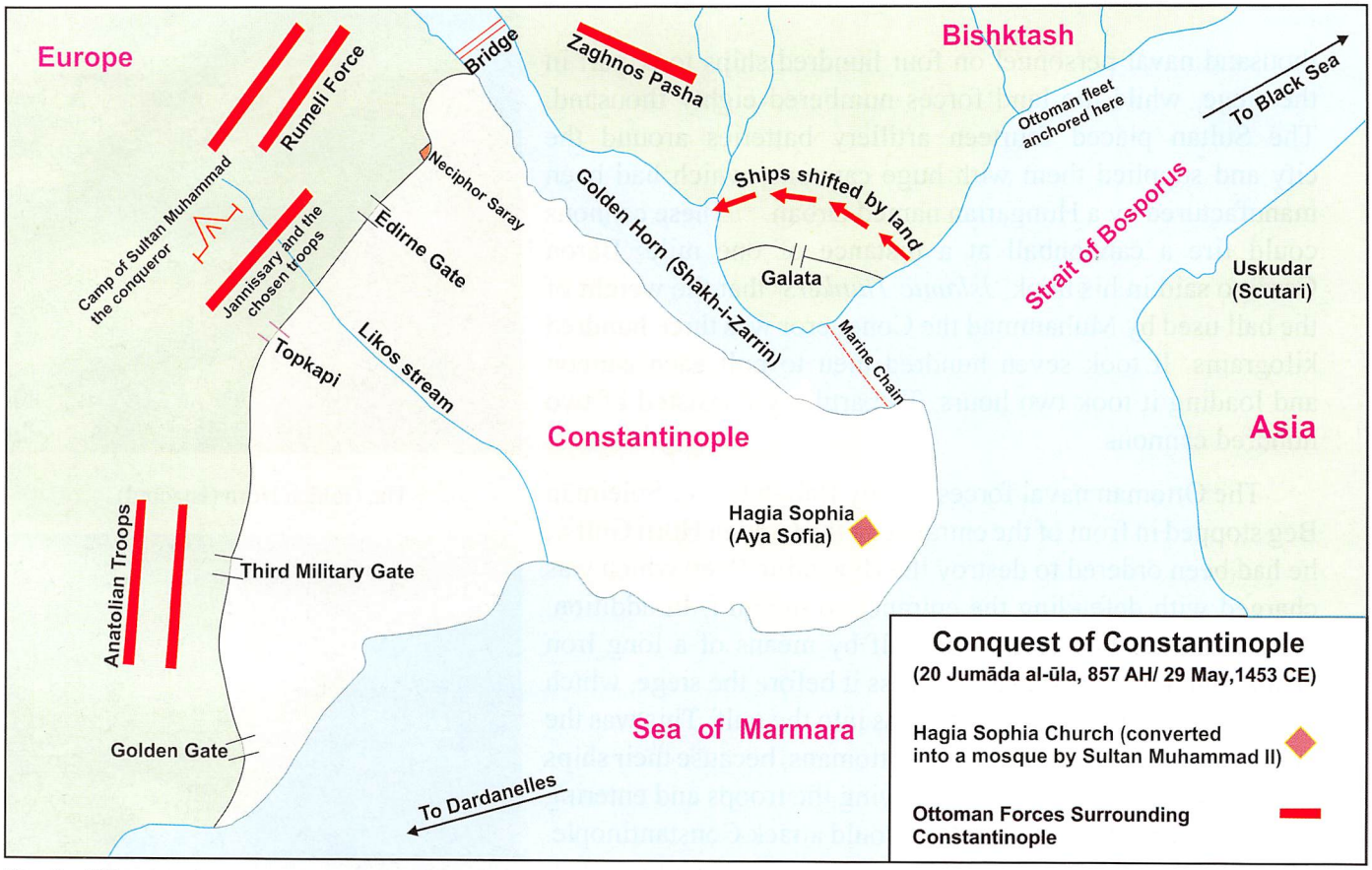
Genoa (Italy)

'Ākhir when the siege was laid as in the following pages of the very same book the date of conquest is given as Tuesday, 20th of Jumada al-'Ūla which coincides with May 29, 1453 CE, the date confirmed by authentic sources of history. The last onslaught on Constantinople is given as, *"on the next day of 18th of May"*, but, actually, it was the next day of May 28 i.e. 29th May 1453 CE.

[1] **Orban,** also known as Urban, was a Hungarian (or according to some accounts, a Romanian) engineer. He originally offered to make cannons to defend the city of Constantinople, but Constantine XI, lacking the funds to build such things, was forced to send the man on his way. He then offered his services to the Ottoman Sultan Muhammad II, who agreed to employ him. As a result, he created the Great Turkish Bombard, which played an important role in the siege and subsequent capture of Constantinople by the Ottoman Turks in 1453 CE. *(Translator)*

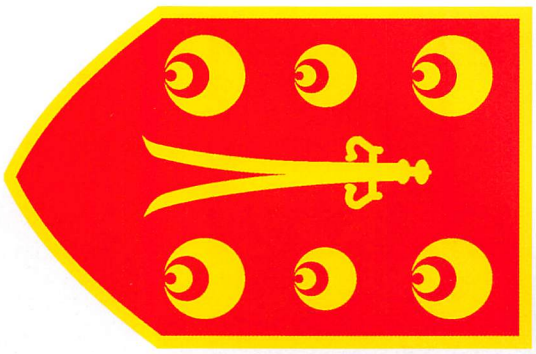
[2] It is called the **Golden Horn,** and it is the curved inlet of the Bosphorus, forming the harbour of Istanbul. Today it is only called Halic (Gulf) in Turkish. *(Oxford English Reference Dictionary, Encyclopedia of the World History)*

[3] **Genoa** (Italian: Genova) is a seaport in northern Italy. It is the capital of the province of Genoa and of the region of Liguria. [Geneva in Switzerland is another city, the famous resort of the tourists.] Genoa is also the birth place of Christopher Columbus *(Oxford English Reference Dictionary: p. 580).* During 1253-1299 CE, the internal feuds erupted between Italian states, Venice and Genoa; Genoa was fatally defeated in 1258 CE. In 1289 CE, when Venice signed a treaty with the Turks, the rulers of Asia Minor, Genoa tried for a blockade of the Dardanelles. Venice, however, broke the blockade and plundered Galata (a part of Constantinople). In the beginning of the 16th century France ruled Genoa. However, on August 3,1529 CE France signed a treaty with Italy and abandoned its occupied territory, and Charles V became the King of Italy in August 1530 CE. The treaty was signed by the mother of Francis I (King of France) and the aunt of Charles (Spanish King). Genoa suffered from French bombardment in 1684 CE and was occupied by Austria, in 1746 CE, during the war of Austrian succession. In 1768, Genoa was forced to cede Corsica to France *(Encylopedia of the World History: 2 /286).* In the middle of the 19th century, Genoa was merged with Unified Italy.



Map No:135

The Majīdiyah Mosque, constructed by caliph Abdul Majīd I (1854 CE), is situated in the town of Urdākoy near the western corner of the Bosporus Bridge



Ottoman Flag

reinforcements to it. These ships arrived and the Ottoman navy was unable to prevent them from reaching the city. After a fierce battle with the Ottoman navy, Justiniani emerged triumphant and proceeded with his ships to the gulf; the people of Constantinople opened the iron chain for them and admitted them. This incident compelled the Sultan to devise a military strategy, the efficiency of which was highly testified by the military leaders. That strategy was accomplished by sending sixty-seven light ships overland from the district of Galata [1] to a location inside the gulf, thus avoiding the chain. This was achieved by placing wooden planks coated with oil across the aforementioned region, after which the ships were pushed along this wooden path, gliding over it under the cover of the night, while the Ottoman artillery fired mortars in order to draw the attention of the Byzantines away from this covert action; as a result, no one saw the movement of the ships to the gulf. They were moved and placed in the gulf side-by-side, so as to form a bridge across the width of the gulf, enabling the troops to cross them and reach the Byzantine coast. As the day dawned, the people of Constantinople were seized by surprise. The historian, Doukas, who was a Byzantine contemporary of this event, described his surprise at this operation, saying: *"It is a miracle! No one has heard of such a thing before and no one has seen the like of it before."*

After the Ottoman navy had failed to frustrate Justiniani's attempt to enter the gulf, Sultan Muhammad had no alternative but to order a simultaneous full-scale attack in which all of the Ottoman forces took part. Directly before this, Sultan Muhammad sent a second message to the Emperor, requesting that he surrender the city peacefully, in order to prevent further bloodshed, after which the Emperor might depart to any place he wished, taking with him his property and his treasures. Sultan Muhammad promised a guarantee of safety to the people of Constantinople and their property, in the event that the Emperor surrendered. But the Emperor – at the instigation of the Genoese – refused this offer.

The King of Hungary wished to put pressure on Sultan Muhammad at this time and so he sent him a message saying that if the Ottomans did not come to an agreement with the Emperor of Constantinople, he (i.e. the King of Hungary) would lead a European expedition to annihilate the Ottomans; but this message did not change anything.

The day (18th of May) passed quietly and at dawn (on the following day), immediately after the *fajr* prayer, Muhammad proceeded to the place selected for the attack and as the thunder of the heavy artillery – which had been firing since sunset on the previous day – rent the air, the Sultan gave the order to remove the Ottoman flag from its pouch (which meant to the Turks that they were ordered to begin the all-out attack).

During this time, the cannons were able to make an opening in the walls, after which the Ottoman infantry crossed the ditches that had been dug around Constantinople. They then raised their ladders against the walls and the troops began to advance in three waves, the Janissaries[2]

[1] **Galata** or **Galatae** is a district in Istanbul, the largest city in Turkey. Galata is located at the northern shore of the Golden Horn (شاخ زرین), the inlet which separates it from the historic peninsula of old Constantinople. *(Translator)*

[2] **The Janissaries** (derived from Ottoman Turkish (*yeniceri*), meaning "new soldiers") is applied to the member of the Turkish infantry, forming the Sultan's guard and the main fighting force of the Turkish army, from the late 14th to early 19th centuries. It was originally founded by Sultan Ūrkhan, as the royal guard, from the young

Jami' Sulan Fāteh Mosque (Istanbul)

The Aya Sofia Mosque (Istanbul)

Ancient boundary wall of Istanbul

taking part in all of them. Constantine was forced to send his reserve forces, which had been stationed around the Church of the Apostles (later the location of *Al-Fatih* Mosque) [1] so that they might join in the battle. Unfortunately for the Byzantines, an Ottoman soldier hit the commander Justiniani with an arrow, injuring him seriously; forcing him to withdraw from the field of battle, in spite of the Emperor's fervent pleas for him to remain, for Justiniani had an important role to play in the defence of the city.

The first of the Ottomans to be martyred was Prince Waliyyuddīn Suleimān, who had raised the Ottoman flag on the walls of the ancient Byzantine city. Upon his being martyred, eighteen Ottoman soldiers hurried to prevent the flag from being pulled down and they succeeded in protecting it until the rest of the soldiers arrived to defend them on the walls. The flag remained fast on the wall after those eighteen men had also been martyred. During this time, the Ottomans had been continuing their assault on the city through the openings in the walls made by the artillery and then by scaling the ladders which they had placed against the walls of the city. Another detachment from among the attackers succeeded in opening one of the gates of Constantinople, while another troop gained control of the chain which formed a barrier across the entrance to the gulf, and they opened it. Following that, the Ottoman fleet advanced to the gulf and after that, to the city itself. The Byzantines were overcome with fear and dismay and some of them were killed, while others fled.

When Allāh granted victory to the Muslims over Constantinople, Muhammad the Conqueror dismounted from his horse, turned to face the *Qiblah* and prostrated on the ground to Allāh in gratitude and he said: *"Verily, Allāh is merciful to the martyrs."* Then he quoted the *hadīth* of the Messenger of Allah (ﷺ) concerning Constantinople and he gave it the name Islambul[2], i.e. the City of Islam.

Christian converts and the prisoners of war, reminiscent of mamelukes. However, later on, sons of army generals and commanders were also recruited in the Janissary force. It was abolished, in 1826, by caliph Mahmūd II. *(Oxford English Reference Dictionary: p. 754, History of Turkey: p. 41, Wikipedia Encyclopedia)*

[1] In 1454 CE, shortly after the fall of Constantinople, Muhammad the Conqueror allowed Patriarch Gennadius to install the See of the Orthodox Patriarchate at the **Church of the Holy Apostles**. But because the church was in a dilapidated state and stood in a district where few Christians lived, the Patriarchate was soon transferred to the Theotokos Pammacaristos Church where it remained until 1586 CE before moving to St. George's Church. In 1461 CE Muhammad II demolished the church and built **Al-Fatih Mosque** over its foundations. *(Translator)*

[2] **Islambul:** Sultan Muhammad Fatih renamed the city of 'Istanbul' as 'Islambul' for its phonetic and meaningful resemblance. Yāqūt Hamavī, an Arab geographer, writes in Mu'jam-Al-Buldān: 4/347 that "*Constantine the Great chose Byzantium (بيزنطية) as the capital of his Empire and named it Constantinopolis, (Arabicized as : قسطنطينية), called Istanbul (اصطنبول) these days*". Constantionopolis (in English 'Constantinople') was generally called Eis Ten

He forbade his troops from looting and pillaging and then he turned to the Church of Aya Sofiya and prostrated to Allāh in gratitude; then he ordered that it be converted into a mosque and he offered the *'Asr* prayer in it, upon which some of the Byzantines declared their conversion to Islam.

The Sultan was extremely tolerant and forbearing, for he permitted the Christians to practise their religion without interference and he guaranteed protection of their churches, their chapels and he granted them the right to choose their own patriarch. The Christians then gathered to vote for their patriarch and they selected Gennadius. The Sultan then confirmed this choice and appointed him head of the Orthodox Church; assigning a personal guard for him from among the Janissaries and granting him the right to make judgements in all civil and criminal matters pertaining to the Orthodox Christians. To assist him in these matters, the Sultan appointed with him a committee consisting of a number of senior church members and he granted this right in the provinces to the archbishops and the bishops.

After Sultan Muhammad the Conqueror had established justice among the frightened Christians who had intended to flee, he returned to Islambul and immediately sent messages to the leaders of the Muslim world, giving them the glad tidings of the conquest of Constantinople, including a letter to the 'Azīz (Ruler) of Egypt Ashraf Īnāl Shah[1]; these are some paragraphs from it:

"Verily, among the best sunan of our ancestors was that they were mujahidūn in Allāh's Cause and they did not fear the censure of any person; and we steadfastly follow this sunnah and implement obligation, in fulfilment of the Words of Allāh, the Most High:

قَٰتِلُواْ ٱلَّذِينَ لَا يُؤۡمِنُونَ بِٱللَّهِ

"Fight against those who believe not in Allāh.[2]"

And we hold fast to the guidance of our Prophet, Muhammad (ﷺ), who said:

[مَنِ اغْبَرَّتْ قَدَمَاهُ فِي سَبِيلِ اللهِ حَرَّمَهُ اللهُ عَلَى النَّارِ]

"Anyone whose both feet get covered with dust in Allāh's Cause, will not be touched by the Fire."[3]

For this reason, we have occupied ourselves in this year – a year which Allāh has filled with blessings and favours – in fulfilling the obligation of fighting which Islām has enjoined upon us, and carrying out the Command of Allāh, the Most High:

قَٰتِلُواْ ٱلَّذِينَ يَلُونَكُم مِّنَ ٱلۡكُفَّارِ

"Fight those of the disbelievers who are close to you[4]".

clinging on to the Rope of the Owner of Splendour and Generosity and holding fast to the Grace

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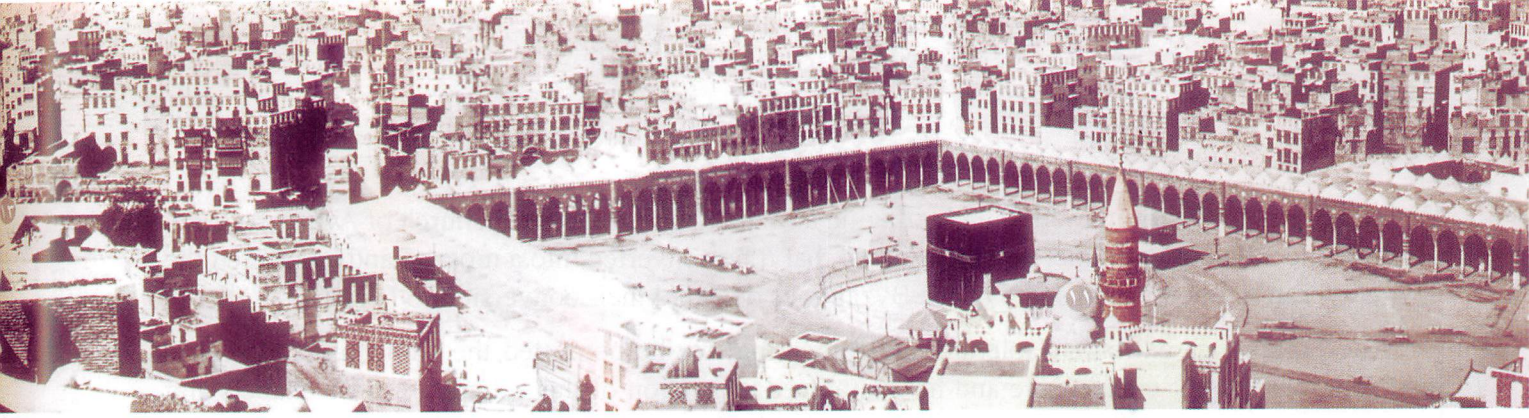
Polin, meaning 'Inside of the city', which in the local accent became Stamboul and it was Arabicized to اصطنبول or استنبول by the Arabs. *(Oxford English Reference Dictionary: p. 748, Wikipedia Encyclopedia)*

[1] **Abu Nasr Saifud-Din al-Malik al-Ashraf Īnāl-al-'Alā'ī** was one of the Cherkess Mamelukes (slave-kings) and he ruled Egypt during 857-865 AH/1453-1461 CE. The Cherkess Mamelukes ruled Egypt during 784-923 AH/1382-1517 CE. *(Atlas at-Tarīkh al-'Arabi al-Islamiyy :233)*

[2] *Sūrah At-Tawbah* 9:29.

[3] Narrated by Al-Bukhāri, on the authority of 'Abdur-Rahman Ibn Jabr.

[4] *Sūrah At-Tawbah* 9:123.



of Allāh, the All-Knowing. And we prepared armies of warriors and mujahidūn on land and sea, in order to conquer a city that is filled with depravity and disbelief and which has remained for a long time in the midst of the Islamic dominions, revelling in its disbelief and arrogance. A poet says:

فَكَأَنَّهَا حُسْنٌ عَلَى الْخَدِّ الْأَغَرِّ

وَ كَأَنَّهَا كَنَفٌ عَلَى وَجْهِ الْقَمَرِ

"It is as if it is a beauty spot on a handsome cheek and as if it is a shadow on the face of the moon."

After Sultan Muhammad the Conqueror had described the city, its fortresses and its defences and spoken of how it had resisted those who came before them, he said:

"We made war on them and they have made war on us; and we fought them and they fought us and the fighting between us lasted for fifty-four days and nights, until the day of truth dawned on Tuesday, the 20th of Jumāda al-'Ūla and Allāh granted us victory before the sun appeared in the east. And when we defeated these impure filth, we converted the prayer places of the idol-worshippers into Muslim mosques".[1]

Sultan Muhammad the Conqueror also sent a letter to the *Sharīf* of Makkah on the occasion of the conquest of Constantinople, giving him the glad tidings of the conquest and asking him to supplicate Allāh and sending him gifts from the spoils; these are some paragraphs from it:

After some introductory sentences, praising and lauding the *Sharīf* of Makkah, he said:

"We have sent this letter to give you the glad tidings of the blessing of the conquests which Allāh has bestowed on us this year – the like of which no eye has seen before and no ear has heard – and that is the subjugation of the city known as Constantinople. It is hoped from Your Eminence that you, along with the inhabitants of the two sacred places (i.e. Makkah and Madinah), the scholars, the rightly-guided chiefs, the ascetics, the worshipers (of Allah), the righteous people, the Sheikhs, the notables, the best of the pious Imāms, all of the great and small and those who hold fast to the tails of the Cover of the House of Allāh, which is like the firm handhold, which will never be broken, the supervisors of Zamzam and Maqām Ibrahīm (place of Abraham) and those who seclude themselves near the proximity of the Messenger of Allāh (ﷺ), will be pleased to hear this news and that they will ask Allāh to preserve our State when they are in 'Arafāt and implore Allāh to make us victorious. May Allāh shower upon us the blessings they invoke and may He raise their rank. And along with the

[1] It should be pointed out at this point that Islām does not condone this action. Indeed, it is contrary to the instructions of the Prophet (ﷺ) and the practice of the righteous Caliphs (*Al-Khulafa` Ar-Rāshidūn*). The only circumstances in which a church might be converted into a mosque would be if the people attending the church converted to Islam, negating the need for a church, or the Christians gave or sold the church to the Muslims. *(Translator)*

aforementioned news, we have sent a special gift of two thousand pure gold florins of perfect weight and fineness, taken from that booty. We are also sending seven thousand more florins for the poor; two thousand for the chiefs and headmen, a thousand specially for the servants of the two sacred places and the remainder for the poor people in need in Makkah and Al-Madinah – may Allah increase them in rank. We therefore request that you distribute it among them, in accordance with their need and their poverty and inform them how they may came to us, and obtain from them supplications (to Allah) for us always, for (His) Grace and Beneficence, if Allah, the Most High Wills. And may Allah protect and keep you in good fortune and sovereignty until the Day of Recompense."

The *Sharīf* of Makkah answered Muhammad. the Conqueror's letter, saying:

"We opened it (the letter) with full decorum and read before the Glorified Ka'bah, between the people of Al-Hijāz and the sons of the Arabs, and we saw in it from the Qur`an that which is a cure and a mercy for the believers and we saw from its import the appearance of the miracle foretold by the Messenger of Allah (ﷺ), the Seal of the Prophets; none other than the conquest of the great city of Constantinople and its territories, with its powerful fortresses, which are well-known to the people; and its strong walls are known to the high and the low. We have praised and thanked Allāh for facilitating that difficult matter and for the attainment of that important objective; it has brought us the greatest happiness and we are overjoyed that you have revived the principles of your venerable forefathers and the conduct of your noble ancestors – may Allah show mercy to their souls and make for them the highest rooms in the Gardens."

By this conquest – which Allāh completed at the hands of Sultan Muhammad the Conqueror when he was twenty-five years of age – the Light of Allāh and Islām began to spread across Eastern Europe, as Muhammad the Conqueror continued his war against the lands of the Balkans.

2

The Conquest of the Lands of the Serbs

After conquering Constantinople, Sultan Muhammad the Conqueror applied himself to the task of strengthening his rule in the region of the Danube, in order to confront the Hungarians who were a permanent obstacle in the way of Ottoman expansion in Europe. To this end, he had worked to annex the united Serb states to the Ottoman Empire, particularly after the voluntary defection of many Serb princes to the Ottomans and their acceptance of vassal status; these included Brankovic[1], the princes of Wallachia and Bogdania. [2] They accepted indirect (Ottoman) rule, due to their opposition to Hungary. Likewise the brothers of the Byzantine Emperor, Demetrius and Thomas, rulers of Morea accepted their subordination to the Ottoman Empire. Likewise the rulers of the Genoese-held islands of Chios and Lesbos became subordinates to the Ottomans. Similarly peace agreements were made with the other Aegean Islands, which caused the people of Balkans to accept Islam and Ottoman rule. This acceptance of Islam by the people of the Balkans and their love for the Ottoman Empire had a clear effect on many states, which sensed the approaching Ottoman threat. These states included Serbia, Hungary and Venice and they acted in response to the instability in that region and succeeded in enlisting Brankovic, the Serbian prince, who had declared his submission to the Ottoman Empire; but now made an alliance with Hunyadi, after which the two of them attempted to engage in skirmishes with armies of the Ottoman Empire, but they were able to oppose this alliance and penetrated deeply into the Serb lands, conquering cities and fortresses, one after another, until they reached the city of Belgrade. Those armies succeeded in conquering all of the lands of the Serbs at the hands of the great commander, Mahmūd Pasha, during the period 863 AH – 865 AH (1458 CE – 1461 CE), aside from the city of Belgrade.

Ottoman-built Tower in the Venetian Methoni Fo
(Morea, Greece)

[1] **Durad Brankovic** (1377 CE – 1456 CE), also known under the patronymic *(Durad) Vukovic*, was a Serbian despot from 1427 CE to 1456 CE and a baron of the Kingdom of Hungary. He was the first of the house of Brankovic to hold the Serbian monarchy. Note that, at the time, "despot" was the title of the Serbian monarch, not a description of his method of rule. *(Translator)*

[2] **Bogdania:** Moldavia (Romanian: Moldova): The original and short-lived reference to the region was *Bogdania*, after Bogdan I, the founding figure of the principality. Historically, Moldavia extended between the Carpathian Mountains (the historical border with Transylvania) and the Dniester River. The names *Moldavia* and *Moldova* are derived from the name of the Moldova River. These days eastern Moldavia (former Moldovian SSR, a part of the Soviet Union) is an independent state, bearing the name 'Moldova', while the western half is part of Romania. *(Translator)*

Morea: The Greek peninsula of Morea is also known as Peloponnese or Peloponnesus. In 807 CE the Slavs laid siege to Patras, a principal city of Morea, with the help of African Arabs, but they were defeated by the ihabitants of the city. Some areas remained under Slavic rule during 618-805 CE. In the beginning of the 9th century, the Slavs began to accept Christianity. After the Fourth Crusade in 1204 CE, the territory was lost to the Venetians and the Franks. In 1264 CE, the Frankish ruler of Morea sought help from Mālik and Sālik, two Turkish chiefs, and they succeeded to stop encroachment of the Byzantine forces after a number of stiff battles, and restored Frankish rule over the territory. Thus a great number of Turks were attracted to settle in Morea. In 1392 CE, the Turkish troops led by Ya'qūb and Avernus Beg occupied many fortresses of the peninsula. Nerio I, the governor of Morea, surrendered to pay ransom to Sultan Bāyazidī. In 1423 CE, the Turkish commander, Turkhan, attacked the most important and fortified fort, Jazma Hisār (located near Corinth) and the Byzantine ruler Manuel II Peliologos surrendered the fort to the Turks and promised to 100,000 gold-coins as tribute. In the reign of Sultan Murad II, Morea became a vassal state of the Ottoman Empire and in 1460 CE, Sultan Muhammad Fatih, the successor of Murad II, incorporated Morea into the Ottoman Empire. In 1502 CE, the Venetians submitted their colonies to Ottoman Turks. However, the Turks returned Morea to the Venetians as signed in the Treaty of Carlotz (1699 CE), but soon the Turkish Sultan had to reconquer the territory as the Greeks wished to be a part of Turkey. As soon as peace was restored many Christians embraced Islam. In 1768, the Greek inhabitants of Morea were provoked by the Czar of Russia and they revolted against the Turks. Again in 1821, the Christians of Morea revolted when Turkish governor Khurshid Pasha laid siege to the rebel chief 'Ali Pasha.

In 1827 Russia and England hatched a conspiracy to establish an independent state consisting of Morea and other territories of Greece. The Ottomans rejected their interference, but the united Russo-British fleet attacked the territory. In February 1833, Morea was declared a Greek territory and Oto, a German prince, became the first King of Greece. *(Urdu Dā'irah Ma'ārif-i-Islāmiyyah: 21/775)*

The former Ottoman Mosque in Nafplion Town of Morea (Greece)

3

The Conquest of Morea (Greece), Bosnia and Albania

The Conquest of the Lands of Morea:

These lands were riven by disputes and divisions between two brothers, Thomas and Demetrius. These disputes between them had led to the intervention of the Albanians in the affairs of those lands and when Sultan Muhammad the Conqueror felt that there was a danger from the Albanians; he led a military expedition there in the year 863 AH (1458 CE) and expelled the Albanians, adding all of the eastern portion of the lands of Morea to the Ottoman Empire. But before long, Thomas and his brother took advantage of the Ottoman's Empire being occupied elsewhere and attempted to recover these lands. However, Sultan Muhammad the Conqueror succeeded in preventing them from doing so; and during this campaign, he conquered the city of Athens in the year 869 AH (1464 CE), then the islands of the Aegean[1] in the same year, thereby bringing all of Greece under Ottoman rule, aside from some places and fortresses held by the Venetians. [2]

An Ottoman Mosque built in 1759 in Monastiraki market of ancient Athens, now a museum, but the Greeks still call it Tzami (Jāmi' Mosque)

The Ottoman armies also succeeded in conquering the principality of Wallachia (Southern Romania) in 867 AH (1462 CE).

The Conquest of Bosnia and Herzegovina:

After Sultan Muhammad, the Conqueror had conquered the lands of the Serbs; he considered it necessary to conquer the land of Bosnia and Herzegovina which was renowned for its fortresses. He felt it necessary in order to prevent any European alliance forming against him. For this reason, he sent a message to its ruler, requesting that he submit to the Ottoman Empire and acknowledge its suzerainty, but he refused, leaving Sultan Muhammad, the Conqueror no alternative but to march there with his

The Socratese Bazar of Rhodes city

[1] **Aegean Sea** (Turkish: Ege Denizi) is an enlargement of the Mediterranean Sea. It is connected to the Marmara Sea and the Black Sea by the Dardanelles and the Bosporus. The Islands of Euboea, Chios, Lesbos, Thasos, Limnos, Samos and Dodecanese are situated within its waters. *(Al-Munjid fil-'A'lām, Wikipedia Encyclopedia)*

[2] These were the Venetian-controlled ports of Methoni, Koroni, and Pilos in Morea. *(Translator)*

army, which he did; conquering the land in 868 AH (1463 CE), after which the whole of Bosnia was brought under Ottoman rule.

The Conquest of Albania:

In 866 AH (June 1461 CE) Sultan Muhammad the Conqueror made a peace treaty with Skanderbeg, the ruler of Albania, in accordance with which Skanderbeg was acknowledged as ruler of the territories of Albania and Epirus (a Greek island). But almost immediately Skanderbeg violated the treaty, fighting numerous battles against the armies of the Ottoman Empire, until those armies succeeded in conquering the whole of Albania and annexing it to the Ottoman State in the year 872 AH (1467 CE) (the year of Skanderbeg's death). Sultan Muhammad the Conqueror also conquered the cities of Amastris [1], Sinop and Trabzon.[2]

The Shkoder Fort (Albania)

The Korice Fort (Albania)

Jāmi' Skander Pasha (Trabzon)

The Travnik Fort and mosque (Bosnia)

[1] **Amastris:** Now known as Amasra; it is a small Black Seaport town in the Bartin Province, Turkey. Sinop and Trabzon are also ports of the same coast. *(Translator)*

[2] **Trabzon** or **Trebizond** is a city on the Black Sea coast of north-eastern Turkey and the capital of Trabzon province. *(Urdu Dā'irah Ma'ārif-i-Islāmiyyah: 12/545)*. Originally, it was founded as Trapezus by the Greek traders in 756 BC.
After the fourth Crusade in 1204 CE, an offshoot of the Byzantine Empire was founded, with Trabzon as its capital. Its last ruler, David, surrendered to Muhammad II and it was annexed to the Ottoman Empire. *(Oxford English Reference Dictionary: p. 1525)*

4

The Conquest of Venice

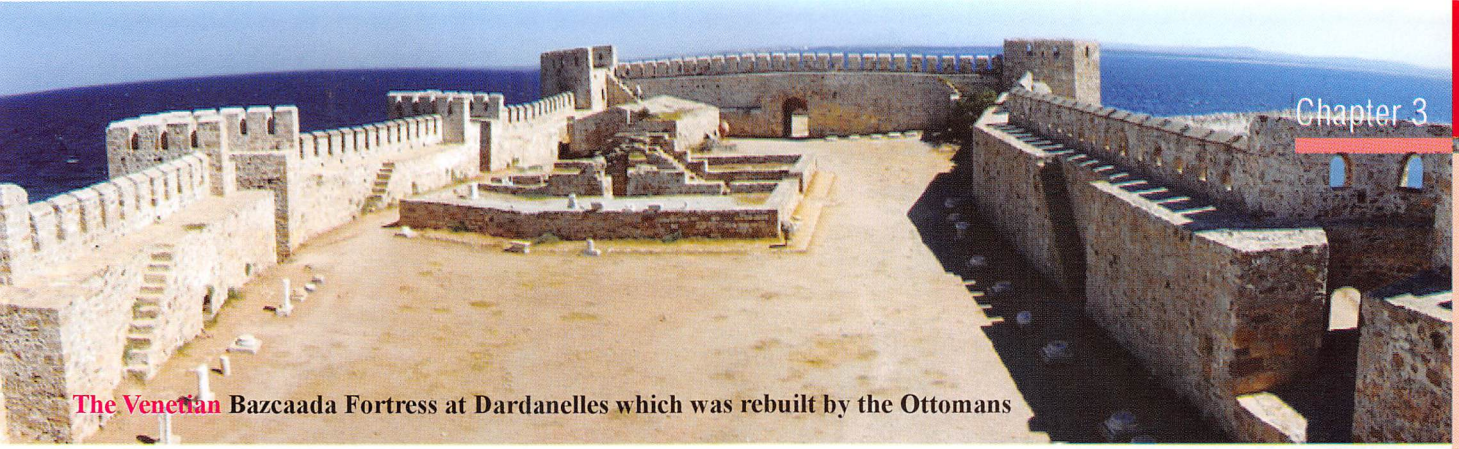
Following the Ottomans' conquest of Constantinople and then their annexation of the peninsula of Morea and their occupation of the straits[1], the Venetians felt that the Ottomans were giving them cause for concern, so they attempted to unite the forces of the east and the west in order to confront this approaching threat. They began to incite the Mamelukes against the Ottomans; they did this by inciting the emirates subject to the Mamelukes' authority, namely the emirate of Ramadān[2]. But the Mamelukes did not respond to this incitement and so they attempted to incite the emirate of Ak-Koyunlu (White Sheep Turkmen), which was ruled by an Emir whose name was Uzun Hasan. He responded positively to this incitement and signed a treaty with them which was also signed by some European states and by the Pope. This treaty stipulated that the territories of the Ottoman Empire in their midst be divided up among them, that the Ottomans be expelled from all of Europe and that Uzun Hasan would annex the Karamanid Emirate, Trabzon and the lands of Anatolia to his rule. In this way, the Ottoman Empire would be constrained by the Black Sea, the Sea of Marmara, the Mediterranean Sea and the Aegean Sea and they would not be permitted to approach (the central and eastern) Anatolia. When Sultan Muhammad, the Conqueror came to know of this, he moved quickly and began to make war in the month of Sha'bān, in 868 AH (April 1463 CE) and he was able to capture Hungary. Upon hearing of this, the Venetians became extremely agitated and isolatedly fearful of an Ottoman attack, especially after the death of the Pope and the refusal of the new Pope to risk war against the Ottoman Empire.

Due to this, Sultan Muhammad, the Conqueror felt that there was no alternative but to destroy the military power of Venice and so he attacked the island of Akribos (Eubia or Evvoia)[3] and captured it in the year 875 AH (1470) and his armies entered Thessaly and Attica and reached the emirate of Ramadān. Thereby Sultan Muhammad, the Conqueror achieved complete control over the coasts of the Mediterranean Sea, which left the shores of Italy open to him. Sultan Muhammad also succeeded after that in recovering control of Trabzon and the emirate of Karaman after Uzun Hasan had held them

[1] **Straits:** Here, it means the Dardanelles and the Bosporus; **(1) Dardanelles:** Formerly known as the Hellespont, it is a narrow strait in northwestern Turkey, connecting the Aegean Sea to the Sea of Marmara. Like the Bosporus, it separates Europe from Asiatic Turkey. It is 70 kilometers long but only 1.2 to 7.1 kilometers wide. Gallipoli port is located on the European Coast of the Dardanelles.
(2) Bosporus (also Bosphorus): The strait of Bosporus connects the Black Sea to the Sea of Marmara. *(Al-Munjid fil-A'lām: 147, 242, Wikipedia Encyclopedia)*

[2] **Ramadan Ogl-lari** (رمضان اوغللری) was a royal dynasty of Anatolia founded by a Turkish chief Ramadan Oglu in 780 AH/1379 CE. This kingdom extended to Adana and Tursūs, with Adana as its capital. Muhammad Beg II, son of Ibrahīm Beg II, (d. 1002 AH/ 1594 CE) was the last ruler, though with no real power. *(Urdu Dā'irah Ma'ārif-i-Islāmiyyah: 10/347)*

[3] **Euboea** (Greek: Evvoia) lies in the Aegean Sea and it is the second largest of the Greek Islands after Crete. The Ottoman Turks conquered Euboea in 1469-70 CE, after it had been under the Venetians rule for 264 years.



The Venetian Bazcaada Fortress at Dardanelles which was rebuilt by the Ottomans

for a time. The Ottoman armies also crossed the River Danube and attacked Hungarian lands. They destroyed the Venetian plain and the eastern side of Italy, entering Austria and conquering Zagreb.

As for these victories, the Venetians found no alternative before them but to enter into peace talks with the Ottoman Empire in the month of Shawwāl, 884 AH (December 1479 CE). The treaty agreed upon obliged the Venetians to pay a military reparation and an annual *jizyah* and they withdrew from the many places they had captured; they also departed from Argos and all of Albania, apart from a small number of locations on the coast.

Uzun Hasan (1423 - January 6, 1478), (Persian: اوزون حسن , 'uzun' means 'tall'): Sultan of the Ak-Koyunlu dynasty, or White Sheep Turkmen. Hasan ruled in parts of present-day western Iran, Iraq, Turkey, Azerbaijan and Armenia from 1453 to 1478 CE. Timur had appointed his great-grandfather, Kara Yülük Osman, as a governor of Diyarbakır (Turkey), with the cities of Erzincan, Mardin, Ruha (or Urfa), and Sivas. Uzun Hasan defeated Jahan Shah, king of the Kara Koyunlu or Black Sheep Turkmen in 1467 CE. According to Ambrose Contarini, Venetian ambassador to Uzun-Hasan's court from 1473 to 1476 CE, *"The king is of a good size, with a thin visage and agreeable countenance, having somewhat of the Tartar appearance, and seemed to be about seventy years old. His manners were very affable, and he conversed familiarly with every one around him; but I noticed that his hands trembled when he raised the cup to his lips."*

Contarini also wrote, *"The empire of Uzun-Hasan is very extensive, and is bounded by Turkey and Caramania, belonging to the Sultan, and which latter country extends to Aleppo. Uzun-Hasan took the kingdom of Persia from Causa, whom he put to death. The city of Ecbatana (Hamadan), or Tauris (Tabriz), is the usual residence of Uzun-Hasan; Persepolis or Shiras, which is twenty-four days journey from thence, being the last city of his empire, bordering on the Zagathais (Chughtais), who are the sons of Buzech, sultan of the Tartars, and with whom he is continually at war. On the other side is the country of Media, which is under subjection to Sivansa, who pays a kind of yearly tribute to Uzun-Hasan".*

Uzun-Hasan met the Ottomans in battle near Erzincan in 1471 CE and at Tercan in 1473 CE. He was defeated by Muhammad II at Battle of Otluk Beli in the late summer of 1473. Uzun Hasan had seven sons: Ogurlu Mohammed, Khahil Mirza, Maksud Beg, Jakub Beg, Masih Beg, Yusuf Beg, and Zegnel. In 1458 CE Uzun Hasan married Theodora Megale Comnena (called Despina Hatun), the daughter of Emperor John IV of Trebizond and his wife Bagrationi. Their daughter Halima married Haydar Safavi Sultan and became the mother of Shah Ismail I of Iran. *(Wikipedia Encyclopedia)*

An Ottoman Mosque in Euboea Island (Greece)

5

The Conquest of the Crimea

The Crimea was the most important of the states to appear following the fragmentation of the Mongol Khaganate of Altin Ordu, i.e. the Golden Horde (Eastern Europe). It played a major role in

Golden Horde (Mongolian: Altun Orda, Turkish: Altin Ordu): Batu Khan, son of Jochi Khan, the eldest son of Genghis Khan, succeeded to expand a Mongol (Tartar) Empire throughout the Russian territories during 1236-1247CE, that is called Altin Ordu, meaning 'golden horde'. He established his capital at Sarāy, on the Volga. The Altin Ordu Empire lasted until 1502 CE. At its peak it included most of Eastern Europe (Russia, Ukraine and the Caucasus). Georgia until 1260 CE and Bulgaria until 1310 CE were also included in it. Orda, the elder brother of Batu, also founded Blue or White Horde state in Western Siberia. The White Horde (Āq Ordu) was subordinate to the Golden Horde (Altin Ordu). Berke, the younger brother of Batu, ascended the throne in 1256 CE and he was the first Mongol prince to enter the fold of Islam. Also Berke made efforts to invite the Tartars to embrace Islam. He turned against his cousin Hulegu Khan, the ruler of Iran, as the latter had destroyed Baghdad in 1258 CE. Many battles were fought between Altin Ordu and the Ilkhanid Mongols of Iran, eventually Caucasus was taken over by the Ilkhanids. Berke Khan signed a treaty with the Mamelukes of Egypt against the Ilkhanids. A good number of Egyptian Mamelukes came from the lands controlled by Altin Ordu; though Berke's successors followed Shamanite Buddhism, yet Uzbeg Khan (1313-41 CE) was a sincere Muslim. He Islamized the Golden Horde in 1315 CE and strengthened the Islamic creed in the Volga area. The Uzbeg tribe, Uzbek in modern history, also began with Uzbeg Khan. After Uzbeg Khan the rise of the Russian Duchy of Muscovy posed a challenge to the Tartar control over Russia. In 1380 CE, the Russians defeated the Tartars of Mamai on the bank of the Don River. The Grand Duke of Muscovy established his rule and he began to collect taxes from other Russian potentates. In 1391, Tamerlane annihilated Tokhtamysh's army and destroyed his capital, Sarāy. In the last decade of the 14th century, power was wielded by Edigu, a vizier, who routed Lithuanian army in the great battle of the Vorskla River. However, his sudden death in 1419 CE was followed by a civil war. In 1438 CE, the Golden Horde Empire broke up into separate Khanates i.e. Qasim Khanate, Khanate of Kazan, Khanate of Astrakhan, Kazakh Khanate, Uzbek Khanate and Khanate of Crimea. The Grand Golden Horde got a last decisive defeat at the hands of Muscovy and Crimea in 1502 CE; and was overpowered by them. By the mid 16th century CE, the Khanates of Kazan, Astrakhan and Siberia were all annexed by Russia. Russian-occupied Chechnya, Tatarstan, Bashkiria, Ossetia, Dagestan and Crimea under Ukraine so far remind us of the Islamic state of "Altin Ordu". *(Urdu Dā'irah Ma'ārif-i-Islāmiyyah : 3/839-844, Wikipedia Encyclopedia)*

Newly built Qul Sharif Mosque in Qāzān (Russia) which is the greatest mosque in eastern Europe

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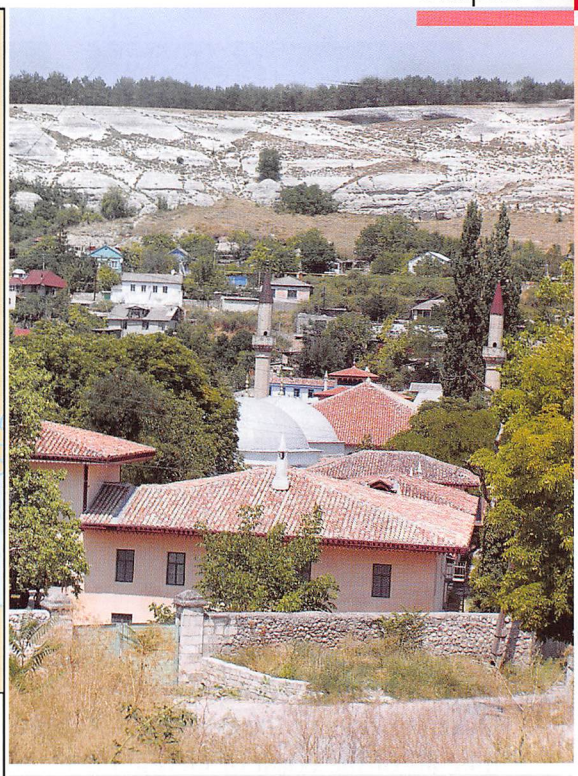


The Palace of the Khan of Crimea
(Baghcha Sarai, Ukraine)

the politics of these states, whose rulers were descended from the royal bloodline of Juji, the eldest son of Genghis Khan.

This state, which was established in the Crimean Peninsula included present-day Ukraine and stretched to north Caucasus and towards Russia. Along the coasts of the Crimea there were a number of fortresses – Genoese ports – and until the conquest of Constantinople, most of the Black Sea trade was controlled by the Republic of Genoa[1]. The Republic was placed in severe difficulties by Sultan Muhammad, the Conqueror's closing of the straits and his taking of Galata[2], in Istanbul, being unable to reach its territories. It was forced to pay the Ottoman Empire for passage through the straits, so that it could transport its goods between Europe and its territories in the Crimea.

Sultan Muhammad, the Conqueror did not like a European nation having a connection to the Black Sea and so some months after the conquest of Istanbul, he sent a fleet to the Crimea in Sha'bān, 859 AH (July 1454 CE) and forced Caffa – the main Genoese port in the Crimea – to pay an annual tax. Sultan Muhammad, the Conqueror's policy of making the Black Sea an Ottoman "lake" (i.e. controlling it) was well-known. As far back as the summer of 856 AH (1451 CE), immediately after his ascension to the throne, he had sent the Captain of the Sea (Kapudān-e- Derya)[3], Balta Ughlu Suleimān Beg with fifty

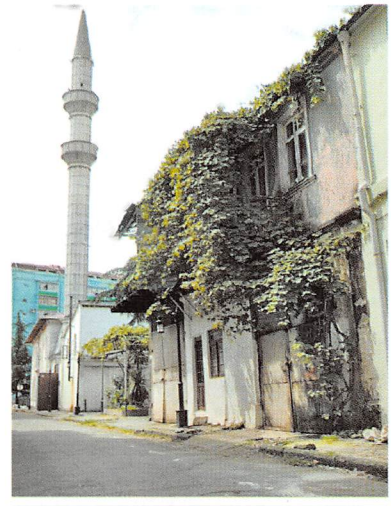
[1] These ports were Sebastopol, Cembalo, Soldaia, Tana and Caffa and in the Black sea (Samsun). *(Translator)*

[2] **Galata** or **Galatae** is a district of Istanbul, in European Turkey. It is located at the northern shore of the Golden Horn. In history Galata is often called Pera which comes from the old Greek name for the place, Peran en Sykais, literally, *"the Fig field on the Other Side"*. In 1261 CE, Caesar Michael VIII granted Galata to the Genoese. They built 'Galata Tower' and it survives to this day. Bayezid II laid there the foundation of Galatasaray, 150 feet high, originally meant for the royal slaves training centre. In the second half of the 19th century it was replaced with Lycee Imperial. Sultan Muhammad Fatih had built a cannon building factory, 'Topkhana', adjacent to Galata. *(Urdu Dā'irah Ma'ārif-i-Islāmiyyah: 12/560-562)*

[3] **Kapūdan-e-Deryā** (literally *Captain of the Sea*) was the title given to the chief commander of the navy in the

The Ruins of Balcalava Fort (Crimea)

A view of the Black Sea from Sukhumi



A mosque of Batumi

warships to the Black Sea coasts and he captured Batum[1] in the south and brought Ottoman rule to the Ajars (Qipchāq Mongols, who became Georgians). He also captured Sukhum Fortress[2] and brought Ottoman rule to the Abkhazians (the Abaza people, a people who embraced Islam)[3]; as a result of this, all of the coast of Georgia became territory of the Ottoman Empire in 856 AH (1451 CE). At last Ajaristan[4] and Batum were completely transferred to Ottoman rule in 884 AH (1479 CE).

Sultan Muhammad, the Conqueror's principal concern was to prevent the raising of any flag, aside from the Ottoman flag over the Black Sea.

Ottoman Empire. The title *Kapūdan-e-Deryā* was first instituted during the reign of Bāyezīd I (*the Thunderbolt* يلدرم) as an official rank within the state structure. Starting with the reign of Muhammad II (the Conqueror), the holders of the rank were accorded the status of viziers and held the title of Pasha, thus they were more often called *Kapūdan Pasha*. A total of 161 Kapūdan-e-Deryas/Kapūdan Pashas served in the ministerial office until 1867 CE when an Ottoman Naval Ministry was founded. The supreme commanders of the Ottoman Navy that followed were thus ministers (Bahriye Vaziri), until a further restructuring in 1897 CE.

[1] **Batum or Batumi** (Georgian: Bataum) lies on the eastern coast of the Black Sea. It is the capital of Adjara, an autonomous republic in Southwestern Georgia. It has a population of 121,806 (2002). *(Al-Munjid fil-A'lām, Wikipedia Encyclopedia)*

[2] **Sukhumi** (Georgian: Sokhumi) is the capital of Abkhazia, an autonomous republic in northwestern Georgia. It is located on the eastern coast of the Black Sea, and serves as a rail junction, a port and a holiday resort. *(Al-Munjid fil-A'lām, Wikipedia Encyclopedia)*

[3] **The Abkhazians** or **Abkhaz** (Turkish: Abaza or Abhazlar) are a Caucasian ethnic group, mainly living in Abkhazia, a *de facto* independent republic which is part of present-day Georgia. In September 2008, it declared its independence. *(Translator)*

The Abkhazians or **Abkhaz** are a Caucasian ethnic group mainly living in Abkhazia. Caesar Justinian occupied Abkhazia and the people embraced Christianity. The Georgians narrate that the Arab General Murvan Qurv (Marwān al-Asamm) captured Dariyal and Derbent, and advanced to Abkhazia. The Abkhazians paid tribute to the Arabs in the reign of Ishāque, the ruler of Tbilisi (830-853 CE). Bagarat III rose to the throne of Georgia assuming the title of the King of Abkhazia. During the Ottoman rule the Abkhazians entred the fold of Islam. In 1810 CE, the Emir of Abkhazia, Safar Beg, sought help from Russia against his real brother Arsalan Beg, the killer of his father. The Russian troops responded immediately and they captured Sukhumi. In fact Safar Beg had accepted Christianity and assumed the name George. In 1931 CE, Russia downgraded the status of Abkhazia and made it an autonomous territory within Georgia. *(Urdu Dā'irah Ma'ārif-i-Islāmiyyah: 1/339-341)*

[4] **Ajaristan or Adjara** (also Adjaristan), is an autonomous republic of Georgia, in the southwestern corner of the country, located on the Black Sea. *(Al-Munjid fil-A'lām, Wikipedia Encyclopedia)*

The "Nest of Swallow" Fort on Aurora Hill in Yalta (Crimea)

He had cut off the Genoese' Republics sea route to Caffa[1] and the Genoese in Caffa now used the land route (Crimea, Hungary, Albania, Italy) which was an extremely difficult one, due to which they paid a tax to the Khan of the Crimea.

The naval commander, Gadīk Ahmad Pasha set out from Islāmbūl (Istanbul) on 13th Muharram 880 AH (19th May 1475 CE) with a huge fleet, the like of which had never before been seen in the Black Sea in all of its history (183 warships and 290 troop carriers, making a total of 473 vessels), and it arrived in the port of Caffa on 30th Muharram 880 AH (1st June 1475 CE). The people of Caffa surrendered to them on 30th Muharram (5th June), followed by the other Genoese ports, Sudak and Alupka, which lies in the far south of the Crimea, roughly west of Yalta[2]. Thus they conquered all of the remaining territories of the Byzantine Empire.

Then the fleet sailed from the Strait of Georgia (Strait of Kerch) to the Azov Sea [3] and captured the river port of Azov which lies on the northeastern shore of the Azov Sea on the delta of the River Don, and there in Azov they built an Ottoman fortress and a number of garrisons. They also established a large city in Caffa, a city whose inhabitants numbered

[1] **Caffa:** Located in present-day Ukraine, it is now known as Feodosia. *(Translator)*
Feodosia (Turkish: Kaffa or Caffa) is a Crimean port and resort city, located on the southern coast of the Crimean peninsula. The city was founded under the name of Theodosia, but it is known as Feodosia today. Like the rest of Crimea, it fell under the dominion of the Kipchaks and was conquered by the Mongols in 1230 CE. In the late 13th century traders from Genoa arrived and purchased the town from the ruling Golden Horde, a Tartar chief, Uran Taimur, the son of Toqa Taimur, and grandson of Jochi (son of Genghiz Khan). *(Urdu Dā'irah Ma'ārif-i-Islāmiyyah: 17/337,338)*

[2] In *Atlas al-Futūhat al-Islāmiyyah* (Arabic) **Yalta** is wrongly given as Malta. In fact the latter is an island located in the middle of the Mediterranean Sea, about 2500 kilometers from the Crimea, whereas Yalta is a port on the southern coast of the Crimean Peninsula. A meeting took place in Yalta, in February 1945, between the allied leaders Churchill, Roosevelt, and Stalin; to plan the final stages of the Second World War and to agree to the subsequent territorial division of Europe. *(Oxford English Reference Dictionary:p.1674)*

[3] **The Sea of Azov** (Crimean Tartar: Azaq denizi) is the world's shallowest sea, linked by the Strait of Kerch to the Black Sea to the south. It is bounded on the north by Ukraine, on the east by Russia and on the west by the Crimean peninsula. The current name is popularly said to come from a certain Polovtsian prince named *Azum* or *Asuf*, who was killed defending a town in this region in 1067 CE. Most scholars derive the name from the city of Azov, or Azak, meaning "low" in Turkish, a reference to its location. *(Translator)*

seven hundred thousand, in addition to various Ottoman garrisons.

The Khan of the Crimea agreed to submit to the Ottoman Empire and in accordance with the treaty signed by the Khan and Sultan Muhammad, the Conqueror – which would fashion the political organization in the Crimea for the next three hundred years – Sultan Muhammad, the Conqueror pledged to preserve the Khanate of the Crimea in the hands of the descendants of Genghis Khan, and the Badshah (Ottoman Sultan) [1] was free to appoint any person he wished as Khan (Emir) of the Crimea. In return for that, the Ottoman Sultan would permit the mentioning of the Khan's name in the mosques of the Crimea, after that of the 'Abbasid Caliph and that of the Ottoman Sultan, and that the Khan's name would be written on the coinage that he minted, after that of the Sultan. In this way the Ottomans became undisputed rulers of the Black Sea, and the Sea fell under its jurisdiction and in one stroke the Ottoman Empire was extended to a line of latitude fifty-five degrees south of Moscow. Meanwhile, the Island of Sisam [2] in the Aegean Sea was conquered.

Sakiz[3] also fell under Ottoman protection in 880 AH (1475 CE), and in 884 AH (1479 CE) the conquest of mouth of the River Kuban[4] was completed, when Anaba Fortress was built there and it was the gateway of the land of Circassians[5] to the sea.

A mosque of Khios Island (Greece)

Mufti Mosque, Caffa (Theodiosia), Crimea

[1] **Badshah** or **Padishah** is a very prestigious title, which is composed from the Persian words *Pati* "master" and the better-known title Shah "King", which was adopted by several Islamic monarchies claiming the highest rank, roughly equivalent to Christian Emperors or the ancient notion of Great King. *(Translator)*

[2] **Sisam:** Sisam (Greek: Samos) is an island in the North Aegean Sea, south of Chios, north of Patmos and the Dodecanese, and off the coast of the Aegean coast of Turkey. It is presently governed by Greece, in spite of the fact that it lies only one mile from the coast of Anatolia. *(Translator)*

[3] **Chios or Khios** (Turkish; Sakiz ساقز) is the fifth largest Greek Island situated in the Aegean Sea, just seven km off the Turkish coast. In the early 15th century CE, the island was taken over by the Ottoman Turks. The Arabs named it جزيرة المصطكي (Mastic Island), for 'Pistacia lentiscus' (a medicinal plant) is found here in abundance. Chios Island is approximately crescent or kidney shaped, 50 kilometers long. Its estimated population is about 65 thousand. *(Al-Munjid fil-A'lām, Wikipedia Encyclopedia, Oxford English Reference Dictionary)*

[4] **Kuban River** is a river in Russia, in the north Caucasus region. It flows 870 kilometers through Karachay – Cherkess Republic, Stavropol Kray, Krasnodar Kray and the Republic of Adygeya. Its source is the Mount Elbrus, the highest peak in the Caucasus Mountains, eventually reaching the Sea of Azov. Cherkessk, the capital of Karachay-Cherkess Republic is situated on the bank of Kuban River. *(Reference Atlas of the World, Wikipedia Encyclopedia)*

[5] **Circassians** is a term derived from the ancient names of two groups of Caucasian peoples, "Kir" and "Kas" who were called "Kir-Kas" together. More commonly it has referred to all the peoples of the northwest Caucasus.

6

The Conquest of Italy

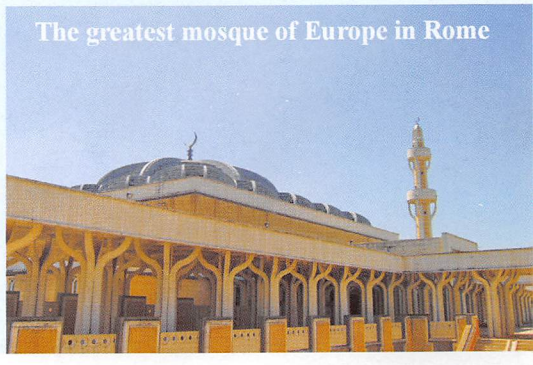
Among the goals of Sultan Muhammad the Conqueror was to annex Rome to the territories of the Ottoman Empire and to be Sultan of it, thus uniting the crown of the Ottoman Empire with that of Rome under one rule, i.e. the Ottoman State. In order to achieve this, he had to conquer Italy and then Rome[1].

Italy is located in Southern Europe and consists of the Italian Peninsula and two big islands, Sicily and Sardinia. Italy shares its borders with France, Switzerland, Austria and Slovenia in northwest, north and northeast respectively. The Adriatic and the Ionian Seas are situated to the east of Italy, whereas, the Tyrrhenian Sea is in the west and the Mediterranean Sea in its south. Officially Rome or Roma is the capital of the country. Italy is subdivided into 20 regions, 109 provinces and 8101 municipalities. Milan, Naples, Turin, Genoa, Venice, Syracuse, Bologna, Bari, Trieste and Florence are main cities the Republic. The Alps forms the northern boundary of the country and the Appennine Mountains form the Peninsula's backbone. There are several active volcanoes in Italy, e.g. Vesuvius and Etna. The independent states of San Marino and the Vatican City are enclaves within the Italian Peninsula, while Campione d'Italia is an Italian exclave in Switzerland.

Italy has been the home of many European cultures, such as Etruscan Greeks and the Romans, and the birth of the Renaissance movement. From 753 BC to 509 BC monarchy ruled the country, and afterwards it transformed into a republic lasting until 31 BC, when Augustus Caeser declared himself the Emperor. In 2nd and 1st centuries BC, Italy expanded largely, until Macedonia, Greece, Asia Minor, Egypt, Syria and vast neighbouring territories of NW Europe and N Africa were incorporated in it. Italy remained united under Rome until the collapse of the empire in 476 CE. Afterwards it was dominated by several city states and the Papacy, and in Middle Ages it became the centre of the Renaissance. Modern Italy was created by the nationalist movement of the mid 19th century, led by Garibaldi and the Sardinian Monarch, Victor Emmanuel II who became the King of Italy in 1861. Italy entered the First World War on the side of the Allies in 1915.

During the monarchy Libya, Eriteria and Ethiopia were colonized. The turbulence emerging after the First World War inspired the National Fascist Party; led by Benito Mussolini. Benito Mussolini and Hitler united to make Rome-Berlin Axes, and they eventually fought against the Allied forces in the Second World War (1939-1945 CE). The allied forces succeeded in defeating Germany, Italy and Japan, their eastern ally. Benito Mussolini was hanged in Italy and the republic was established by popular votes in 1946.

(Oxford English Reference Dictionary, Wikipedia)


The greatest mosque of Europe in Rome

[1] Arabic Atlas of the Islamic Victories here wrongly gives 'Byzantium Crown' instead of 'Roman Crown'. Infact the Byzantium Crown had been incorporated in the Ottoman Empire 26 years earlier.

The largest state was in the south of Italy and it was the Kingdom of Naples – and it included Sicily, which had been under Spanish control. Half of the peninsula was under the control of the Pope and included in the peninsula were small states, such as the Duchy of Florence and the Duchy of Milan (Lombardy). Each of them was independent from the others. But one of these Duchies was as important as the Republic of Genoa. Sultan Muhammad, the Conqueror resolved to annex southern Italy to lend credence to his role of Sultan of Rome. Many of the cities of Italy had already accepted Sultan Muhammad, the Conqueror in this position.

The coins struck by these states in the name of Sultan Muhammad, the Conqueror which carry his picture are still in existence and one can read on these coins the Latin inscription:

Svltani Mohammeth Octhomani VGVLI: Bizantii Inperatoris 1481/Sultanus Mohammeth Octhomani Tucorrm Inperatoris

The coin in the name of Sultan Muhammad, the Conqueror

The former Grand Vizier and Admiral of the fleet, Gadīk Ahmad Pasha sailed with the other half of the Ottoman fleet to Italy at the same time as Masīh Pasha was moving towards Rhodes. The Ottoman fleet had become so powerful that it was able to undertake two operations across the sea at a great distance from each other. And the fleet, which at the start had consisted of forty large warships, fifty small warships and forty transport ships, gathered in the port of Apollonia (Albania), in the Strait of Otranto. From there, on 18th Jumāda al-'Ūla 885 AH (26th July 1480 CE), he crossed the Strait of Otranto (75 kilometers) and on 20th Jumāda al-'Ūla (28th July) he landed eighteen thousand foot soldiers, one thousand horsemen and a large number of cannons in Italy. The landing place was near to the Otranto Fortress. This fort surrendered after mounting a fierce resistance, which lasted for about fourteen days and after losing twelve thousand of its twenty-two thousand defenders.

The Otranto Fortress (Italy)

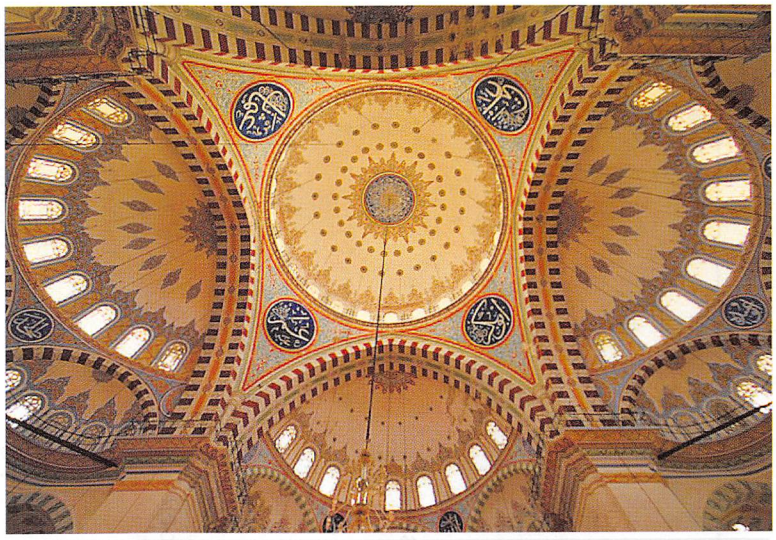
7

Treachery of the Venetian Physician and the Martyrdom of Muhammad Fāteh

Ottoman commander, Khairuddīn Mustafa Beg strengthened his position in the fortress with six thousand, five hundred infantrymen. Ferdinand, the King of Naples made no attempt to attack the fortress. At that time, as Sultan Muhammad the Conqueror was preparing his expedition to conquer Rome, he was suddenly afflicted with colic, followed by his death; as a result of progressive poison given to him by a Venetian doctor named Iacopo[1], who claimed that he had embraced Islam and called himself Ya'qūb Pasha. He immediately sent word to the Venetians, which reached them after sixteen days. The letter contained the following words: *"The great vulture has died."*

Upon receiving this news, church bells all over Europe rang out and prayers of thanks continued for three nights, by order of the Pope, while throughout the Islamic State, there was widespread sadness.

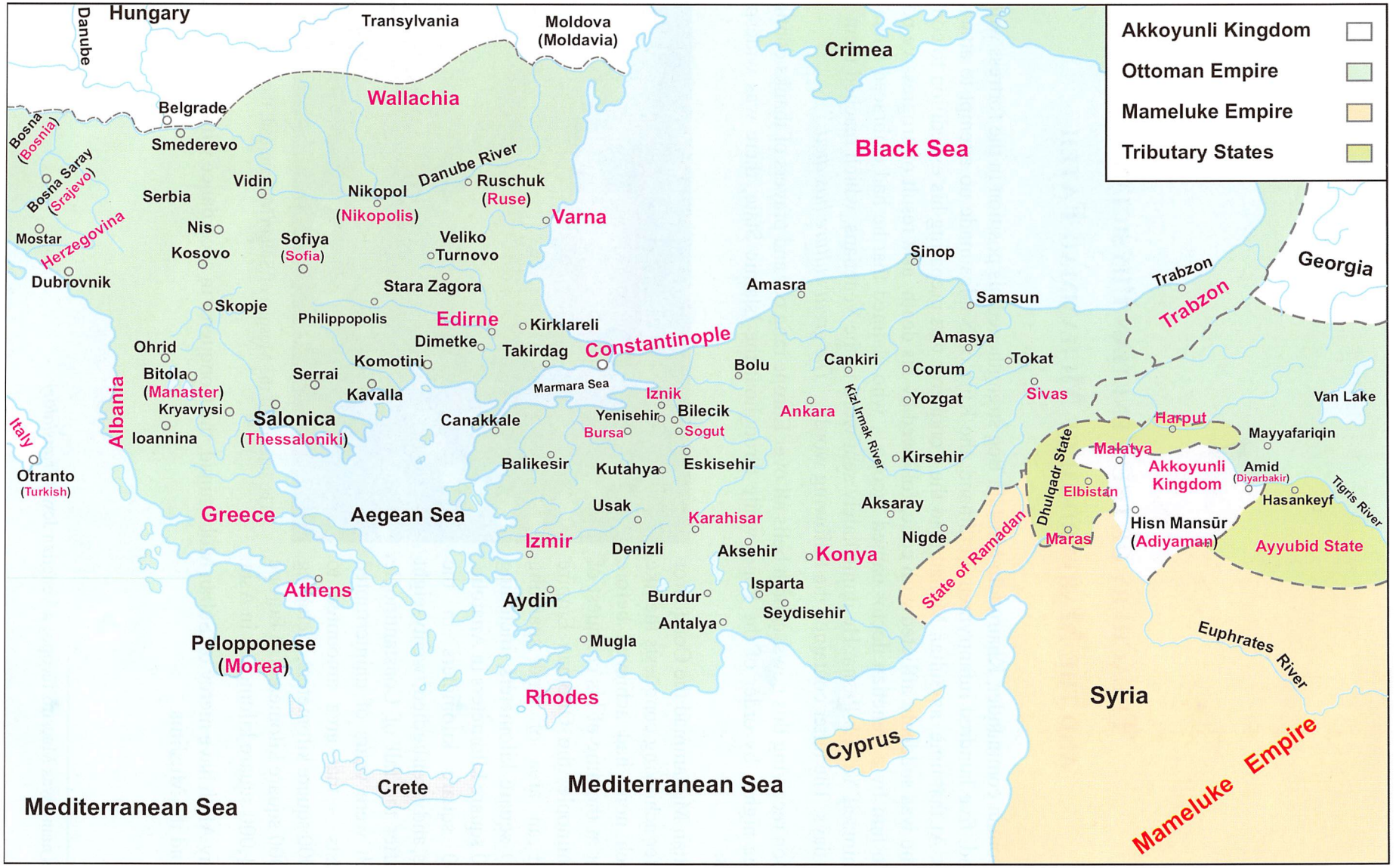
Sultan Muhammad the Conqueror died after achieving conquests the like of which none had achieved before him; for at the time of his conquest of Constantinople, the Ottoman Empire covered an area of land spanning 964,000 square kilometers, including 480,000 square kilometers in Anatolia, 484,000 square kilometers in the Balkans, and when he died, twenty-eight years after the fall of Constantinople – which were years of uninterrupted conquests – that area amounted to 2,214,000 square kilometers, including 1,703,000 square kilometers in Europe and 511,000 square kilometers in Asia.



The interior of the Mosque of Sultan Muhammad, the Conqueror

May Allah have mercy on Sultan Muhammad, the Conqueror in accordance with what he did for Islam and the Muslims.

[1] His name was Maestro Iacopo; a Venetian Jew. *(Translator)*

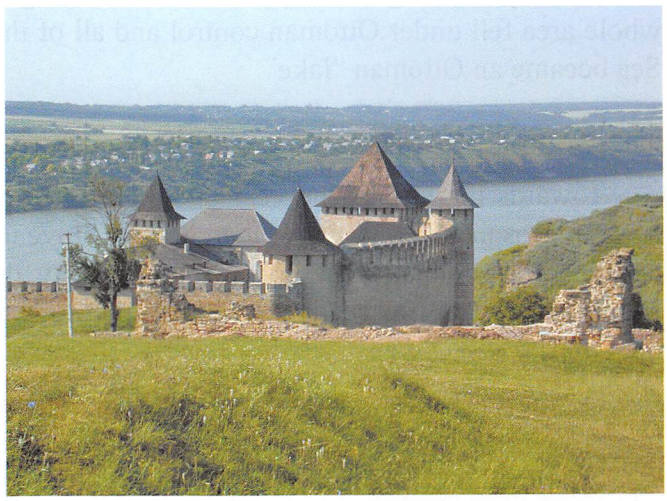


Map No:137 The Ottoman Empire in the reign of Sultan Muhammad Fāteh (1481 AD)

8

Sultan Bāyezīd II and His Conquests

Sultan Bāyezīd II succeeded to the throne on 22nd Rabī Al-Awwal, 886 AH (23rd May 1481 CE), and after some time, he succeeded in continuing the conquests of the Ottoman Empire, having once settled the affairs of the nation.[1]



The Khotyn Fortress situated on the Dniester River (Moldavia) where once the Turks were the rulers

The Conquest of Bogdania (Moldavia) :

Sultan Bāyezīd II began his conquests in 888 AH (1483 CE) with an attack on Hungary. One year later, in the month of Rabī' Al-Awwal, 889 AH (May 1484 CE) he turned to Bogdania[2], and during this campaign he

[1] **Bāyezīd II's** main concern was the quarrel with his brother Cem, who claimed the throne and sought military backing from the Knights of St. John in Rhodes. Eventually the Knights handed Cem over to Pope Innocent VIII (1484 CE -1492 CE). The Pope thought of using Cem as a tool to drive the Turks out of Europe, but as the Papal Crusade failed to come to fruition, Cem was left to languish and die in a Neapolitan prison. Rebellions in the east, such as that of the Kizil Bash, plagued much of Bāyezīd II's reign and were often backed by the Shah of Persia, Isma'īl, who was eager to promote Shi'ism to undermine the authority of the Ottoman state. Ottoman authority in Anatolia was in fact seriously threatened during this period, and at one point Bāyezīd II's Grand Vizier, 'Ali Pasha, was killed in a battle against the rebels. *(Wikipedia)*

[2] **Moldavia:** Bughdan Eli or Bughdan Vilayati is the Turkish name for Moldavia, after Bughdan I, founding figure of the principality. Geographically, Moldavia is limited by the Carpathian Mountains to the west, the Dniester River to the east and the Danube and the Black Sea to the south.
After the early fruitless compaigns, the Turks advanced to Moldavia supported by the Khanate of the Crimea. Akkerman and Kili were taken over by the Ottomans, whereas Kawshan and Tombasar were occupied by the Khan. The local hereditary Voy Vode were appointed Emir over Bughdan and a royal flag, Khal'at (Royal Robe), and the Red Borak (Turkish Cap) used to be the signs of accession of Voy Vode Emirs.
In 1189 AH/1775 CE, Austria occupied Bukovina, the northwestern region of Moldavia, and Russia advanced in 1227 AH/1812 CE to incorporate Bessarabia in Russia (today most of Bessarabia lies in Moldova whereas the rest of it is located in Ukraine.) In 1276 AH / 1859 CE, Wallachia and Moldavia were united to form the Kingdom of Romania, which got independence from the Turks in 1878. *(Urdu Dā'irah Ma'ārif-i-Islāmiyyah: 4/679)*
Moldova: A landlocked country in southeast Europe, located between Romania and Ukraine, it is the Republic of Moldova (formerly part of Moldavia). Chisinau is the capital of the Republic. It is a former constituent republic of the USSR, gained independence in 1991 CE and became a member of the Commonwealth of Independent States. *(Oxford English Reference Dictionary: p. 930)*

succeeded in conquering a number of cities, including Chilia Fortress on 20th Jumāda Al-'Awwal, 889 AH (15th July 1484 CE), then Akkerman[1] Fortress, the citadel situated on the Black Sea, on 26th Rajab 889 AH (19th of August 1484 CE). Sultan Bayezid II succeeded in conquering this fortress after three previous, unsuccessful Ottoman attempts to do so in the years 822, 858 and 879 AH (1419, 1454 and 1474 CE).

This conquest enabled the Ottomans to exert control over the mouths of the Danube and the Dniester[2], which gave them total supremacy over the land route which led to the Crimea. In addition the principality of Bogdania lost all of its coast on the Black Sea.

As they no longer occupied any coastal regions, the whole area fell under Ottoman control and all of the Black Sea became an Ottoman "lake".

The Seaport of Dubrovnik (Croatia)

The Conquest of Slovenia and Croatia:

Towards the end of the year 898 AH (1492 CE), the Emir of Bosnia, Ya'qūb Pasha marched on Slovenia at the head of an Ottoman army consisting of eighty thousand soldiers. This army succeeded in conquering Slovenia[3] and then Styria.[4]

During his return, an army of Crusaders attempted to block the progress of the Ottoman army in Croatia[5]. But

[1] **Akkerman or Bilhorod – Dnistrovskyi,** is a city situated on the left bank of the Dniester River. In the 14th century it was a colony of the Genoese who called it Album Castrum ("White Castle"). At the end of that century Moldavia occupied it. From 1503 to 1918 and 1940-41 CE, the city was known as Akkerman (Turkish for "White Rock"). Russia occupied the city in 1806 CE. *(Urdu Dā'irah Ma'ārif-i-Islāmiyyah: 1/181, Wikipedia Encyclopedia)*

[2] **The Dniester** is a river in Eastern Europe. It rises in Ukraine, near Drohobych close to the border with Poland, and flows toward the Black Sea. *(Translator)*

[3] **Slovenia:** It lies in southern central Europe bordered by Italy, the Adriatic Sea, Croatia, Hungary, and Austria. Ljubljana is the capital of Slovenia and its estimated population is two million.
Slavic ancestors of the present-day Slovenes settled in this area in the 6th century CE. After a short French intervention between 1805 and 1813 CE, all the Slovene lands were included in the Austrian Empire. In 1919 CE, it was included in the newly founded Kingdom of the Serbs, Croats and Slovenes (named Yugoslavia in 1929 CE). In 1941 CE, Slovenia was divided between Fascist Italy, Nazi Germany, and Horthy's Hunagry. In 1990 CE, the first free elections were held and the Slovenian citizens voted for independence; declared on June 25, 1991 CE. *(Oxford English Reference Dictionary, Wikipedia Encyclopedia)*

[4] **The Duchy of Styria,** which existed as a distinct political-administrative entity from the 12th century CE to 1918 CE, used to be divided into three traditional regions: the northern two-thirds of the former duchy, known historically as Upper and Central Styria were German-speaking and are today part of the Austrian State of Styria (German: *Steiermark*). The southernmost third of the former duchy, known as Lower Styria, was predominantly Slovene speaking and is today part of Slovenia, where it is simply referred to as *Stajerska*, i.e. "Styria". *(Translator)*
Styria is a hilly state or Bundesland, located in southeastern Austria. It is the second largest of nine Austrian states. Its capital city is Graz. *(Oxford English Reference Dictionary, Wikipedia Encyclopedia)*

[5] **Croatia** (Hrvatska in Croatian): It is a South European country. The famous Danube River makes the eastern border of the country and it runs through the city of Vukovar. The Adriatic Sea makes the southwestern border of Croatia. Its capital is Zagreb. Croatia shares borders with Slovenia and Hungary to the north, Serbia to the

the Ottoman army, led by the Emir of Bosnia, Ya'qūb Pasha succeeded in defeating them after killing five thousand, seven hundred of them and capturing twenty-five thousand of them. This took place on 27th Dhul Qa'dah 898 AH (9th September 1493 CE). This victory of his was recorded in a poetical work.

The Ottoman army also succeeded during the period from 902 AH to 909 AH (1496 CE to 1503 CE) in achieving a number of victories over the Venetians, including many cities, such as Lepanto[1], Kurun, Navarro and Durazzo[2], and by these conquests the Ottoman Sultanate increased in the Balkans and all of Eastern Europe.

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northeast, Bosnia and Herzegovina to the southeast, and Montenegro to the far southeast. The Croats settled on the eastern coast of the Adriatic Sea in the early 7th century CE. Their land became a kingdom in 925 CE. In 1102 Croatia entered a union with the Kingdom of Hungary. In 1919 CE it became a part of the kingdom of the Serbs, Croats and Slovenes which turned into the kingdom of Yugoslavia in 1929 CE. In 1941-1945 CE, an axis puppet state of Croatia was formed under Nazi Germany. After the War it was incorporated in the Socialist Republic of Yugoslavia. In 1991 Croatia proclaimed independence from Yugoslavia by holding the first democratic election in the country. Split, Dubrovnik and Rijeka ports are situated on the coast of the Adriatic Sea. *(Oxford English Reference Dictionary: p. 339, Europe, Map: 2, Wikipedia Encyclopedia)*

[1] **Lepanto** (Greek Navpatktos): It is a port located on the gulf of the same name, in Greece. An alternate name for the very gulf is 'gulf of Corinth'. A naval battle was fought in 1571, close to the port of Lepanto, at the entrance of the Gulf of Corinth. The Christian forces of Rome, Venice and Spain, under the command of Don John of Austria, defeated a large Turkish fleet, ending for the time being Turkish naval dominion in the Eastern Mediterranean. Again in 1772 CE another Turkish fleet was destroyed by the Russians at the entrance of the Gulf. *(Oxford English Reference Dictionary, p. 821, Wikipedia Encyclopedia)*

[2] **Durres** (Durresi): Formerly known by the Italian name Durazzo. The city has also been known by many other names in different languages due to its varied colorful history, including the Greek names Epidamnos and Dyrhacchion and the Latin Dyrrachium. Conquered by the Ottomans in 1501 CE, it was renamed Dirac. It remained under Ottoman control until 1912 CE. *(Translator)*

Durazzo (Albanian: Durres): It is a coastal city of Albania lying on the Adriatic Sea. The Turks called it Durraj.

Part 4

Chapter 4

The Rise of the Ottoman Empire

1

Sultan Selim and the Conquests in the Arabian East

Selīm I ascended the throne on 7th Safar 918 AH (24th April 1512 CE) and died on 9th Shawwal 926 AH (21st August 1520 CE)

Selīm I took over the responsibility of government in circumstances of extreme national crisis. The Islamic State in Andulus had fallen at the hands of the Spanish in 897[1] AH (1492 CE), and the courts of the Inquisition were working to completely eradicate the presence of Islam in Al-Andulus[2]. When he came to the throne, Spain and Portugal had received permission from the Pope to close off the Muslim world.

Jāmi' Sultan Selim Mosque (Istanbul)

Sultan Selīm I came to the throne at a time when the Portuguese were continuing to threaten the Islamic world from the south and they threatened to occupy Al-Madinah and to dig up the grave of the Messenger of Islam, Muhammad (ﷺ), and take his noble body to Europe. At the same time, the ruler of the Mamelukes – who had become weak – had proved he was unable to oppose the Portuguese; indeed, worse than that, the Portuguese had found for themselves supporters from among those who claimed to be Muslims.

The Safavids had sought an alliance with them against the Ottomans, while simultaneously opposing the Portuguese in the Arabian Gulf – a stance which was inexplicable. Selīm I observed

[1] *Atlas Al-Futūhāt al-Islāmiyyah* (Arabic) mistakenly gives 898 AH as the year of the fall of Granada; it was, acctually, Rabī'-al-Awwal 1,897 AH/January 2, 1492 CE.

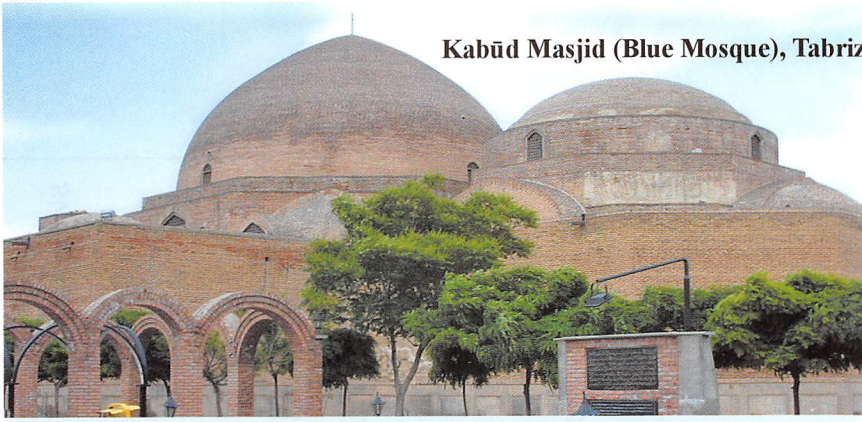
[2] Soon after capturing Al-Hamra Palace and Granada, the Christians forgot all ethics and moralities. They established so-called Inquisition Courts throughout the country. Thousands of the Muslims faced untrue and fabricated charges and were burnt to death as punishment. A general order was issued in 904 AH to confess Christianity or face death, which resulted in the Muslims escaping to the hills and accepting a miserable life instead of renouncing Islam. Some of the Muslims were forcibly baptized and their children were forced to embrace Christianity. *(The History of Islam by Akbar Shah Najeeb Ābadi: 3/175)*

Map No:138 The Ottoman Empire at the Coronation of Sultan Selīm I (April 24,1512 CE)

the Safavids[1]– motivated by the religious differences between them and the Ottomans – had begun to provoke the Ottomans from the east and were attempting to expand their territories, inspired by a desire to spread Shiite beliefs.

The Safavid Shah had marched on Diyar Bakr and he made western Tabrīz his capital. He contacted the Mamelukes and offered an alliance with them against the Ottomans. Because *jihād* against the enemy was mandatory, and the unity of the state under a single ruler – the Caliph – was obligatory for the Muslims in order that he might champion their defense and protect the Islamic world, Sultan Selīm led the army in order to chastise the Safavids as they deserved for making an alliance with the Portuguese, the enemies of the Islamic *Ummah*. Then he marched to the lands of Syria and Egypt with the aim of strengthening the power of the Mamelukes so that they could stand together against the Portuguese Crusaders and fight them. The goal was to unify the power of the Muslims and counter the threat of the Crusaders.

The operation undertaken by Sultan Selīm I resulted in a clash with the Safavids at Chaldirān[2], to the south of the



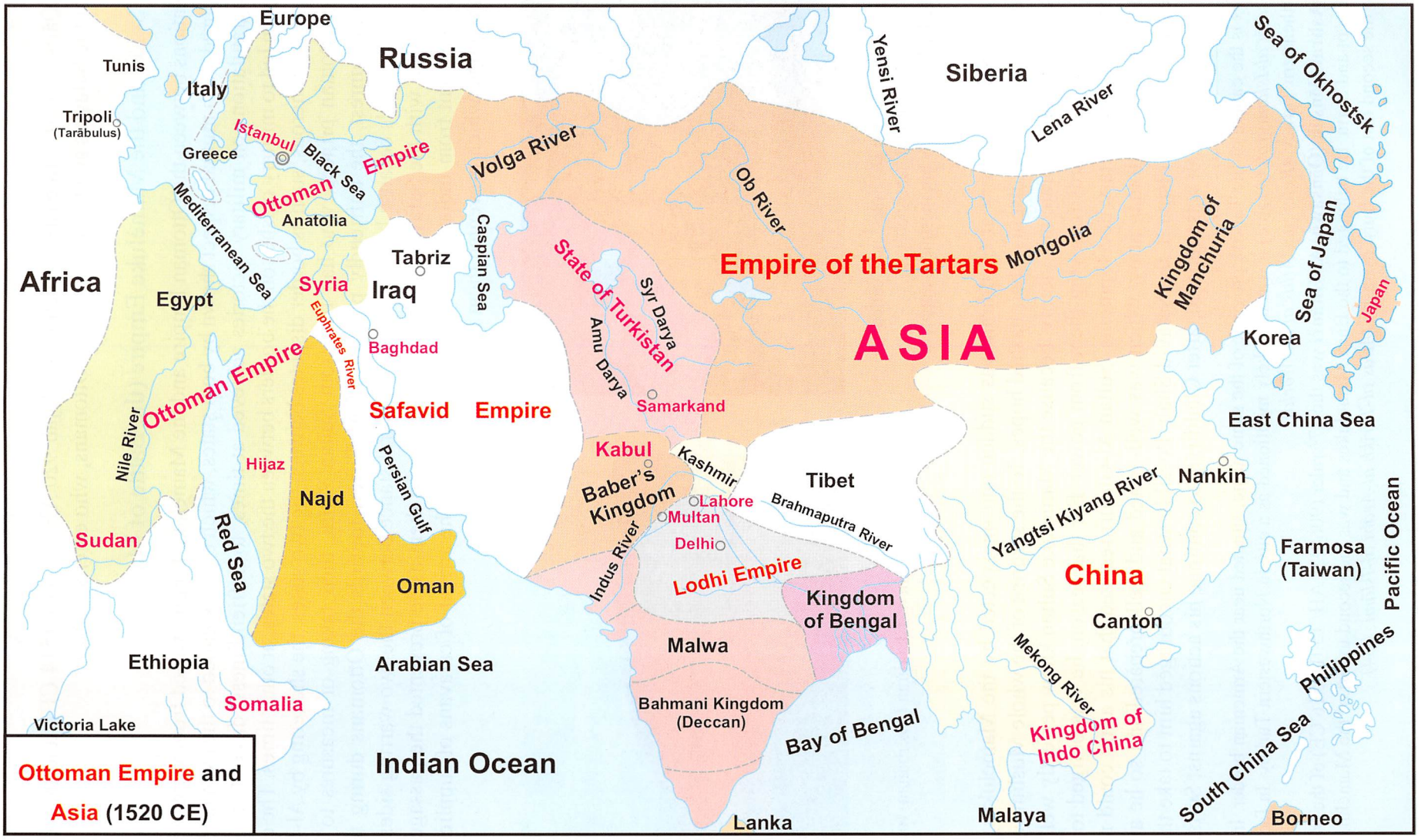
Kabūd Masjid (Blue Mosque), Tabriz

Tabriz is the fourth largest city located in Northwestern Iran. Today it is the capital of Eastern Azerbaijan. In the past it had been the capital of the Ilkhanate, Akkuyunly kingdom, and the Safavid Dynasty successively *(Al-Munjid fil-A'lām)*. Mehran Rūd flows through the city. Tabriz is situated to the northeast of the Lake Urmia. In the fifth century CE its name was 'Thavrez' or 'Taprez' meaning 'shedding fever', with reference to the many thermal springs found in the area. In 614 CE, Caesar Hercules destroyed Ganja and set the Thebarmais (Tabriz) and its fire-temple on fire.

It is claimed that Zubaidah, the wife of the Abbasid Caliph Harūn al-Rashīd, rebuilt the city in 175 AH/791 CE, after a devastating earthquake. Dā'ūd bin Mahmūd bin Malik Shah, of the Seljuk Dynasty, ruled a vast Empire consisting of Azerbaijan, Arrān and Armenia. Abaqa Khan, the son of Hulegu Khan, (663-680 AH), declared Tabriz the capital of his empire. In 693 AH/1294 CE, the issue of paper money caused a revolt there. In 1514 CE, Sultan Selīm defeated the Safavids in the battle of Chaldiran and Tabriz fell to the Ottomans for a few months. Sultan Selīm took about 1000 Persian artisans to Istanbul. The Safavid ruler Shah Tahmasp I, moved his capital to Qazvin. During 1909-18 CE Tabriz remained under Russian control. Kabūd Masjid (Blue Mosque) of Tabriz, built by Jahan Shah, is one of the beautiful remains of the city. (*Urdu Dā'irah Ma'ārif-i-Islāmiyyah*: 6/98)

[1] **Safavid Empire:** Ismail bin Junaid Safavid I, one of the successors of Safiyyuddin Ardabili (1252-1334 CE), defeated Akkuyunly ruler, Alvand in 1501 CE, and proclaimed his rule soon after he had occupied Tabriz. The Safavid Empire lasted until 1736 CE. In this period the Shī'ah (Shiite) religion was accepted as the state religion. In 1507 the Portuguese entered the Persian Gulf and occupied Hormuz Port until 1622 CE. Abbas I (1578-1629 CE) was the greatest Safavid ruler. Abbas III was the last Safavid ruler, who was forced to submit to Nadir Quli. Nadir Quli, assuming the title of Nadir Shah, had conditioned his acceptance of kingship with the Iranians' withdrawal from the Shī'ah religion. However, he failed to convert the Shī'as to the Sunni religion and ultimately was assassinated in 1747 CE. *(Encyclopedia of the World History: 1/119-126, Wikipedia Encyclopedia)*

[2] **Chaldirān:** A plain in east Anatolia, extending into Iran, upto Khvoy and Tabrīz. *(Translator)*
Chaldiran is a district in Northwest Azerbaijan (Iran). It is also called Seyah Cheshmeh or Kara Aineh Chaldiran. Opposite to the Persian Chaldiran, the Turkish Chaldiran is situated 30 kilometers to the northeast of the Lake Van and 100 kilometers from Qaris. *(Wikipedia Encyclopedia, Reference Atlas of the World)*



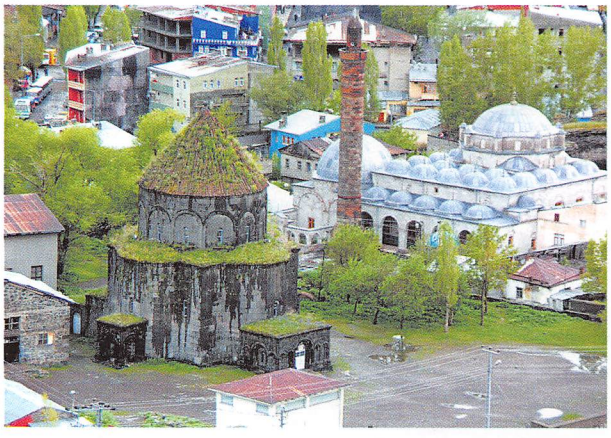
Ottoman Empire and Asia (1520 CE)

Map No:139

city of Qāris (قارص)[1], in eastern Anatolia in Rajab 920 AH (August 1514 CE), and this led to the defeat of the Safavids and the victory of the Ottomans, who entered Tabrīz.

Sultan Selīm and the Mameluke Empire (the Battle of Marj Dābiq):

Relations between the Ottoman Empire and the Mameluke Empire varied from warm and good-neighboured, with mutual respect shown by both states, which even extended to the exchange of gifts and congratulations on military victories achieved at times, to unfriendliness, discord and dispute, which even led to military clashes on the borders between the two states, at other times. The causes of dispute were numerous, such as border disputes between the two states, the sheltering by Al-Ghauri[2] of some Ottoman princes, who had fled from Sultan Selīm, their taking of measures to provoke troubles and unrest, the unfriendly position of Al-Ghauri towards the Ottomans during their war against the Safavids because he did not take a neutral stance between the two warring sides. He did not openly join with the Safavids but formally supported them as he prevented the passage of gifts that had been sent from India to Istanbul and he hindered the arrival of caravans of supplies for the Ottoman troops, which prevented them from advancing.



The Church of the Disciples, now called Durm Gumbd Mosque(Qars). In the background new big mosque is apparent

The Plain of Chaldiran (Azerbaijan, Iran)

In fact, Selīm's victory at Chaldirān was sudden and unexpected by the Mamelukes, and the rulers of Egypt could not disguise their dashed hopes. To the surprise of the whole Muslim world, the Mamelukes did not celebrate this victory, because the Mameluke Sultan knew perfectly well that the victor would work towards removing them from power. For that reason, he was obliged to respond to the political and military developments. Sultan Al-Ghauri realized that his army could not stand up alone against the Ottoman army, which was well-armed and well-prepared and so he attempted to make an alliance with Isma'īl, the Safavid Shah. Possibly what encouraged him to take this action was the fact that the Shah was prepared, after Chaldirān, to continue his actions against Sultan Selīm.

[1] **Qars** is the capital of the Turkish province of the same name, situated near the Armenian border. In *Atlas al-Futuhāt al-Islāmiyyah* (Arabic) it was mistakely mentioned as a city in Northwestern Turkey. In fact it lies in Northeastern Turkey. *(Reference Atlas of the World)*

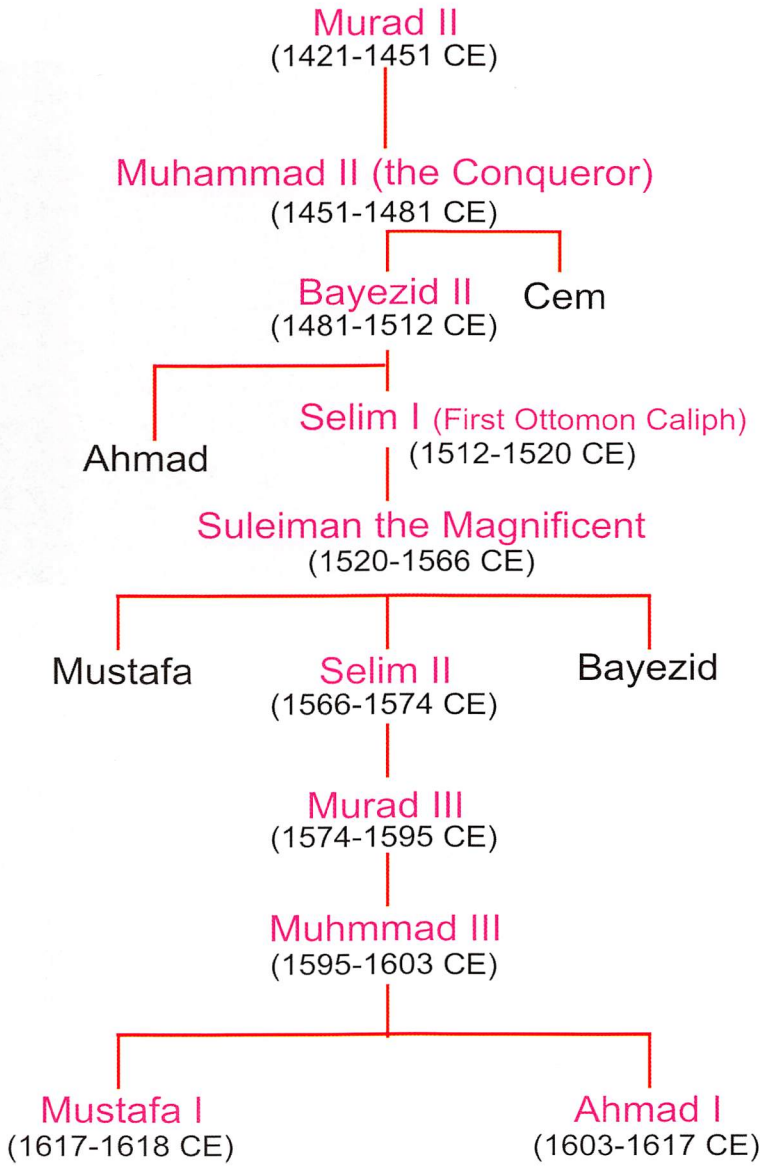
[2] **Al-Ashraf Qānsūh (Qānsawh) Al-Ghauri** was the 47th ruler (906-922 AH/ 1501-1516 CE) of the Mamelukes of Egypt and Syria. He belonged to the Burji Mamelukes and was the second to last of the Mameluke Sultans, also the second last of the Burji dynasty. *(Atlas al-Tarīkh al-Arabi al-Islāmi: 234)*

But Al-Ghauri's attempt did not achieve a positive result. On the contrary, it had the opposite effect on his relations with the Ottomans, who considered that this attempt was a stab in the back of the Ottoman Empire and it made war between the two sides irrevocable, especially after attempts to achieve a peace treaty had failed.

The Ottomans succeeded in inflicting a crushing defeat on the Mameluke army in the Battle of Marj Dābiq[1], to the north of Halab, on 25th of Rajab, 922 AH (24th August 1516 CE), in the course of which Sultan Al-Ghauri was killed.

Genealogical Tree of the Ottoman Dynasty

(From Murad II to Ahamd I)

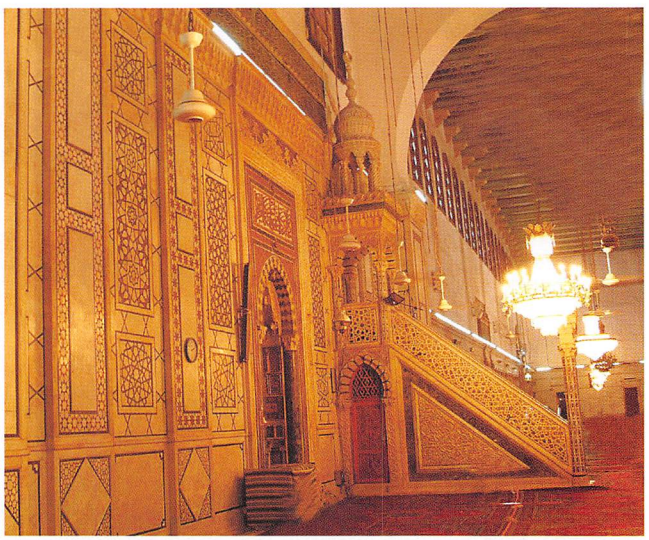


[1] **Marj Dābiq:** A city located between 'A'zāz and Halab, about fifty-four kilometers from Halab. *(Translator)*

2

Sultan Selīm and the Conquest of the Lands of Syria

After the defeat of the Mamelukes at Marj Dābiq, Selīm extended the scope of his military operations and one after another, the cities of Syria surrendered to him (Halab, Hamah, Hims and Damascus) and the governors of the lands and their eminent people hastened to announce their fealty towards the new rulers; sermons were given in the name of Selīm in the Umayyad Mosque and then Selīm sent a message to Tūman Bay[1], the new Sultan of Egypt, offering to make a peace treaty with him, on the condition that he acknowledged Ottoman suzerainty. Tūman Bay was inclined to accept this, but the Mameluke Emirs were determined to fight and they killed Selīm's messengers. Selīm then advanced on Egypt and his advance guard met that of the Mamelukes and they fought; the Mameluke force was routed and Selīm continued his advance to Egypt. The Ottomans then entered Cairo after defeating the Mameluke army at the Battle of Ar-Raidāniyyah on 29th Dhul Hijjah 922 AH (22nd January 1517 CE) and some horrifying incidents took place between the two sides at Būlaq, As-Salībah[2], Gīza and other places. Finally, after suffering a defeat at the Battle of Wardān on the 10th of Rabī' Al-Awwal 923 AH (2nd April 1517 CE), Tūman turned to his friend Hasan Ibn Mar'ī, the *Sheikh* of Al-Buhairah Arabs, who handed him over to Sultan Selīm, who hanged him from Zuwailah Gate on 21st Rabī' Al-Awwal 923 AH (13th April 1517 CE), ending thereby the Mameluke Empire.



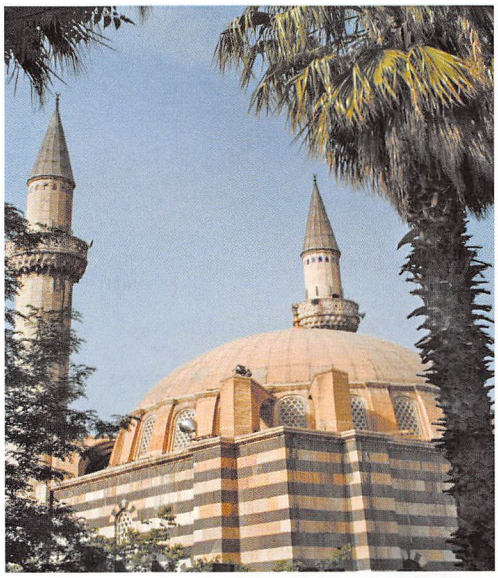
The Historical Pulpit of the Umayyad Mosque (Damascus)

The idea behind Sultan Selīm's military expedition to Egypt was that it represented the most important phase of his plan to create a single Islamic State; after he observed that the Mamelukes would not be able to create such a state. For this reason, he carried out his military expedition against Egypt and the east; and after the Ottoman Sultan had achieved victory, he took the 'Abbasid Caliph, Mutawakkil 'Alallāh and both of his cousins, Abu Bakr and Ahmad with him on the return journey to Istanbul, along with the Egyptian *Shafi'ite* Chief Justice.

[1] Al-Ashraf Tuman Bay II; the last independent Mameluke Sultan of Egypt. *(Translator)*

[2] One of the districts of Cairo, near As-Sayyidah Zainab. *(Translator)*

Mutawakkil, who was the seventy-third Caliph, the fifty-fourth[1] 'Abbasid Caliph and the seventeenth Caliph in Cairo, abdicated the Caliphate in favour of Sultan Selīm I in a ceremony which took place in the Aya Sofia Mosque after he returned to Istanbul. Historical accounts report that Mutawakkil adorned Sultan Selīm with the sword (of the Prophet – ﷺ) and his mantle in Abu Ayyūb Ansāri's Mosque after the ceremony in Aya Sofia Mosque. The scholars of Al-Azhar University, who came to Istanbul (with Selīm), took part in this ceremony, as did the scholars of the Ottoman State, after which Sultan Selīm I became the first Ottoman Caliph.



Takyah al-Suleimaniyah Mosque, built in 1554 CE (Damascus)

The Hijāz is Added to the Ottoman Caliphate:

After Sultan Selīm I's conquest of Egypt, the Governor of Makkah, Barakāt Ibn Muhammad sent his son, Muhammad Abu Nama to Sultan Selīm, to Cairo, in order to give up the keys of Makkah, Al-Madinah, the Ka'bah and Ar-Rawdah to him and other sacred trusts, which were in the possession of the notables, and he invited him to include Makkah under the protection of the Ottoman Empire. This occurred on 16th Jumāda Al-Ākhirah 923 AH (6th July 1517 CE).

After that, Ottoman authority penetrated Sudān, Libya and Algeria, and their provinces and dependencies became a part of the Ottoman Empire.

On 23rd Sha'bān 923 AH (10th September 1517 CE) Sultan Selīm I departed from Egypt and returned to Syria and from there, he set out for Istanbul in 924 AH (1517 CE), after conquering the Arab lands. He took control of the Islamic Caliphate and became the servant of the 'Holy places' and after almost two years from this date, on 9th Shawwal 926 AH (22nd September 1520 CE), Sultan Selīm I died.

[1] Right from the first Caliph Abu Bakr Siddique (رضي الله عنه) to the last Abbasid Caliph, Musta'sim Billah, the caliphs were 56 in total; 4 of them were the Rightly-Guided Caliphs, 14 came from the Umayyad Dynasty, and the rest 38 were Abbasids of Baghdad. *Atlas al-Futuhāt al-Islāmiyyah* (Arabic) gives 54 Abbasid Caliphs in total which is incorrect. The right number of the Abbasid caliphs is 38 (Baghdad) +17 (Cairo) = 55.

Map No:140 The Ottoman Empire at the demise of Salīm I (September 22,1520 CE)

3

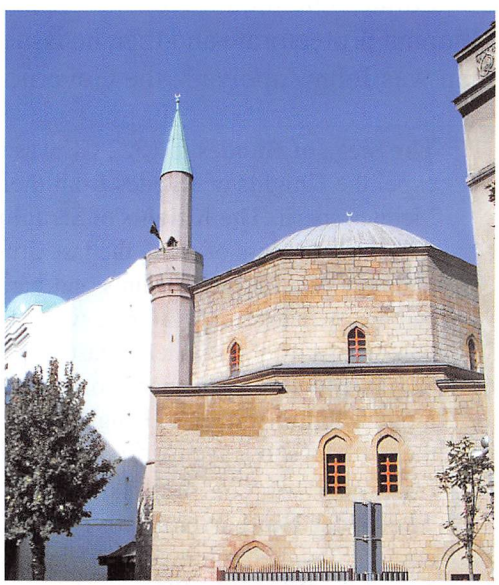
Sultan Suleimān the Lawgiver, and His Conquests

Sultan Suleimān the Lawgiver[1] ascended the throne of the Ottoman Empire after the death of his father, Sultan Selīm I. He took power in 926 AH (1520 CE) and ruled the Ottoman Empire for a period of forty-six years, which was the longest reign of any Ottoman sultan.

The reign of Suleimān the Lawgiver was the peak of the Ottoman power; whether in the field of *jihād* activities or in the fields of architecture, science, culture and military matters. This sultan had a great influence on European politics. To put it more clearly, he was the pre-eminent international power during his lifetime, and during his reign the Empire was blessed with ease and plenty.

The Conquest of Belgrade:

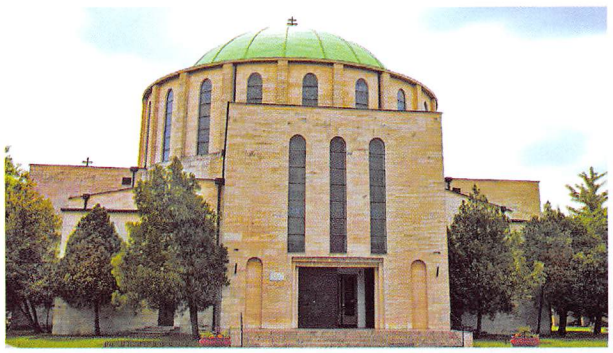
During the reign of Suleimān, the Ottomans began their conquests in Europe by conquering the most important city in the Balkans, Belgrade, which was under the protection of Hungary. Relations between the Ottomans and the Hungarians at this time were strained. Suleimān had sent a messenger, Behrām Chā'ūsh to the Hungarian King, Louis II of Hungary and Bohemia, informing him of his ascension to the Ottoman throne[2] but the King had that messenger killed. The Ottoman Sultan then declared war on Hungary and the Ottoman forces besieged Belgrade by land and river. In the year 927 AH (1521 CE), Belgrade surrendered, after withstanding the siege for a month. The Ottomans then used it as a base for their military operations in Europe. During the siege of Belgrade, the Ottomans captured important fortresses in the Belgrade region, including Sabacz, Salanka and Zemiln in 928 AH (1522 CE).



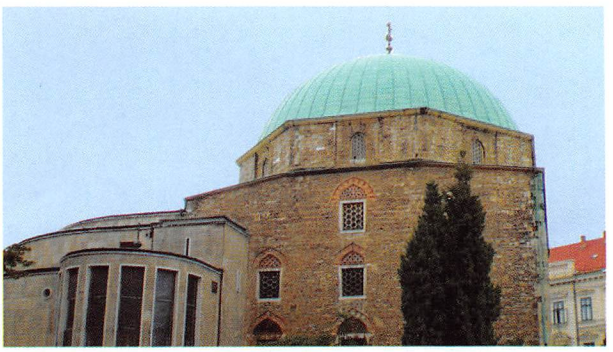
Suleimān A'zam Mosque (Belgrade)

[1] While in the East he is usually referred to as **Suleimān** the **Lawgiver,** due to his complete reconstruction of the Ottoman legal system, in the West, he is more commonly known as Suleimān the Magnificent.

[2] The Caliph Suleimān 'A'zam sent his messengers demanding the tribute from Louis II, the King of Hungary. Louis killed the messenger, Bahrām Chā 'ūsh. At this Suleimān got angred and he attacked Belgrade on Ramadān 25, 927 AH/ August 29, 1521 CE. The city fell to Suleimān after consecutive shelling. It is a matter of interest that Sultan Muhammad Fatih had not succeeded to conquer Belgrade. Sultan Suleimān visited the greatest church of the city and offered prayer there. Except for converting the church into a mosque, he refrained from killing soldiers and civilians. *(History of Turkey, by: Dr. Nasīr Ahmad Nāsir.)*



The Votive Church built in 1929 in the memory of the Battle of Mohacs



An Ottoman Mosque in Pecs (Hungary)

The Conquests of Rhodes and Hungary:

Sultan Suleimān conquered the island of Rhodes, after defeating the Knights of St. John.[1]

In the spring of 932 AH (1526 CE), the Ottoman army set out from Istanbul with more than sixty thousand men and they marched until they reached the Hungarian Plain.[2]

At Mohacs[3], on 29th of August 1526 CE, one of the greatest battles between the forces of Islam and Christianity took place. The battle lasted for about two hours and it ended in victory for the Ottomans and the Hungarians being routed.[4]

Sultan Suleimān the Lawgiver declared that the Kingdom of Hungary had agreed to become an Ottoman protectorate and then he issued a decree, declaring one of the Hungarians to be its king. This man was John Zapolya[5], the Governor of Erdel (Transylvania), known by eastern sources as Janos.

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[1] **The Siege of Rhodes** in 1522 CE was the second and ultimately successful attempt by the Ottoman Empire to expel the Knights of Rhodes from their island stronghold and thereby secure Ottoman control of the Eastern Mediterranean. **The Knights of St. John,** or Knights Hospitallers, had captured Rhodes in the early 14th century (CE) after the loss of Acre, the last Crusader stronghold in Palestine, in 1291 CE. From Rhodes they carried on their war against the Muslims and harassed Turkish shipping in the Levant. A first effort by the Ottomans to capture the island, in 1480 CE, was repulsed by the Order, but the continuing presence of the extremely hostile knights just off the southern coast of Anatolia was a major obstacle to Ottoman expansion. *(Translator)*
Sultan Suleimān advanced to Rhodes and laid siege on August 1, 1522 CE. The siege prolonged for five months and the citizens (Knights of St. John) eventually surrendered to the Sultan's forces. The Sultan gave them 12 days to leave for Crete with their baggage, as well as their arms and weapons. *(History of Turkey by: Dr. Nasīr Ahmad Nāsir, p: 105).*

[2] **The Great Hungarian Plain** is a plain occupying the southern and eastern part of Hungary, some parts of eastern Slovakia, southwestern Ukraine, western Romania, northern Serbia and eastern Croatia. It is the largest part of the Pannonian Plain.

[3] **Mohacs:** An open but uneven plain with some swampy marshes near the town of Mohacs, leading down to the Danube.

[4] **Charles V** (the King of Spain) wiped the French forces at Pavia and imprisoned Francis I, the King of France, in 1525 CE. Francis inspired Suleimān to attack Hungary, to get Charles engaged in defending Hungary, whose Empire expanded to Austria. In the Battle of Mohacs, on Dhul Qa'dah 20, 932 AH/August 29, 1526 CE, eight Hungarian bishops, a good number of chiefs, as well as 24 thousand Hungarian soldiers were assassinated. Louis (King of Hungary) fled from the battle but was drowned in a river. *(History of Turkey, p: 105, Dr. Nasīr Ahmad Nāsir)*

[5] **John,** or **Janos Zapolya** (born 2nd of February 1487 CE, died July 22nd, 1540 CE). The death of Louis was followed by a hot contest over the succession. Part of the nobility, hoping for German aid against the Ottomans,

The Ottomans after the Victory in the Battle of Mohacs:

Among the naval battles recorded in Islamic history was the Battle of Preveza[1], in 945 AH (1538 CE). The story of it is also connected with the Muslim / Christian struggle which took place in the sixteenth century of the Christian era. Pope Paul III had called upon the European armies to unite against the Ottomans and he formed a naval Crusader alliance[2], which consisted of three hundred

The Remains of Panto Krator Fort built by Ottoman governor 'Ali Pasha in 1870, near Preveza (Greece)

elected Ferdinand of Habsburg, brother of Emperor Charles V. The national party, on the other hand, elected John Zapolya as king. After a civil war lasting two years, Zapolya was defeated. He appealed to the Ottomans, who supported him vigorously. By the Peace of Nagyvarad the two kings recognized each other, each ruling part of the territory. Zapolya became a vassal of the Ottomans but Ferdinand continued the war against them, which was interrupted only by occasional truces. *(Translator)*

Ferdinand, younger brother of Charles V and the ruler of Austria, advanced to Hungary after the Battle of Mohacs. He succeeded to defeat Zapolya of Hungary and occupied the state. Zapolya escaped to Poland and wrote to Suleimān for support against Ferdinand. On May 10, 1529, the Sultan left for Buda with 250,000 troops and 300 cannons, and reached his destination on September 3. He immediately laid siege to the fort and, in just six days, the fort was occupied and Zapolya was reinstated. The Sultan then moved to Austria. The sole ruler of the states of Spain, Netherland, Sicily, Germany and Austria, Charles V, and his brother Archduk Franz Ferdinand fled, having no courage to face the Sultan. However, meanwhile, the experienced and trained Spanish, as well as German forces arrived to help the defeated Austrian troops. The Sultan reached Vienna, on September 27, and lay siege to the city. However, the circumstances did not favour him. He already had to leave the large cannons back in Hungary due to the stormy rain, and the besieged citizens gave a stiff resistance to the Ottoman forces. Due to severe cold weather coupled with the lack of supply, ultimately, the Sultan lifted the siege and came back to Constantinople through Hungary. *(History of Turkey, by: Dr. Nasīr Ahmad Nāsir, p: 105,106)*

[1] The naval **Battle of Preveza** took place on 28th of September 1538 CE, at Preveza, in north-western Greece, between an Ottoman fleet and that of a Christian alliance assembled by Pope Paul III. *(Translator)*
Preveza is a coastal city in Northwestern Greece, located at the mouth of the gulf of Amvrakikos. *(Philips Illustrated Atlas of the World: 68)*

[2] This "Holy League", comprised the Papacy, Spain, the Republic of Genoa, the Republic of Venice and the Knights of Malta. *(Translator)*

naval units. This fleet was commanded by the foremost European naval commander in that century, Andrea Doria[1], while the Ottoman fleet, which consisted of a hundred and twenty vessels, was commanded by Barbarossa Khairuddīn. [2]

The two fleets met on 4th Jumāda al-'Ūla 945 AH (28th September 1538 CE) at Preveza and the Ottoman fleet, under the command of Barbarossa Khairuddīn, succeeded in completely routing the Crusader army.

Charles V[3] was unable to bear the news of this European defeat, so he personally commanded a powerful European fleet, with which he attacked Ottoman-controlled Algiers (Algeria) in 948 AH (1541 CE). But Hasan Agha, the man responsible for the security of Algiers – who had been adopted by Khairuddīn Pasha – defended Algeria courageously and forced Charles V to retreat after suffering substantial losses.

In 947 AH (1540 CE), Archduke Ferdinand[4] of Austria[5], who aspired to be king of Hungary,

[1] **Andrea Doria** or D'Oria (born November 30th, 1466 CE – died November 25th, 1560 CE) was a Genoese *condottiere* and admiral. He led the Spanish contingent of the fleet. *(Translator)*

[2] **Barbarossa Khairuddīn Pasha:** (Turkish: Barbaros Hayreddin Pasa or Hizir Hayreddin Pasa; also *Hizir Reis* before being promoted to the rank of Pasha and becoming the Kapudan-e-Derya [Fleet Admiral] of the Ottoman Navy) (c. 1478 – July 4, 1546), was a Turkish privateer and Ottoman admiral who dominated the Mediterranean for decades. He was born on the Ottoman island of Midilli or Mytiline (Lesbos in today's Greece) and died in Constantinople, the Ottoman capital (Istanbul). *(Translator)*
He was born Yakupoglu Hızır يعقوب اوغلوخضر (Hizir son of Yakup). Hayreddin (Arabic: Khairuddīn, which literally means goodness of the religion, i.e. of Islam) was an honorary name given to him by Sultan Suleimān, the Magnificent. He became known as Barbarossa (Redbeard) in Europe, a name he inherited from his older brother Baba Oruc بابا عروج (Father Aruj) after Oruc was killed in a battle with the Spanish in Algeria. Coincidentally, this name sounded like "Barbarossa" (Red beard) to the Europeans, and he did have a red beard.

[3] **Charles V** (born 24th February 1500 CE – died 21st September 1558 CE) was ruler of the Holy Roman Empire from 1519 CE and of the Spanish realms from 1516 CE until his abdication in 1556 CE. *(Translator)*
Charles V, the Holy Roman Emperor, Charles I of Spain, was a great European emperor (1515-1556 CE). He was the son of Philip I of Castile and his maternal grandparents were Ferdinand II of Aragon and Isabella I of Castile (the conquerors of Granada). In 1521 CE, a war began between Spain and France, and the French king was forced to quit all of the occupied territories of Italy. Charles launched a campaign towards Tunis in 1535 CE and handed over the throne of the Habsburg Dynasty (Austria) to his younger brother. Charles ignored the heavy cost of the campaigns as he received an abundance of gold from newly found America. *(Encyclopedia of World History: 2/276)*

[4] **Ferdinand I** born at Alcala de Henares, near Madrid, Kingdom of Castile (now Spain) was an Austrian monarch from the House of Habsburg. He was Archduke of Austria from 1521 CE until 1564 CE. After the death of Louis II, Ferdinand ruled as King of Bohemia and Hungary (1526 CE –1564 CE). He succeeded his brother Charles V as Holy Roman Emperor (de facto in 1556 CE, de jure in 1558 CE), reigning until his death. *(Translator)*

[5] **Austria** (Arabic: An-Namsā النمسا, German: Osterreich): Offically the Republic of Austria is a landlocked country in central Europe. It borders both Germany and the Czech Republic to the north, Slovakia and Hungary to the east, Slovenia and Italy to the south, and Switzerland and Liechtenstein to the west. The capital is Vienna on the Danube River. The central land that is now Austria was occupied in pre-Roman times by various Celtic tribes; then it became a Roman province. In the 5th century CE it was overrun by the Germanic peoples. It was dominated from the early Middle Ages (1282 CE) by the Habsburg family who participated in strengthening the Holy Roman Empire. A dual-monarchy of Austria – Hungary was established at the fall of the Holy Roman Empire in 1806 CE. The Austro-Hungarian Empire was broken up in 1918 CE and Austria, Hungary, Czechoslovakia and Yugoslavia emerged as independent states on the map of Europe. On March 12, 1938, German troops conquered Austria. In World War II, the Allied forces defeated Nazi Germany and occupied Austria in 1945. On May 15, 1955, Austria regained full independence by concluding the Austrian State Treaty with the four occupying powers. In 1995 CE,

undertook a siege of Buda[1]; immediately, the Ottoman army, led by Suleimān, the Lawgiver marched on Buda. As soon as the Austrians heard of the approach of the Ottoman forces, they abandoned the siege of the city and fled.

In 948 AH (1541 CE), Sultan Suleimān entered Buda and ordered that its most prominent churches be converted into mosques for the Muslims. He also ordered that this important region of Hungary be annexed to the Ottoman Empire, under the name Budin Province.

However, Ferdinand did not accept this; he convinced Pope Paul III of the necessity to form a powerful Crusader force in order to rid themselves of the Ottomans so that Europe would be saved from the threat posed by them. This force marched on Buda in 949 AH (1542 CE) and mounted a tight siege of the city, but they failed to capture it. When news of this expedition reached Sultan Suleimān, he set out once more in 950 AH (1543 CE) for Europe and captured the most important Hungarian forts, which were in the hands of the Austrians.

The Matthias Church of Budapest (Hungary) which was a mosque in the Ottoman Era

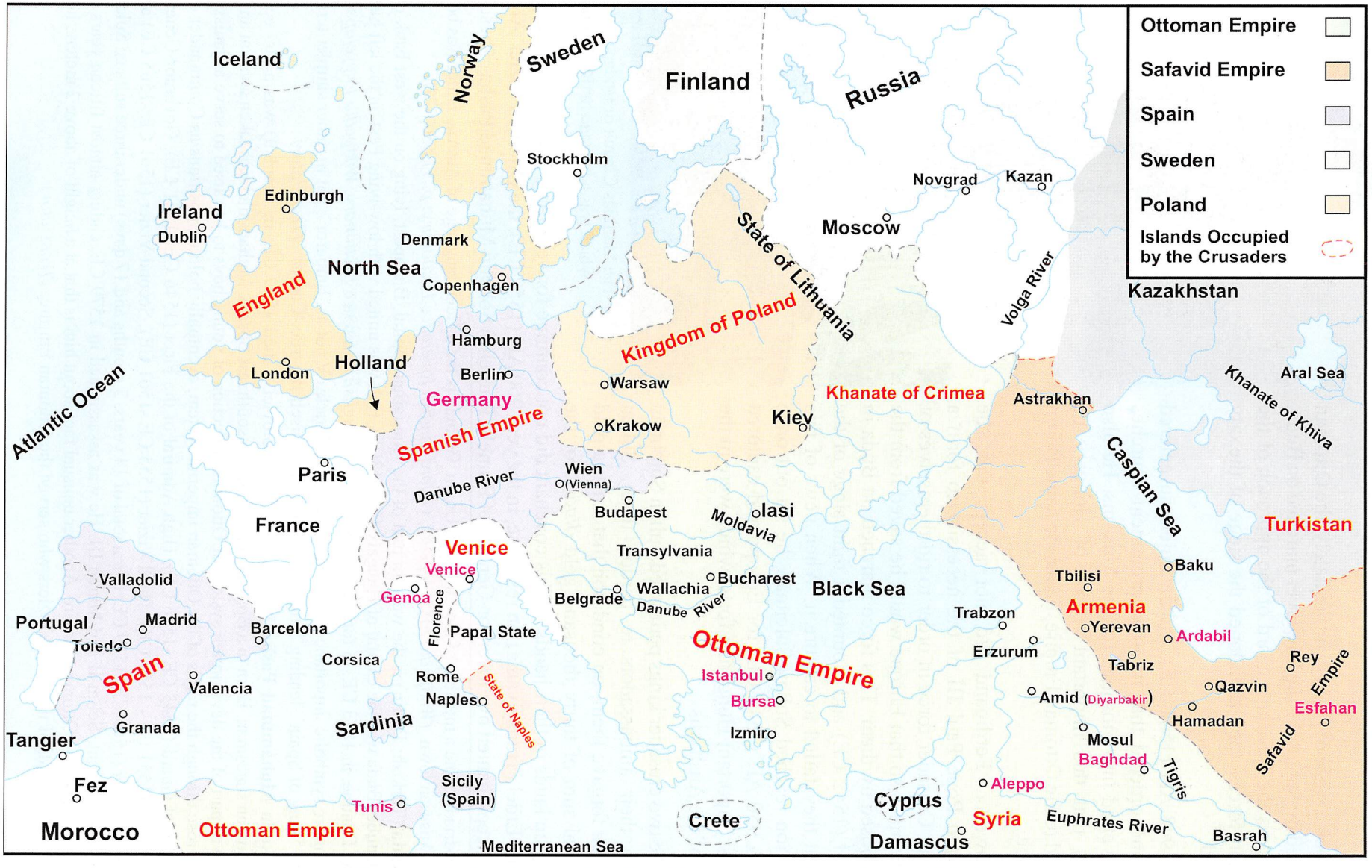
The two crusader kings petitioned Sultan Suleimān through their ambassadors to pardon them. Sultan Suleimān forgave them, on condition that Austria paid an annual sum of thirty thousand gold *dīnārs* for the Hungarian lands in their hands[2]. This covenant did not continue for very long, because the Austrians attacked Erdel (Transylvania). In response, in the year 960 AH (1552 CE), the Ottoman Vizier, Ahmad Pasha, accompanied by Governor-General of Rumeli (Rumelia) Sokollu Muhammad Pasha[3], besieged

Austria became a member of the European Union. German is the official language of Austria. Hitler was born in an Austrian town. *(Wikipedia Encyclopedia, Oxford English Reference Dictionary: p. 91,630,674)*

[1] **Buda** (Turkish: Budin) is the western part of the Hungarian capital, Budapest, lying on the west bank of the Danube. Buda was the capital of Hungary from 1361 CE. It was united with low-lying Pest on the left bank of the Danube, in 1873 CE, to form Budapest. (*Oxford English Reference Dictionary*, *Wikipedia Encyclopedia*)

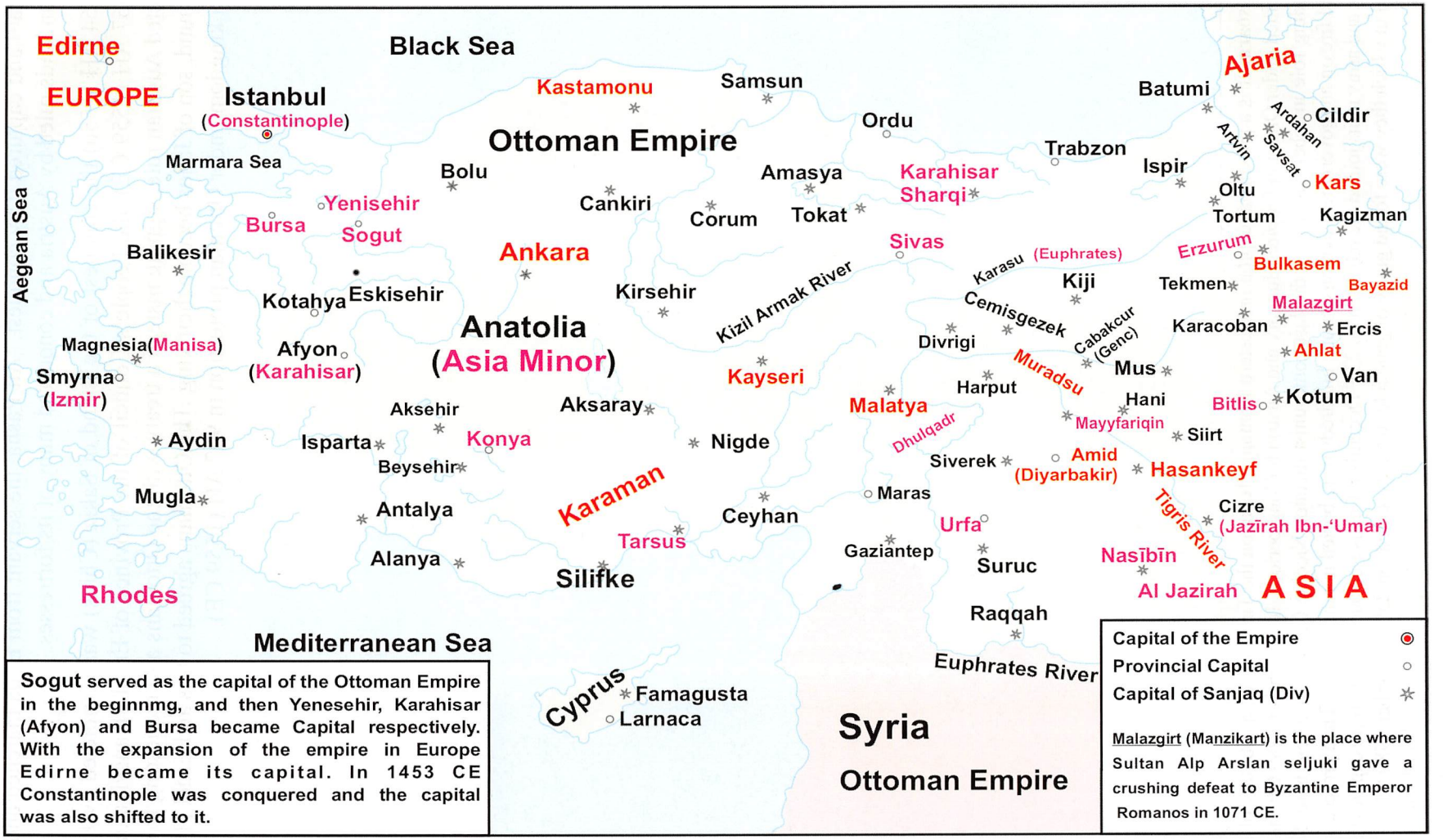
[2] Of more symbolic importance, the treaty referred to Charles V not as 'Emperor', but in rather simpler terms as the 'King of Spain', leading Suleimān to consider himself the true 'Caesar'. *(Translator)*

[3] **Sokollu Muhammad Pasha** (born 1506 CE, Sokolovici – died 1579 CE, in Istanbul) was a 16th century Ottoman statesman. Born in a Bosnian Serb family in southeast Bosnia, Muhammad was taken away at an early age as part of the devshirmeh system of Ottoman collection of young boys to be raised to serve as janissaries. He rose through the ranks of the Ottoman imperial system, eventually holding positions as Commander of the Imperial Guard (1543 CE -1546 CE), High Admiral of the Fleet (1546 CE -1551 CE), Governor-General of Rumelia (1551 CE - 1555 CE), Third Vizier (1555 CE -1561 CE), Second Vizier (1561 CE -1565 CE) and as Grand Vizier (1565 CE -1579 CE) (for a total of 14 years, 3 months and 17 days) under three sultans: Suleimān the Magnificent, Selīm II and Murād III. He was assassinated in 1579 CE, ending almost fifteen years as *de facto* ruler of the Ottoman Empire. Another unusual fact about him is that at a height of above 2 meters, he was the tallest of all of the Grand Viziers who served the Ottoman Empire. *(Translator)*



Map No:141

Europe: At the demise of Sultan Suleiman the Magnificent (1566 CE)



Map No:142 The Provinces of Anatolia in the Reign of Murad III

Timisoara[1] and captured it by conquest. 'Ali Pasha, the servant from Buda marched and entered the Hungarian lands ruled by Austria and conquered many of its fortresses.

In 964 AH (1556) the conquest of the island of Sakiz (Chios) was completed by Piyala Pasha, and in 967 AH (1559 CE), the People's Council of the Province of Erdel (Transylvania) convened and rejected Austrian rule, signing instead a treaty with the Ottomans and requesting from Suleimān that Sigmund, son of Janos become their king. The Ottomans agreed to this and Erdel (Transylvania) became a kingdom under Ottoman protection in 967 AH (1559 CE).

[1] **Timisoara:** It is a provincial capital in Western Romania, lying on the Timis River, a tributary of the Danube. It remained under Ottoman Empire, Hungary and Austria for long periods. In December 1989 CE Timisoara played a leading role in rebellion against the last communist dictator Nicolae Ceausescu when, here, Security forces opend fire on antigovernment demonstrators; hundreds were buried in mass graves. Then protests spread to other cities and army units joined the rebellion on 22nd December. Ceausescu and his wife were captured and, following a trial in which they were found guilty of genocide, were executed, on 25th December 1989 CE.

(The World Almanac 2002)

4

The Naval Conquests of Oruc and Khairuddīn Barbarossa

The renowned mariner, Khairuddīn Barbarossa and his brother, Oruc were Christians from one of the islands of the Aegean (Midilli island). They lived as corsairs, until Allah guided them to Islam and they embraced faith and entered the service of Sultan Muhammad Al-Hafsi, the ruler of Tunis; in the course of which they fought against the warships of the Spanish and the Portuguese. They sent one of the ships they had captured to the Ottoman Sultan, who accepted it from them and treated them generously. This increased their confidence and when Sultan Selīm went to Egypt, they sent a message to him in which they declared their allegiance to the Ottoman Empire.

Oruc succeeded in liberating the city of Algiers and routing the forces of Charles V, which he had sent to fight against Oruc. He also liberated the city of Tilimsan (Tlemcen, Algeria), and he was killed in one of his battles with the Spanish.

Algiers and Algeria (Arabic; الجزائر): Algiers is the largest city and capital of Algeria (الجمهورية الجزائرية الديمقراطيه الشعبيه or الجزائر). Algiers is situated on the west side of a bay of the Mediterranean Sea, and according to the 2005 census, the population of the city was 1,519,570. The city was founded in 944 CE on the ruins of an ancient Roman city, by Buluggin Ibn Zīrī, the founder of the Zirid Senhaja dynasty. Algeria borders Tunisia and Libya to the east, Mrocco to the west, Niger, Mali and Mauritania to the south. Its estimated population is 26 million and the area of the country is 2,381,741 square kilometers. The largest part of the country, about 1,995,000 square kilometers, is occupied by the Great Desert of Africa (The Sahara). Vehrān, Constantine, Annabah, Satif, Sā'idah, Tlemcen and Mustaghanam are amongst the major cities of the country. In the 7th century BC, Algiers was subservient to Carthage (Tunis). Julius Caesar occupied Algeria in 42 BC, and in 429 CE the Vandals of Europe invaded it. Algeria is rich in mineral resources as it is one of major oil exporting countries. During 1830-1962 CE, Algeria remained a French colony. After a bloody independence struggle, Algeria finally gained its independence in 1962. *(Wikipedia Encyclopedia)*

Masjid al-Shuhadā' (Mosque of the Martyrs) in Algiers

Zaitūnah Mosque (Tunis city)

The Barbarossa Fortress (Capri, Italy)

After that, Khairuddīn[1] sent a messenger to the Ottoman Caliph, Selīm I, who was still in Egypt, informing him that he had captured the city of Algiers in the name of the Caliph. On receiving this message, the Caliph issued a decree, appointing Khairuddīn governor of Algiers, and Khairuddīn continued his naval work, landing on the coasts of Italy (the port of Otranto[2], in the south), France and Spain. He also liberated the fortress at Penon, which had been built by the Spanish on an island in front of the city of Algiers, and he continued to concentrate all of his efforts on fighting the Spanish, in retribution for what they had done to the Muslims in Andulus, after the fall of Granada at their hands, in the year 897 AH (1492 CE).

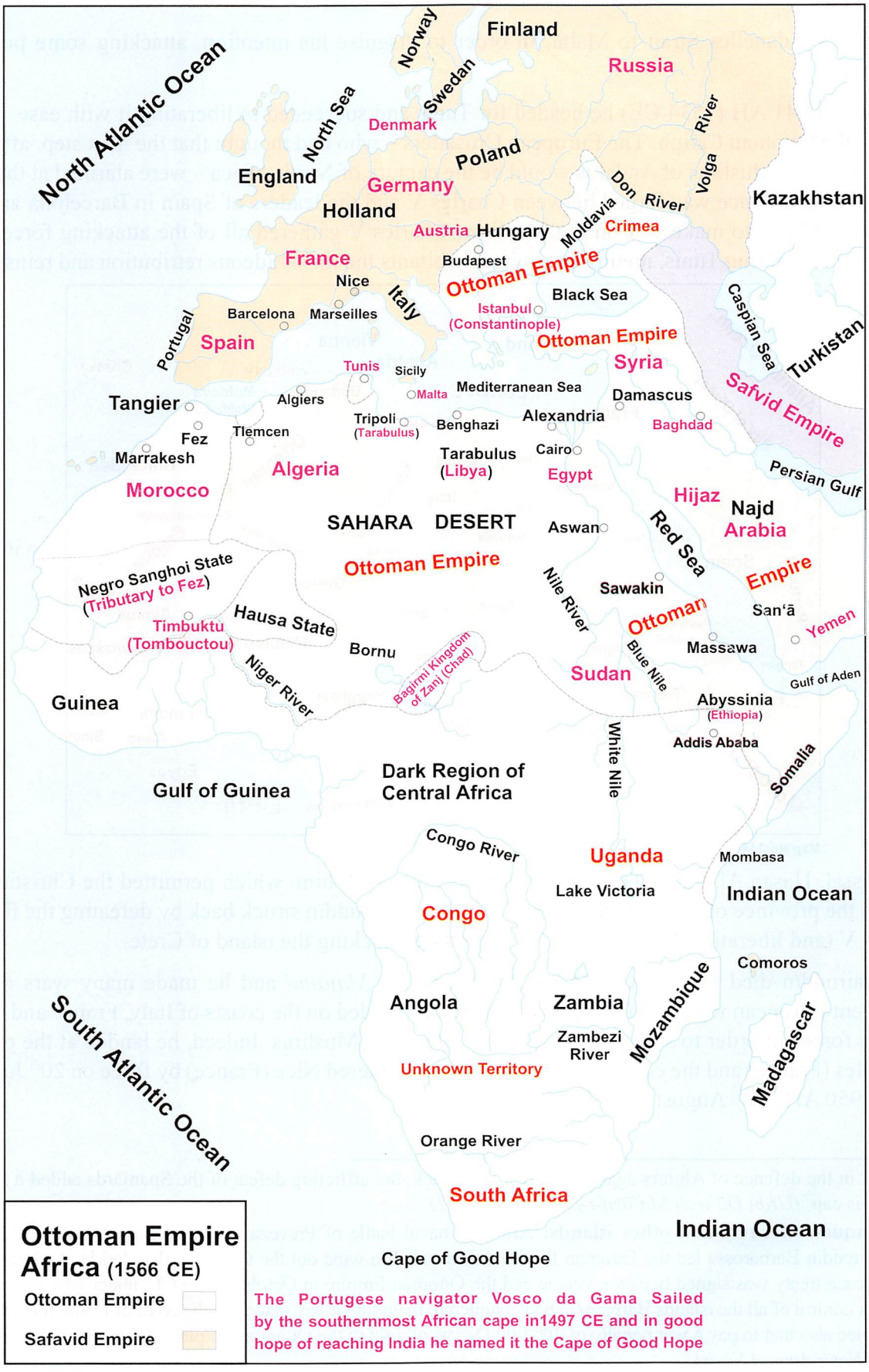
In accordance with a commission given to him by Caliph Suleimān in 939 AH (1532 CE), Khairuddīn began to build ships and prepare for an attack on Tunis, which was controlled by Crusaders[3] through their ruler, Maulai Hasan, the last of the Hafsi rulers. Khairuddīn sailed his fleet[4]

[1] Barbarossa (باربروسا meaning "red bearded") Hayreddin Pasha (Khair ud-Din Pasha) was Fleet Admiral of the Ottoman Navy. He carried 70 thousand oppressed Muslims of Spain in his ships and safely conveyed them to Algeria.

[2] **Otranto** and **Taranto** are two seaports situated on the southern coast of Italy. Otranto lies on the western coast of the Strait of Otranto, to which the city gives its name, and which connects the Adriatic Sea with the Ionian Sea, and separates Italy from Albania *(Reference Atlas of the World).* On the other hand Taranto is a naval base on the northern coast of the Gulf of Taranto, in Apulia, Southeast Italy. The Aghlabids of Sicily marched upto Taranto in the 4th century AH. It is important to note that Otranto occupies the site of ancient Hydrus, a town of Greek origin, which in the wars of Pyrrhus and Hannibal sided against Rome. *(Wikipedia Encyclopedia)*

[3] **Spanish Atrocities in Tunis:** In 1533, Caliph Suleiman the Magnificent raised Khair ud-Din (in Turkish 'Hayreddin') to the Chief Admiral (Kapodān Pasha, امیر البحر). **Charles V** of Spain attacked Tunis with 500 warships and thirty thousand troops. Khair ud-Din had to withraw from Tunis and Charles entered the city, and the latter left his troops at large to plunder the city and assassinate the citizens. According to Baron Eversley, thirty thousand were slaughtered and ten thousand more were enslaved and sold. Mosques, historical places and libraries with thousand of books were destroyed so that the people had to trample thousands of books scattered in the streets to approach the main mosque. The Muslims were forcibly baptized. The property and lands of the Muslim owners were distributed among the Christians. Maulai Hasan was reinstated and he submitted to Spain in 1574 CE. (*The History of Turkey* by Dr. Nasīr Ahmad Nāsir: p. 108)

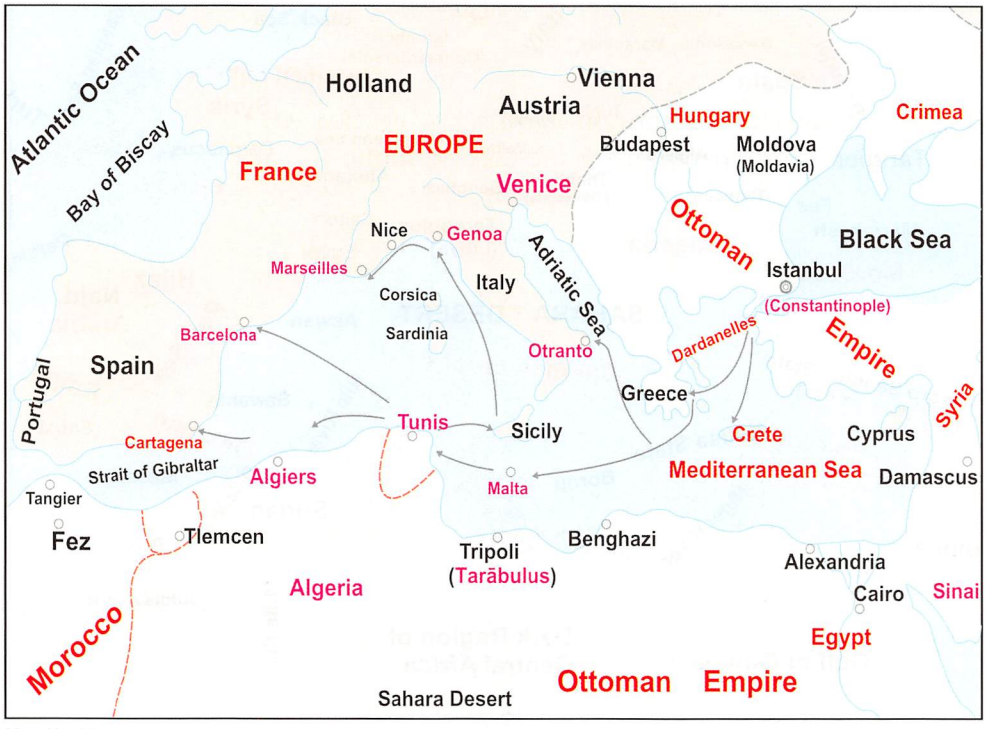
[4] **Charles and Barbarossa: Charles V** tried to entrap **Barbarossa Hayreddin** with the bribery of his rule over the entire North Africa, and Barborossa would pay in return, just a small tribute. But Barbarossa kept his head high and informed Sultan Suleimān the Magnficent, of Charles' offer. Although Hayreddin himself did not take


North Atlantic Ocean
Norway
Finland
Swedan
Russia
North Sea
Denmark
River
Poland
England
Germany
Don River
Volga
Kazakhstan
Holland
Austria
Hungary
Moldavia
Crimea
France
Budapest
Ottoman Empire
Nice
Black Sea
Italy
Caspian Sea
Barcelona
Marseilles
Istanbul
(Constantinople)
Portugal
Spain
Ottoman Empire
Turkistan
Syria
Tunis
Sicily
Safvid Empire
Mediterranean Sea
Tangier
Algiers
Malta
Damascus
Tripoli
(Tarabulus)
Benghazi
Alexandria
Baghdad
Fez
Tlemcen
Marrakesh
Tarabulus
(Libya)
Cairo
Algeria
Egypt
Persian Gulf
Morocco
Hijaz
Najd
SAHARA DESERT
Aswan
Red Sea
Arabia
Negro Sanghoi State
(Tributary to Fez)
Ottoman Empire
Nile River
Sawakin
Empire
Ottoman
San'ā
Hausa State
Timbuktu
(Tombouctou)
Yemen
Massawa
Bornu
Blue Nile
Niger River
Bagirmi Kingdom
of Zanj (Chad)
Sudan
Gulf of Aden
Guinea
Abyssinia
(Ethiopia)
White Nile
Addis Ababa
Somalia
Gulf of Guinea
Dark Region of
Central Africa
Congo River
Uganda
Mombasa
Lake Victoria
Indian Ocean
Congo
Comoros
Angola
Zambia
Mozambique
Zambezi
River
Madagascar
Unknown Territory
South Atlantic Ocean
Orange River
South Africa
Indian Ocean
Cape of Good Hope
Ottoman Empire
Africa (1566 CE)
Ottoman Empire
Safavid Empire
The Portugese navigator Vosco da Gama Sailed by the southernmost African cape in1497 CE and in good hope of reaching India he named it the Cape of Good Hope

Map No:143

across the Dardanelles Strait to Malta, in order to disguise his intention, attacking some ports in southern Italy.

Then in 941 AH (1534 CE) he headed for Tunis and succeeded in liberating it with ease, in the name of the Ottoman Caliph. The European Crusaders – who had thought that the next step, after the expulsion of the Muslims of Andalus would be the capture of North Africa – were alarmed at this and as a result, an alliance was forged between Charles V and the leaders of Spain in Barcelona and the Knights of Malta; to make war on the Muslims. Charles V gathered all of the attacking forces and succeeded in entering Tunis, meting out to its inhabitants the most hideous retribution and reinstating



Map No:144

their vassal, Hasan Al-Hafsi. They made an agreement with him, which permitted the Christians to settle in the province of Tunis. In 944 AH (1537 CE) Khairuddīn struck back by defeating the fleet of Charles V (and liberating Tunis) and in the meantime attacking the island of Crete.[1]

Khairuddīn died in 953 AH (1546 CE). He was a *Mujāhid* and he made many wars on the belligerent European warriors. On many occasions, he landed on the coasts of Italy, France and Spain with his forces in order to smash their power to attack the Muslims. Indeed, he landed at the port of Marseilles (France) and the coasts of Sicily and he also entered Nice (France) by force on 20th Jumada al-'Ūla 950 AH (22nd August 1543 CE).

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part in the defence of Algiers against Charles V's attack, the afflicting defeat of the Spaniards added a feather to his cap. *(Urdu Dā'irah Ma'ārif-i-Islāmiyyah: 9/81)*

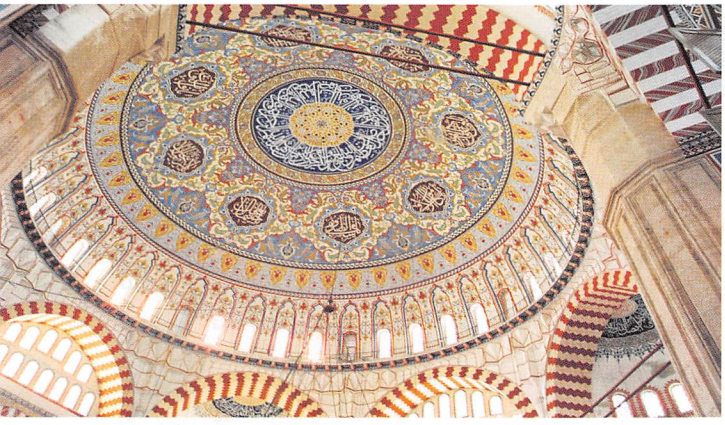
[1] **Conquest of Crete and other islands:** After the naval battle of Preveza (28th September 945AH/1538CE). Hayreddin Barbarossa led the Ottoman fleet and succeeded to wipe out the Christian fleet led by Andrea Doria. A peace treaty was signed between Venice and the Ottoman Empire in October 1539 CE; under which the Turks took control of all the islands Barbarossa had conquered, including many places on the coast of Dalmatia (Croatia). Venice also had to pay a war penalty of 300,000 Ducats of gold to the Ottoman Empire. *(The History of Turkey by Dr. Nasīr Ahmad Nāsir)*

5

Conquests of Sultan Selīm II

He was Sultan Selīm son of Suleimān son of Selīm I, the eleventh Sultan of the Ottoman Empire and the third of its Caliphs. He was born on 2nd of Shawwal 903 AH (24th May 1497 CE) and from childhood he was trained in preparation for the task of ruling the nation. He became Governor of Karaman (Konya)[1] and served in that position for six years. He was also appointed as Governor of Sarukhan (Manisia)[2]; a position he served for fourteen years, and he served as Governor of Kutahya for more than five years. Sultan Suleimān the Lawgiver selected him to be his successor thirteen years before his death.

Selīm ascended to the throne around twenty-three days after the death of his father, Sultan Suleimān I, ca. 15th Jumāda al-'Ūla 974 AH (1566 CE).

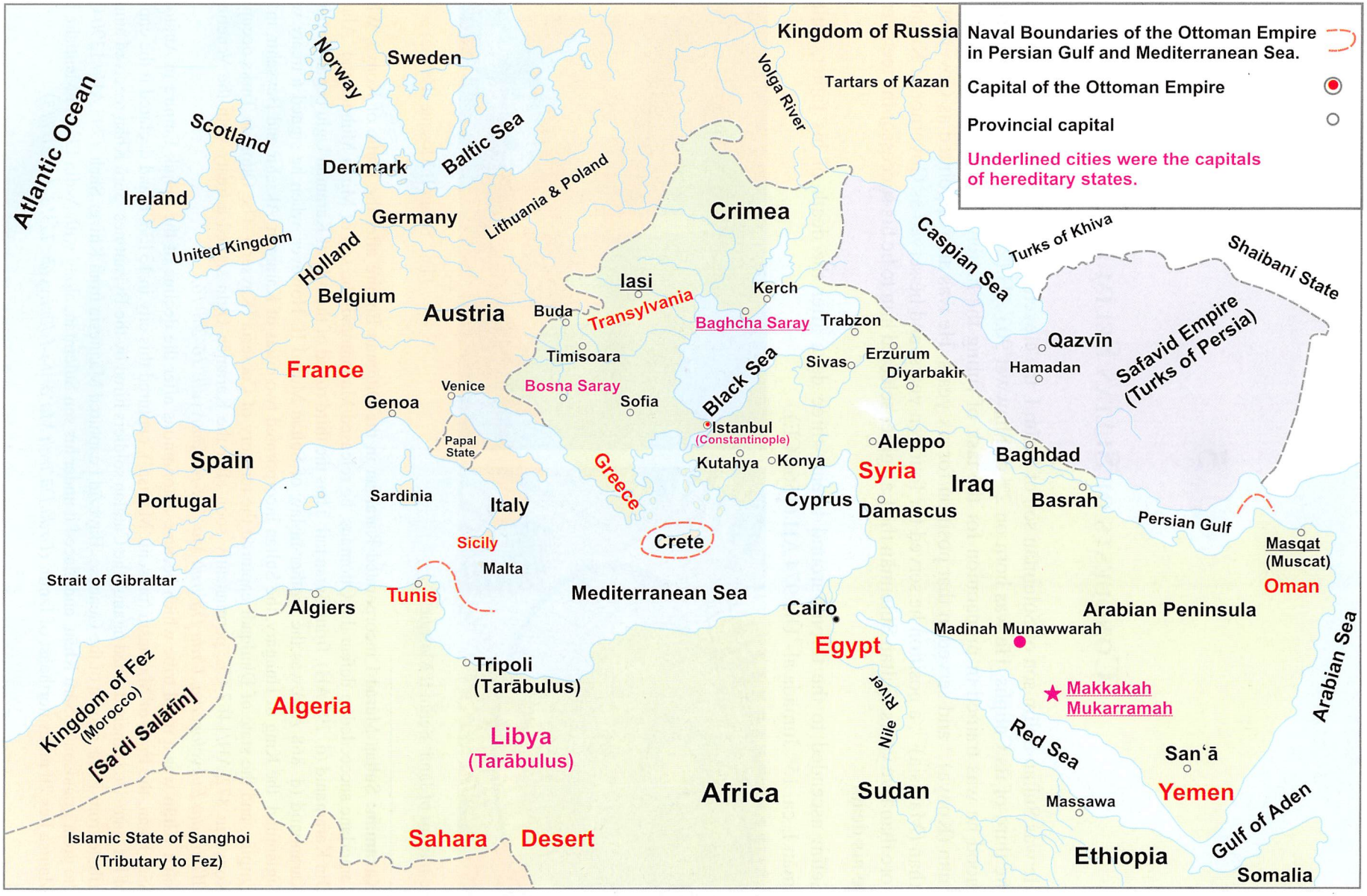


The interior of Jāmi' Selīm II Mosque

Jāmi' Selīm II Mosque (Edirne)

[1] **Karaman:** Sultan Murad I incorporated Karaman in the Ottoman Empire after the Battle of Konya. When Tamerlane succeeded to defeat the Ottomans, he released Muhammad, the son of Mirza Muhammad 'Alaud-Din Karamanid (d. 792 AH), from Bursa jail. Thus the third round of the rule of Karaman Uglu began. Ibrahim Karamanid (d. 868 AH) was the brother-in-law of Sultan Murad II. However, when he signed a treaty with Sigismund, the King of Hungary, the Sultan incorporated two cities of Karaman, Aksehir and Beysehir, in his Empire, and the state of Dhulqadr captured the territory of Caeseria (Kayseri). The Ottoman Turks occupied Konya in 872 AH/1467 CE, permanently soon after the Karaman Oglu signed a treaty with the Venetians. *(Wikipedia Encyclopedia, Urdu Dā'irah Ma'ārif-i-Islāmiyyah: 16-2/8-16)*

[2] **Sārū Khān** was a royal tribe which became autonomous after the decline of the Seljuk Empire in Anatolia. Sārū Khān, the Emīr of Magnesia (present 'Manisa'), captured this city in 1313 CE and declared it the capital of his state. He launched Jihad against the Catalan soldiers hired by the Byzantines. Sārū Khān received annual tribute from Foca, a town of the Genoese. Bayezīd I captured Magnesia from Khizer Shah, (792 AH / 1390 CE) the great grandson of Sārū Khān, and placed it under his son Suleiman, along with Aydin Eli and Mentisha Eli. Manisa lies 20 miles northeast of Izmir. *(Urdu Dā'irah Ma'ārif-i-Islāmiyyah: 12/13-14, 21/713)*

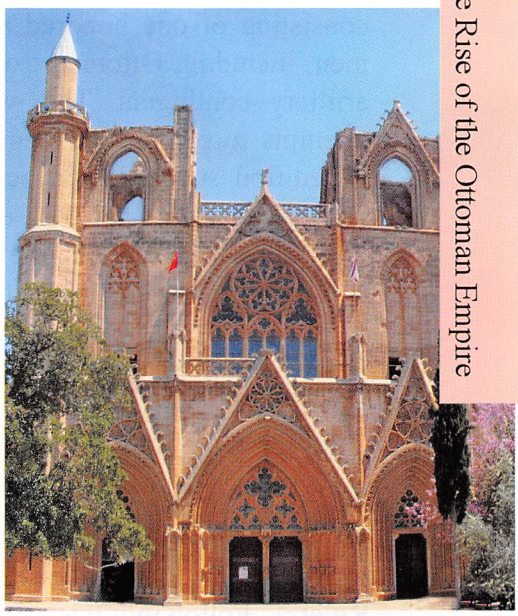


Map No:145

The Ottoman Empire in the reign of Selīm II (1566-1574 CE)

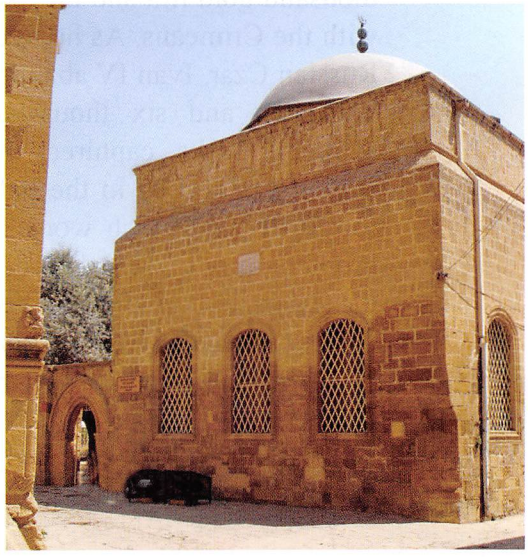
The Conquest of Cyprus:

Cyprus had been an emirate of the Mameluke Empire in Egypt from 828 AH (1424 CE) and paid an annual tribute to the Mameluke Sultan. When the Venetians took over the administration of the island, they continued to pay this tribute to Cairo, and when Sultan Selīm took control of Egypt in 923 AH (1517 CE), the Venetian Republic, of its own accord, declared that it would pay the annual tribute for Cyprus to Istanbul. In spite of this, Cyprus was an obstruction in any war which took place between the Ottomans and the Venetians. For this reason, the idea of conquering Cyprus was taken up by Selīm II, who sent Murād Re'is to Cypriot waters in the month of March on a reconnaissance mission. Then the Ottoman fleet sailed from Istanbul on 9th Dhul Hijjah 977 AH (15th May 1570 CE), under the command of Piyala Pasha, with a hundred thousand men; sixty thousand of whom were foot soldiers and the remainder of whom were sailors and oarsmen. The fleet entered the port of Limassol on 27th Muharram 978 AH (1st July 1570 CE). The landing operation took place on the following day and on 30th Muharram (4th July) the landing at the port of Larnaca took place.



Jami' Lala Mustafa Pasha (Famagusta, Northern Cyprus)

On 5th Safar (9th July), Kyrenia (Greek) or Girne (Turkish) was conquered and on 8th Rabī' Al-Ākhar (9th September) Lefkosia (Turkish) (Greek: Nicosia) was conquered and the (Venetian) governor-general of Cyprus, Nicolo Dandolo, was killed. Shortly after this, a number of Cypriot cities surrendered and Mustapha Pasha[1], the Governor of Shehrzor, was appointed as Governor of Cyprus. The Sultan ordered him to remain in Nicosia with two thousand troops and then Lala Pasha marched on the heavily fortified city of Magusa (Turkish) (Greek: Famagusta), with seven thousand soldiers and seventy-five cannons. The fall of Magusa took place on 10th Rabī' Al-Ākhar 979 AH (1st September 1571 CE) and the conquest of Cyprus was completed within thirteen months.



The Library of Sultan Mahmūd II (Nicosia, Cyprus)

The Conquest of Moscow:

In the spring of the year 979 AH (1571 CE), the Khan of the Crimea, Devlet Giray (دولت گرائي)[2] marched on Russia with an army

[1] **Kara Mustafa Pasha** attacked Cyprus with 100 thousand soldiers. He laid siege to Nicosia, and just after the elapse of one week, the capital of Cyprus fell to the Ottomans in 1570 CE. However, the siege of Famagusta prolonged and it could only be conquered in the following year 1571 CE. The proud General, Bragadino, was executed. The island of Cyprus remained under the Turks until 1878 CE. *('History of Turkey' by Dr. Nasīr Ahmad Nāsir)*

[2] **Devlet I Giray** (1512 CE – 1577 CE) was a Khan of the Crimean Khanate during whose long reign the Khanate rose to the pinnacle of its power. *(Translator)*
Giray Empire: The Giray dynasty held power in the Crimean Peninsula and most of Ukraine during the 15th-18th centuries. Haci Giray bin Ghiyath-ad-Din bin Tash Taimur, a prince of Altin Ordu, was the founder of the Giray Dynasty. Mangli, son of Haci Giray, assumed the title of 'Giray' which eventually became an essential part of the names of the forthcoming rulers. Haci Giray, Nur Devlet Giray and Mangli Giray also assumed the title of Sultan, and only 'Khan' when the Giray kingdom became a vassal state of the Turks in 880 AH/1475

consisting of one hundred and twenty thousand men, including Ottoman troops and an Ottoman artillery contingent. This was to stop Russian attempts to expand their empire[1]. This military expedition succeeded in scattering the Russian army after they had lost eight thousand men. The Russians were unable to defend Moscow and the Ottomans entered it on 28th Dhul Hijjah 979 AH (24th May 1571 CE). The Khan of the Crimea returned with fifteen thousand captives and following his victory, he acquired the title Taht Algan (Arabic: Takht meaning 'throne') (i.e. Seizer of the Throne).

In 980 AH (1572 CE) Devlet Giray marched with a second expedition and crossed the Oka River[2]. Following this crossing, the Russians undertook to make an annual payment of sixty thousand gold lira and they signed a peace treaty with the Crimeans. As he fled from Moscow, the Russian Czar, Ivan IV abandoned thirty thousand horsemen and six thousand gun-bearing foot soldiers. Turks captured the Czar's treasury, which was housed in the Palace of the Kremlin (originally a Turkish word) and the Czar's two brothers-in-law were killed. All of this led to the dying out of the Rurik dynasty[3]. Selim II congratulated Devlet Giray on his victory; sending him an engraved sword, a mantle and an official letter from the Sultan.

A mosque in St. Petersburg, the capital of the Czars

CE. In 1771 CE the Russian forces entered the Crimea and it was incorporated into the Russian Empire in 1783 CE. *(Urdu Dā'irah Ma'ārif-i-Islāmiyyah: 17/543)*

[1] **Ivan IV,** the Czar of Russia, captured the Tartar Muslim state of Kazan in 1552 CE. He also occupied the Islamic state of Astrakhan in 962AH / 1554CE. Astrakhan was the capital city and port of the state, situated on the Caspian Sea in which the Volga River discharges its water.

[2] **Okā** (اوکا) is a tributary of the Volga River and it waters the southern plains of Moscow. The Muscova River joins the Okā River near Colomna *(Al-Munjid fil-A'lām:88)*

[3] **The Rurik or Riurik** Empire of Russia started from a smaller state of Muscovy and it was expanded to make a great empire. The Rurik dynasty remained in power until 1598 CE. *(Wikipedia Encyclopedia, Oxford English Reference Dictionary: p.1265)*

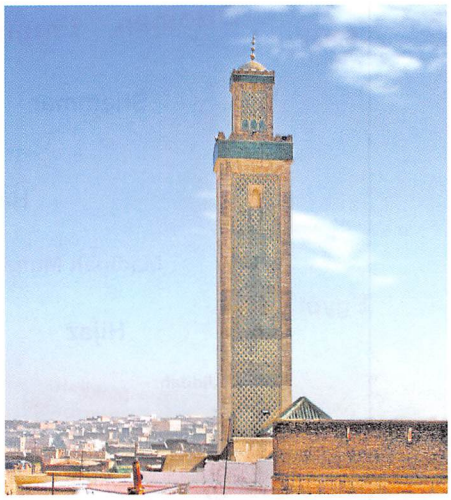
6

The Conquests of Sultan Murād III

Sultan Murād III ascended to the throne of the Ottoman Empire after the death of his father. The fleet of Sultan Murād had succeeded in annexing the Arabian Maghrib[1] (North Africa) after successive Spanish defeats and after the Kingdom of Fez[2] (فاس) had declared its union with the Ottoman Empire and its subordination to it.

The Arab World and Ottoman Rule after the Subordination of Fez to It:

The subordination of the Empire of Fez (Morocco) to the Ottoman Empire was an unusual one, for the Sultan of Fez was directly subordinate to the Ottoman Sultan; that is to say, it was not included among those states that received orders from the Ottoman Divan Humayuni [3] directly. Maulai Ahmad Mansūr II[4] had adhered completely to the Ottomans' foreign policy and sent an annual tax to Istanbul as an unequivocal confirmation of his subordination.



Qairawiyyīn Mosque in Fez (Morocco) having the oldest university of the world in it

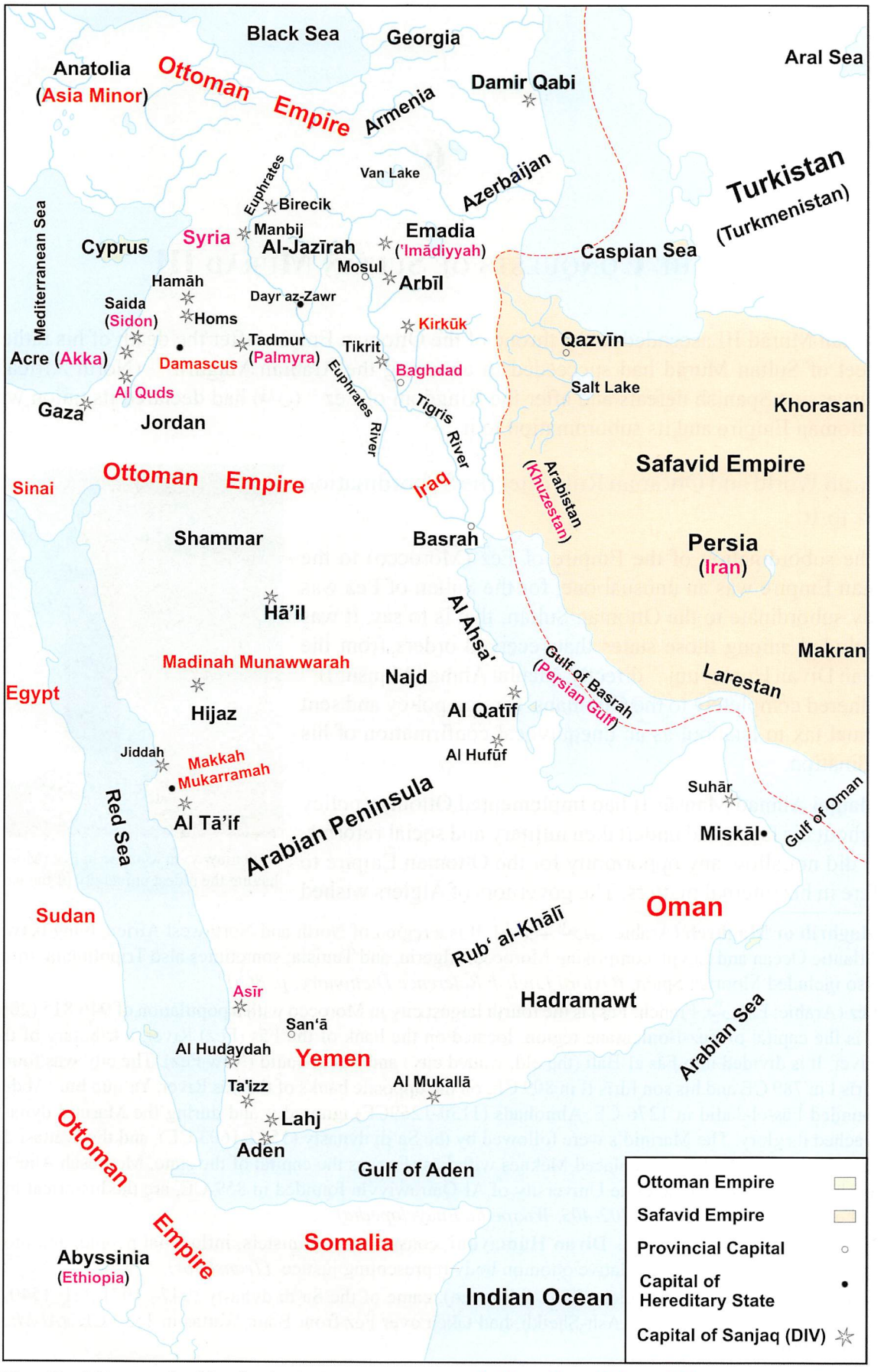
Maulai Ahmad Mansūr II had implemented Ottoman policy throughout his lands and undertaken military and social reforms, but he did not allow any opportunity for the Ottoman Empire to interfere in his internal matters. The governors of Algiers wished

[1] **Maghrib or Maghreb** (Arabic: المغرب العربي): It is a region of North and Northwest Africa, lying between the Atlantic Ocean and Egypt, comprising Morocco, Algeria, and Tunisia; sometimes also Tripolitania; formerly it also included Moorish Spain. *(Oxford English Reference Dictionary: p. 865)*

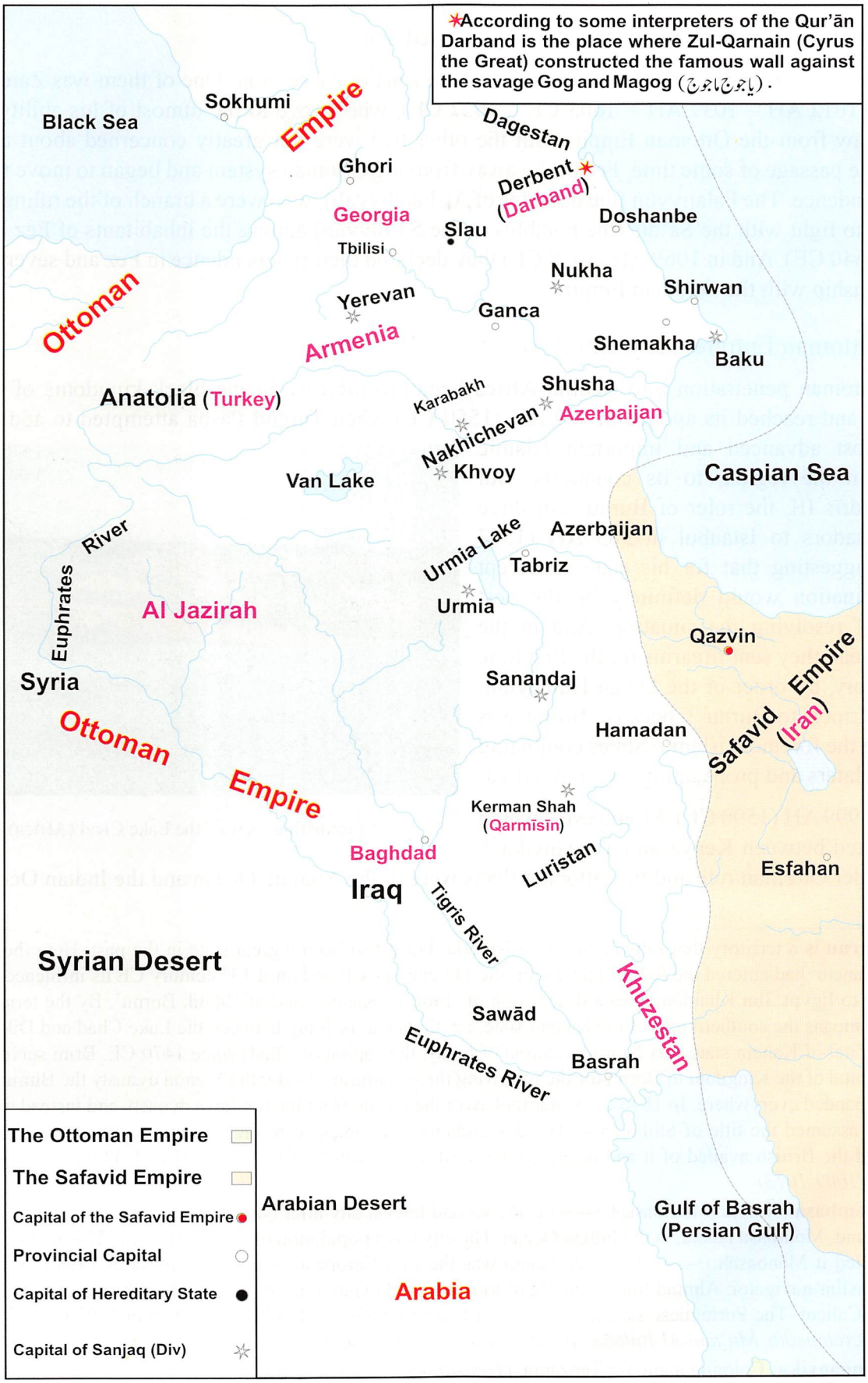
[2] **Fez** (Arabic: Fās فاس, French: Fes) is the fourth largest city in Morocco with a population of 946,815 (2004 CE). It is the capital of Fez-Boulemane region, located on the bank of the Fās (Fez) River, a tributary of the Sibo River. It is divided into Fās el-Bāli (the old, walled city) and Fās el-Jadid (New Fez). The city was founded by Idrīs I in 789 CE and his son Idrīs II in 809 CE, on the opposite banks of the Fās River. Ya'qūb bin 'Abdul Haqq founded Fās-el-Jadid in 1276 CE. Almohads (1130-1269CE) ignored it and during the Marinid dynasty, Fez reached its glory. The Marinid's were followed by the Sa'di dynasty (1554-1603 CE), and the Wattasi dynasty. In 1672 CE Maulai Ismael replaced Meknes with Fās (Fez) as the capital of the state. Medresah Abu 'Annān, Medresah el-Attāriyyīn and the University of Al-Qairawiyyīn founded in 859 CE, are the historical institutes of Fez. *(Al-Munjid fil-A'lām:402-403, Wikipedia Encyclopedia)*

[3] The Shura (Council) known as **Divan Humayuni**, consisting of ministers, influential people, and prominent Islamic scholars was the legislative ottomon body representing justice. *(Translator)*

[4] **Ahmad al-Mansur II,** the ruler of Fez (Morocco), came of the Sa'di dynasty (947– 1071 AH/ 1540 – 1660 CE). Its founder, Muhammad Ash-Sheikh, had taken over Fez from Banu Wattas in 1550 CE. *(Al-Munjid fil-A'lām:300)*



Map No:146 Arabia, Syria, Palestine and Iraq (in the reign of Murad III)



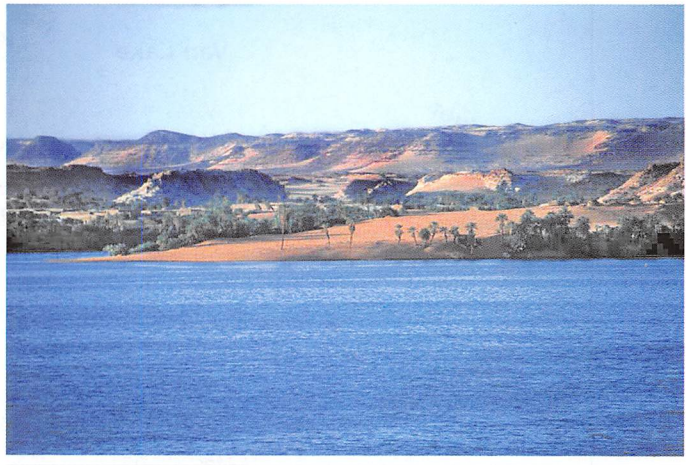
Map No:147 Provinces of Persia and Caucasia in the reign of Murad III (1574-95)

to interfere in Fez's internal affairs, but he prevented that.

He was succeeded after his death by his three sons in succession. One of them was Zaidān An-Nāsir (1012 AH – 1037 AH = 1603 CE – 1627 CE), who strove to the utmost of his ability not to withdraw from the Ottoman Empire, but the other two were not greatly concerned about this and after the passage of some time, Fez broke away from the Ottoman system and began to move towards independence. The Falaliyyūn (the notables of Al-Falaliyyah), who were a branch of the ruling family began to fight with the Sa'dis (the notables of the Sa'diyyah) among the inhabitants of Fez in 1050 AH (1640 CE). And in 1069 AH (1658 CE) they declared their independence in Fez and severed their relationship with the Ottoman Empire.

The Ottoman Empire and Central Africa:

Ottoman penetration into Central Africa began to increase in the black kingdoms of Central Africa and reached its apogee in 957 AH (1550 CE) when Turgūd Pasha attempted to add Burnu; the most advanced and important Islamic State in the region, to its conquests. But King Idrīs III, the ruler of Burnu sent three ambassadors to Istanbul in 985 AH (1577 CE) suggesting that for his state to accept subordination would definitely be the best way of resolving the situation. And in the same year, they sent firearms for the first time in history, by order of the Divan Humayuni, from Tripoli to Burnu[1], because Burnu was among the foremost Islamic States combating the idolaters and propagating Islam in Africa.



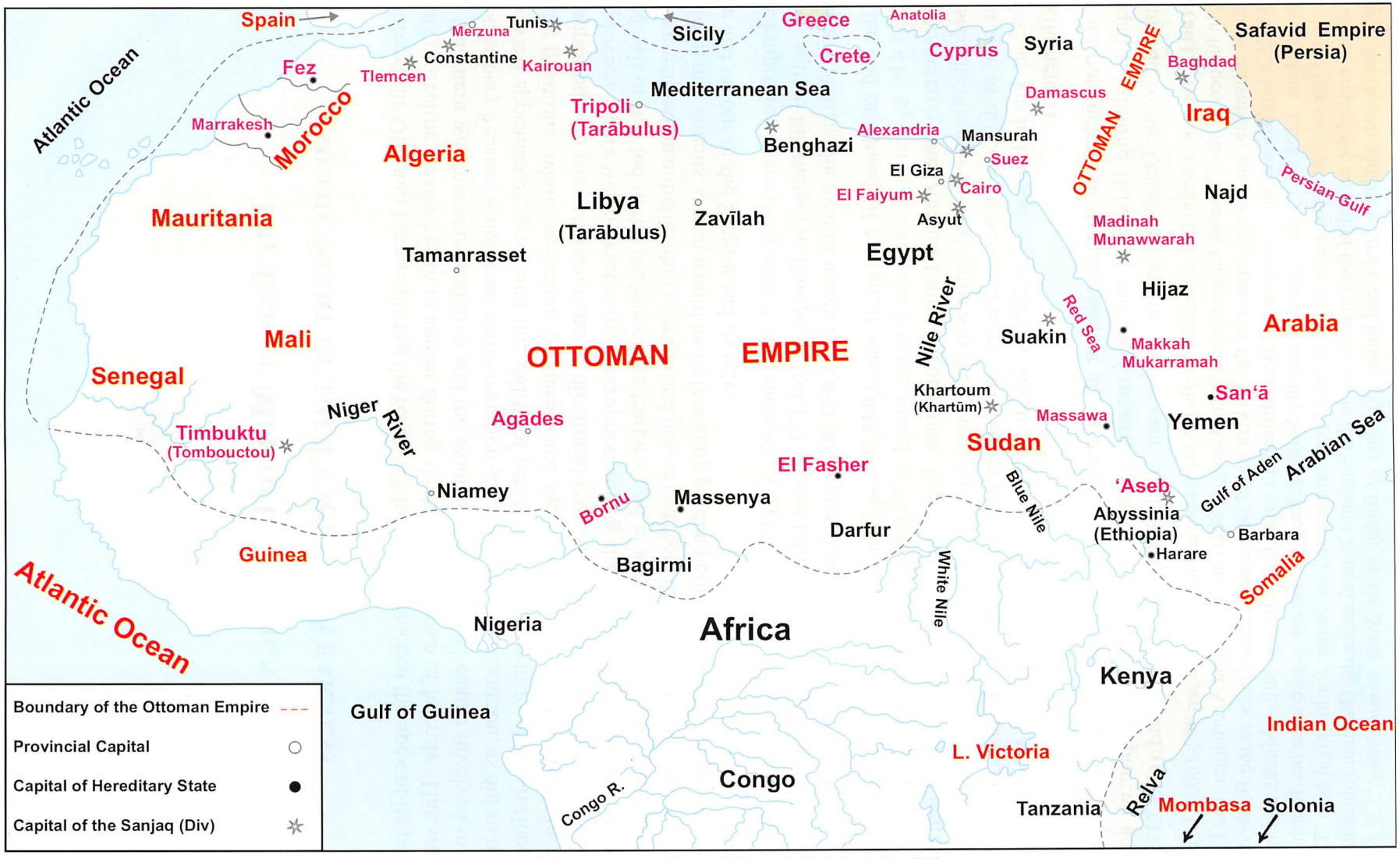
A fascinating view of the Lake Chād (Africa)

In 999 AH (1590 CE), Mombasa[2], which is located between Kenya and Tanganyika[3], fell under Ottoman rule and the Ottoman fleets were in the Atlantic Ocean and the Indian Ocean.

[1] **Burnu** is a territory that falls in Northern Nigeria, but it had been a great state in the past. Here the state of 'Kanem' had entered the fold of Islam until the 11th century CE and until 13th century CE its influence reached up to Egypt. Ibn Khaldūn gives a description of 'Emir of Kanem' and of 'Malik Burnu'. By the term Burnu, he means the southern part of the Kanem state, i.e. the territory lying between the Lake Chad and Dikwa. The capital of Kanem state was Njimi (Njamina of today, the capital of Chād) since 1470 CE. Brini served as the capital of the Kingdom of Bornu for the following three centuries. Under the Menun dynasty the Burnu Empire expanded everywhere. In 1846 CE Umar took over the throne from the Sayfawa dynasty and instead of "Mai", he assumed the title of Shihu (شيخ). His descendants were engaged in their internal conflicts, so the French and the British availed of it and occupied the territory in 1900-01 CE. *(Urdu Dā'irah Ma'ārif-i-Islāmiyyah: 14/1009-1013)*

[2] **Mombasa** (Arabic: Mumbassah ممبسه) is the second largest city after Nairobi, in Kenya, lying on an offshore island, Mombasa Island, in the Indian Ocean. The city has a population of 707,400 people. The medieval Arabs called it Manbasah (منبسه). Vasco da Gama was the first European to visit Mombasa in 1498 CE. In 1498, Muslim navigator, Ahmad bin Mājid Najdī took Vasco da Gama, in his ship, to land him on the Indian port of Calicut. The Portuguese sacked the city just two years after and built there a fort in 1593 CE. (Wikipedia *Encyclopedia, Mu'jam-Al-Buldān: 207/5 Al-Munjad fi-al-A'lām)*

[3] **Tanganyika:** Colonial name for Tanzania. *(Translator)*



Map No:148

Africa: In the reign of Murad III (1574-95 CE)

7

The End of Murād III's Reign and the Start of the Period of Weakness

Although the Ottoman Empire during the reign of Murad III[1] reached the apex of its power, the first signs of decline clearly began to appear during the last year or two of his rule. This was due to the fact that there was monetary inflation and the women of the palace became involved in political intrigues; bribery became widespread and ostentation and waste became common; as did an obsession with outward appearances, pride and the ability of persons of little worth to obtain influential and rewarding positions, while neglecting conquests and the promotion of Allāh's Word. In addition, viziers appeared who were characterized by dictatorialness, while the *Sheikhs* of Islam were removed like employees. There was a descent into corruption among the scholars and rebellion of the Jalālīs appeared. All of this led to the decline of the Empire; and in addition to this, the foundations of the Empire were based on unbelievable strength and power and from time to time, as is only natural, there were reform movements, which would be followed by golden periods, and this was the reason for the long life and vigour of the Empire and its rule.

The Empire left by the (Suleimān) Lawgiver in 974 AH (1566 CE) covered an area of approximately 1,998,003 square kilometers in Europe, 4,169,177 square kilometers in Asia and 8,725,720 square kilometers in Africa, the total of which is 14,892,900 square kilometers.

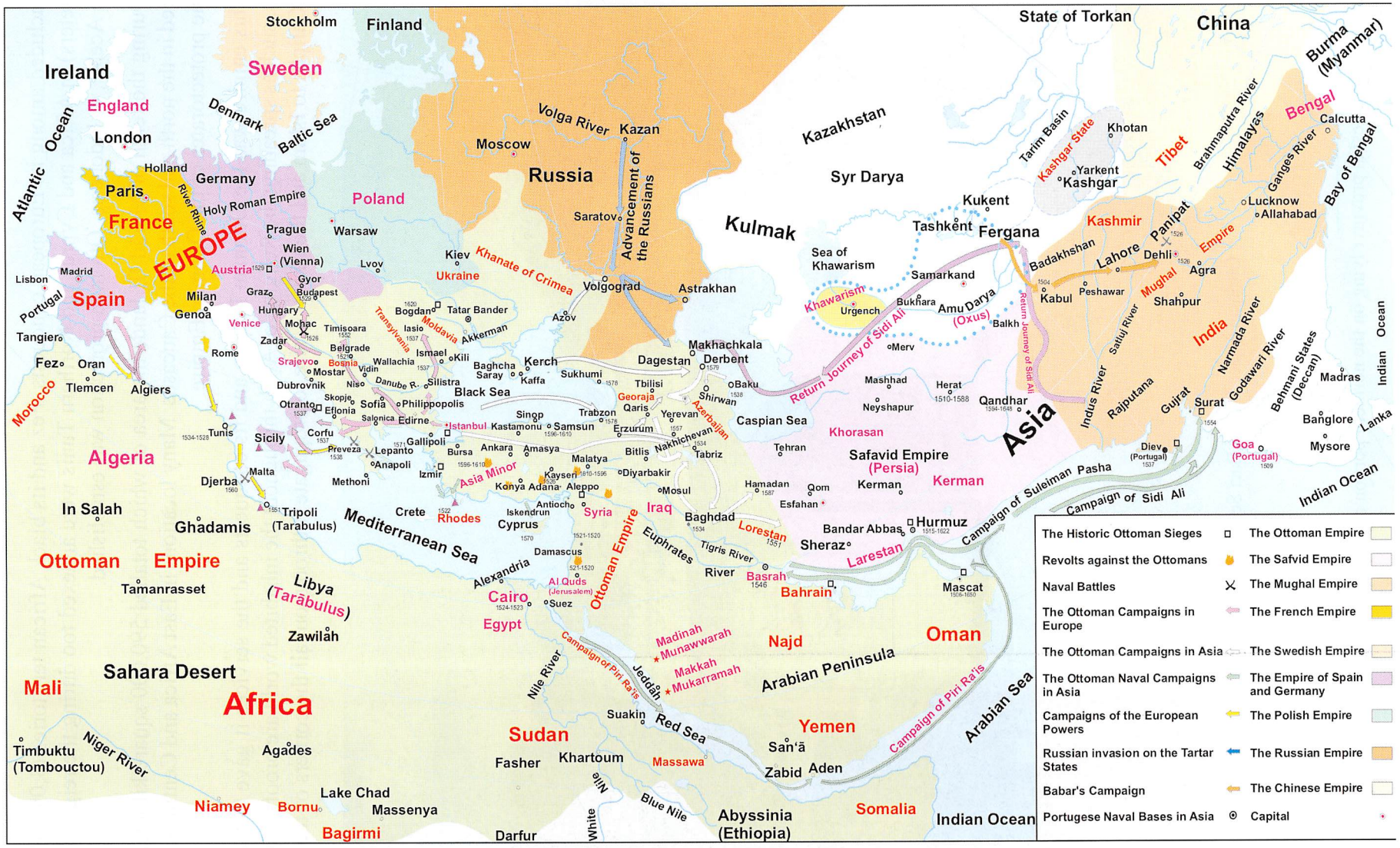
At the end of Murad III's reign, it was 2,848,940 sq. km. in Europe, 4,815,822 sq. km in Asia and 12,237,419 sq. km in Africa, which made a total of 19,902,191 sq. km. This figure represents the largest area ruled by the Ottoman Empire at one time. There were other lands which fell under Turkish rule outside the aforementioned limits and they were also vast. The sum total of lands which fell under Ottoman rule at different times in history covered an area of almost 23 million square kilometers (3,543,662 sq. km in Europe, 5,729,285 sq. km in Asia and 13,727,464 sq. km in Africa = 22,991,411 square kilometers).

We do not include in this assessment all of the lands which were reached by the legions of As-Sā'iqah (Lightning Brigades) and the Corsairs; which they succeeded in capturing and which were annexed to the Ottoman Empire. In the year 1001 AH (1592 CE) Poland (696,737 sq. km)

[1] **Murād III**, the son of Selīm II, succeeded his father to the throne and he ruled between 982-1003 AH/1575-1595 CE. In his period, the Ottoman Empire expanded to Georgia, Shervān, Tabriz and Azerbaijan. The Empress of England, Elizabeth, sought the support of the Turkish naval fleet against Spain prior to the Battle of Armada (1588 CE)(Armada was the Spanish naval fleet). Elizabeth wrote four letters to Sultan Murād, and in her third letter (of June 3,1587 CE) she requested that the Sultan release the British soldiers. In her fourth letter she mentioned her success in the naval battle against Spain and praised the Sultan for his great help. The British poets also praised the arrival of the Turkish fleet in the English Channel under the Ottoman Admiral, Sinan, to support the British admirals, Drake and Relley. *(History of Turkey by Dr. Nasīr Ahmad Nāsir: 121,122)*

The Top Kapi Court of Ottoman caliphs, now a museum (Istanbul)

Map No:149 The Conquests of Ottoman Empire (upto 1520 CE)



Map No:150 The Ottoman Empire (1520AD-1639AD)

was included among its European conquests. Fez and its black African territories (3,051,699 square kilometers) in Africa and Cyprus and Northern Tunis were annexed too during the reign of Selīm II and in Aceh[1], in Indonesia, Ottoman protection was established.

During the reign of Murād III lands the area of which totalled 590,000 square kilometers were annexed in the north and south of the Caucasus. Many locations in East Africa and Central Africa also became protectorates of the Ottoman Empire.

This empire was the Ottoman Empire and its conquests and the services it gave to the Islamic nation, such as spreading the Religion of Allāh throughout the inhabited world are proofs of the fealty of its Caliphs to Islam and their keen desire to propagate it throughout all the corners of the earth.

Ottoman palace Dolma Baci Serai (Istanbul)

[1] Aceh: An Indonesian provinvr lying on the northern portion of the island of Sumatra.

PART FIVE

Chapter 1
Events of the Rightly Guided Caliphate and Umayyad and Abbasid Caliphates

Chapter 2
Chronicle of Events During the Ottoman Empire

Part 5

Chronicle of Events

A BRIEF VIEW OF THE HISTORICAL EVENTS OF THE ISLAMIC CONQUESTS

Some of the events of the conquests have been recorded by narrators along with the dates on which they occurred; while others were recorded without the dates on which they took place and for some others contradictory dates have been given. We have undertaken a verification of all of these; either based on the reliability of the narrators or by comparing the periods of time between them; being guided by the distances relating to the movements of troops, the delivery of mail or other things and their speeds, or based on their conformity with the seasons and the religious festivals and reports linked to days of the week and the solar calendar, with precise timings or other things which indicate the dates of each event. And the verification of all of these events and the ascription of their causes is to be found in the books relating to the conquests which we have produced. We have set forth here these events in their historical order, covering all fronts of the conquests; for the purposes of comparison and contrast and so that they resemble the headlines of a chronicle, if there had been such a thing as journalism at the time of the conquests. We hope that we have attained our goal in this insha' Allah.

Events of the Rightly Guided Caliphate and Umayyad and Abbasid Caliphates

The Hijri Calendar		*The Gregorian Calendar*		*Events*
-Muharram	7 AH	-May	628 CE	The conquest of Khaybar.
-Dhul Hijjah	7 AH	-April	629 CE	The letters of the Prophet (ﷺ) to Heraclius, the ruler of the Byzantine Roman Empire, Al-Muqauqas, the ruler of the Copts and Khusrau Pervaiz.
-Rabī' Al-Awwal	8 AH	-July	629 CE	Zatu Atlah, on the borders of Syria (Ash-Sham).
-Jumada Al-'Ūla	8 AH	-August/September	629 CE	The military expedition of Zaid Ibn Hārithah to Mu`tah in Syria.
-Jumada Al-Ākhirah	8 AH	-September/October	629 CE	The military expedition of 'Amr Ibn Al-'Ās to Zātus-Salāsil.
1st Rajab	9 AH	14th October	630 CE	The Battle of Tabūk.
12th Rabī' Al-Awwal	11 AH	8th June	632 CE	The death of the Prophet (ﷺ).
1st Rabī' al-Ākhir	11 AH	26th June	632 CE	The departure of the expedition led by 'Usāmah (رضي الله عنه) to Mu`tah.
- Muharram	12 AH	- March	633 CE	The departure of Khālid Ibn Al-Walīd (رضي الله عنه) from An-Nabāj for Kāzimah – a distance of about 500 kilometers – in order to conquer Iraq.
- Muharram	12 AH	- March/April	633 CE	The Battle of Zātus-Salāsil at Kāzimah, between Khālid Ibn Al-Walīd (رضي الله عنه) and Hurmuz, the commander of Al-'Ubullah.

The Hijri Calendar		*The Gregorian Calendar*		*Events*
- Muharram	12 AH	- March /April	633 CE	News of the Battle of Zātus-Salāsil brought to Al-Madinah by Zirr Ibn Kulaib (ﷺ).
1st Safar	12 AH	17th April	633 CE	The Battle of Al-Mazār, which lies 250 kilometers from Kāzimah, between Khālid Ibn Al-Walīd (ﷺ) and Qārin Ibn Qaryānis.
5th Safar	12 AH	21st April	633 CE	News of the defeat at Al-Mazār reaches Al-Madā`in, which lies 400 kilometers away.
14th Safar	12 AH	30th April	633 CE	Andruzgar arrives with a Persian army in Walajah from Al-Madā`in, which is 350 kilometers away.
17th Safar	12 AH	3rd May	633 CE	Khālid (ﷺ), who is in Al-Mazār learns of the approach of Andruzgar with his army at Walajah and marches to meet them.
21st Safar	12 AH	7th May	633 CE	News of the victory at Al-Mazār is brought to Al-Madinah by Sa'īd Ibn An-Nu'mān.
22nd Safar	12 AH	8th May	633 CE	The Battle of Walajah, between Khālid Ibn Al-Walīd (ﷺ) and Andruzgar.
24th Safar	12 AH	10th May	633 CE	Khālid (ﷺ) learns of the gathering of Arab Christians in Ullais, 40 kilometers away.
25th Safar	12 AH	11th May	633 CE	Khālid Ibn Al-Walīd (ﷺ) marches to Ullais and routs Andruzgar, after which he remains there until 27th of Safar.
28th Safar	12 AH	14th May	633 CE	Khālid Ibn Al-Walīd (ﷺ) marches to Amghishiyā, which lies 40 kilometers away and destroys it.
29th Safar	12 AH	15th May	633 CE	Khālid Ibn Al-Walīd (ﷺ) marches from Amghishiyā to Khawarnaq which lies a hundred and fifty kilometers away. News of the victory at Al-Walajah is brought by Jandal Al-'Ajli to Al-Madinah.
- Rabī' Al-Awwal	12 AH	- May	633 CE	The Battle of Al-Maqarr at the mouth of Furāt Badiqli: between Khālid Ibn Al-Walīd (ﷺ) and Ibn Azadbah.
- Rabī' Al-Awwal	12 AH	May/June	633 CE	The conquest of Al-Hīrah at the hands of Khālid Ibn Al-Walīd (ﷺ).
27th Rabī' Al-Awwal	12 AH	11th June	633 CE	Shurahbīl Ibn Hasanah arrives in Al-Madinah from Iraq with news of the conquest of Al-Hīrah and Amghishiyā.
30th Rabī' Al-Awwal	12 AH	14th June	633 CE	Abu Bakr (ﷺ) and his advisors decide upon the conquest of Syria.
2nd Rabī' Al-Ākhir	12 AH	16th June	633 CE	Khālid Ibn Sa'īd (ﷺ) launches the invasion of Syria.
4th Rabī' Al-Ākhir	12 AH	18th June	633 CE	Khālid Ibn Sa'īd (ﷺ) is removed from his position and Abu 'Ubaidah Ibn Al-Jarrāh, Yazīd Ibn Abi Sufyan and Shurahbīl Ibn Hasanah (ﷺ) are appointed as commanders.
6th Rabī' Al-Ākhir	12 AH	20th June	633 CE	Anas Ibn Malik (ﷺ) departs from Al-Madinah for Yemen with the letters of Abu Bakr (ﷺ) for enlistment for the conquest of Syria.
2nd Jumada Al-Ākhirah	12 AH	14th August	633 CE	The arrival of Anas Ibn Malik (ﷺ) in Yemen.

The Hijri Calendar		*The Gregorian Calendar*		*Events*
15th Jumada Al-Ākhirah	12 AH	27th August	633 CE	The beginning of Anas Ibn Mālik's return journey to Yemen.
4th Rajab	12 AH	15th September	633 CE	Khalid Ibn Al-Walīd (ﷺ) conquers Al-Anbār, in Iraq.
11th Rajab	12 AH	22nd September	633 CE	Anas Ibn Mālik (ﷺ) arrives in Al-Madinah, having returned from Yemen.
11th Rajab	12 AH	22nd September	633 CE	Khālid Ibn Al-Walīd (ﷺ) conquers 'Ain At-Tamr.
16th Rajab	12 AH	27th September	633 CE	The recruits for the conquest of Syria from Himyar, in Yemen begin to arrive in Al-Madinah.
21st Rajab	12 AH	2nd October	633 CE	Qais Ibn Hubairah and a group from Mazhaj arrive in Al-Madinah from Yemen in preparation for the conquest of Syria.
23rd Rajab	12 AH	4th October	633 CE	Yazīd Ibn Abi Sufyān departs from Al-Madinah with his army for Syria.
24th Rajab	12 AH	5th October	633 CE	Khālid Ibn Al-Walīd (ﷺ) conquers Dūmah Al-Jandal
27th Rajab	12 AH	8th October	633 CE	Shurahbīl Ibn Hasanah (ﷺ) departs with his army from Al-Madinah to Syria.
7th Sha'bān	12 AH	17th October	633 CE	Abu 'Ubaidah Ibn Al-Jarrāh (ﷺ) departs from Al-Madinah for Syria.
10th Sha'bān	12 AH	20th October	633 CE	The Battle of Al-Hasīd in Iraq.
11th Sha'bān	12 AH	21st October	633 CE	The Battle of Al-Khanāfis in Iraq.
14th Sha'bān	12 AH	24th October	633 CE	Khālid Ibn Sa'īd (ﷺ) departs for Taimā`, joined by the army of Abu 'Ubaidah (ﷺ).
17th Sha'bān	12 AH	27th October	633 CE	Malhān Ibn Ziyād (ﷺ) departs with a thousand men from Tayy for Syria.
18th Sha'bān	12 AH	28th October	633 CE	Yazīd Ibn Abi Sufyān (ﷺ) arrives at Al-Balqā`.
18th Sha'bān	12 AH	28th October	633 CE	Shurahbīl Ibn Hasanah (ﷺ) arrives in the region of Basrah.
18th Sha'bān	12 AH	28th October	633 CE	Khālid Ibn Sa'īd (ﷺ) reaches Taimā`.
19th Sha'bān	12 AH	29th October	633 CE	The Battle of Musayyakh in Iraq.
23rd Sha'bān	12 AH	2nd November	633 CE	Heraclius's speech in Palestine, and his departure for Damascus.
23rd Sha'bān	12 AH	2nd November	633 CE	The Battle of Thaniyy in Iraq.
28th Sha'bān	12 AH	7th November	633 CE	Heraclius' speech in Damascus and his departure for Hims (Homs).
29th Sha'bān	12 AH	8th November	633 CE	Abu 'Ubaidah (ﷺ) approaches Al-Jābiyah and learns of the movements of Heraclius.
4th Ramadān	12 AH	13th November	633 CE	Heraclius' speech in Hims and his departure for Antioch (انطاكيه).
9th Ramadān	12 AH	18th November	633 CE	Heraclius arrives in Antioch and makes it his base: calling upon his forces to rally there.

The Hijri Calendar		*The Gregorian Calendar*		*Events*
16th Ramadān	12 AH	25th November	633 CE	Abu 'Ubaidah (ﷺ) writes to Abu Bakr (ﷺ) with information regarding Heraclius.
28th Shawwāl	12 AH	5th January	634 CE	Hāshim Ibn 'Utbah Ibn Abi Waqqās departs from Al-Madinah to meet up with Abu 'Ubaidah.
7th Dhul Qa'dah	12 AH	13th January	634 CE	Sa'īd Ibn 'Āmir departs from Al-Madinah with seven hundred men for Syria.
8th Dhul Qa'dah	12 AH	14th January	634 CE	Hamzah Ibn Mālik Al-Hamdani arrives in Al-Madinah with two thousand men from among the people of Yemen.
15th Dhul Qa'dah	12 AH	21st January	634 CE	Hamzah Ibn Mālik departs with his forces for Syria.
15th Dhul Qa'dah	12 AH	21st January	634 CE	The Battle of Al-Firād between Khalid Ibn Al-Walīd ﷺ and the Persians and Romans and their Arab allies.
17th Dhul Qa'dah	12 AH	23rd January	634 CE	Abul 'A'war As-Sulami arrives in Al-Madinah for *jihad* in Syria.
20th Dhul Qa'dah	12 AH	26th January	634 CE	Ma'n Ibn Yazīd As-Sulami arrives in Al-Madinah.
21st Dhul Qa'dah	12 AH	27th January	634 CE	Hāshim Ibn 'Utbah meets up with Abu 'Ubaidah at Al-Jābiyah.
25th Dhul Qa'dah	12 AH	31st January	634 CE	Khālid (ﷺ) quietly departs from Al-Firād intent on performing Hajj in Makkah. Abu Bakr (ﷺ) departs from Al-Madinah to perform Hajj in Makkah. Khālid's army marches from Al-Firād to Al-Hīrah.
3rd Dhul Hijjah	12 AH	8th February	634 CE	Sa'īd Ibn 'Āmir arrives at Al-Balqa`.
7th Dhul Hijjah	12 AH	12th February	634 CE	Abu Bakr (ﷺ) arrives in Makkah as a Hajj pilgrim.
14th Dhul Hijjah	12 AH	19th February	634 CE	Abu Bakr (ﷺ) departs from Makkah and returns to Al-Madinah.
23rd Dhul Hijjah	12 AH	28th February	634 CE	Khālid (ﷺ) arrives at Al-Hīrah, returning from Hajj and his army arrives at Al-Hīrah, returning from Al-Firād.
24th Dhul Hijjah	12 AH	29th February	634 CE	The Battle of 'Arabah and Dāthin (عربه و داثن).
26th Dhul Hijjah	12 AH	3rd March	634 CE	Abu Bakr (ﷺ) arrives in Al-Madinah, returning from Hajj.
27th Dhul Hijjah	12 AH	4th March	634 CE	'Amr Ibn Al-'Ās (ﷺ) is appointed commander of the armies being assembled for the conquest of Syria.
3rd Muharram	12 AH	9th March	634 CE	'Amr Ibn Al-'Ās (ﷺ) departs from Al-Madinah for Palestine.
4th Muharram	12 AH	10th March	634 CE	Khālid Ibn Sa'īd's defeat at the Battle of Marj As-Suffar.
7th Muharram	12 AH	13th March	634 CE	News of the victory at 'Arabah and Dāthin reaches Al-Madinah.
20th Muharram	12 AH	26th March	634 CE	News of Khālid Ibn Sa'īd's defeat reaches Al-Madinah.
21st Muharram	13 AH	27th March	634 CE	Abu Bakr (ﷺ) writes to Khalid Ibn Al-Walīd (ﷺ) ordering him to march from Iraq to Syria.
8th Safar	13 AH	13th April	634 CE	Khālid Ibn Al-Walīd (ﷺ) departs from Al-Hīrah and heads for Syria.

The Hijri Calendar		*The Gregorian Calendar*		*Events*
19th Safar	13 AH	24th April	634 CE	Khālid Ibn Al-Walīd (ﷺ) arrives at Marj As-Suffar and attacks the Ghassanids on the day of their Easter celebration.
25th Rabī' Al-Awwal	13 AH	29th May	634 CE	Khālid Ibn Al-Walīd (ﷺ) conquers Busra.
The last days of Rabī' Al-Awwal	13 AH	The last days of May	634 CE	Muthanna (ﷺ) defeats Bahman Jadawaih in the Battle of Bābel (Babylon) in Iraq.
27th Jumada Al-'Ūla	13 AH	29th July	634 CE	Khālid Ibn Al-Walīd (ﷺ) is victorious over Wirdān at Ajnādain.
7th Jumada Al-Ākhirah	13 AH	8th August	634 CE	Abu Bakr (ﷺ) falls ill.
11th Jumada Al-Ākhirah	13 AH	12th August	634 CE	Muthanna (ﷺ) departs from Iraq for Al-Madinah in order to confer with Abu Bakr (ﷺ).
17th Jumada Al-Ākhirah	13 AH	18th August	634 CE	The victory of Khālid Ibn Al-Walīd (ﷺ) over Daranjār at Marj As-Suffar.
21st Jumada Al-Ākhirah	13 AH	22nd August	634 CE	Thursday – the death of Abu Bakr As-Siddīq (ﷺ).
26th Jumada Al-Ākhirah	13 AH	27th August	634 CE	'Umar Ibn Al-Khattāb (ﷺ) sends a message to Abu 'Ubaidah (ﷺ).
6th Rajab	13 AH	5th September	634 CE	The letter from 'Umar (ﷺ) ordering that Khālid (ﷺ) be replaced by Abu 'Ubaidah (ﷺ) arrives.
26th Rajab	13 AH	25th September	634 CE	Abu 'Ubaidah (ﷺ) informs Khālid (ﷺ) 'Umar (ﷺ) has ordered that he be relieved of his command.
8th Sha'bān	13 AH	7th October	634 CE	The victory of Abu 'Ubaid Ibn Mas'ūd (ﷺ) over Jābān in the Battle of An-Namāriq in Iraq.
12th Sha'bān	13 AH	11th October	634 CE	The victory of Abu 'Ubaid Ibn Mas'ūd (ﷺ) over Narsi in the Battle of Saqātiyah in Iraq.
17th Sha'bān	13 AH	16th October	634 CE	The victory of Abu 'Ubaid Ibn Mas'ūd (ﷺ) over Gālenūs at Bāqusyāthā (باقسياثا) in Iraq.
23rd Sha'bān	13 AH	22nd October	634 CE	The victory of Bahman Ibn Jādawaih and the martyrdom of Abu 'Ubaid Ibn Mas'ūd (ﷺ) in the Battle of Al-Jisr.
24th Sha'bān	13 AH	23rd October	634 CE	Muthanna (ﷺ) captures Jābān and Mardānshāh in the minor Battle of Ullais.
- Ramadān	13 AH	- November	634 CE	Al-Muthanna's crushing victory over Mehran Ibn Bāzān in the Battle of Al-Buwaib.
- Shawwāl	13 AH	- December	634 CE	Muthanna (ﷺ) attacks Sūq Al-Khanāfis. Muthanna (ﷺ) attacks Sūq Baghdad, Al-Kabāth (الكباث) and Siffīn (صفين)
- Dhul Qa'dah	13 AH	- January	635 CE	Yazdegerd III ascends to the throne of Persia. Muthanna (ﷺ) withdraws from all of Iraq.
28th Dhul Qa'dah	13 AH	23rd January	635 CE	Abu 'Ubaidah Ibn Al-Jarrāh (ﷺ) is victorious over Seclarius (Saqlar) in Baisān.
1st Muharram	14 AH	25th February	635 CE	For the expedition of Qādisiyyah, nera Madīnah, Muslim army begins to assemble in Sirār (صرار).

The Hijri Calendar		*The Gregorian Calendar*		*Events*
15th Rabī' Al-Awwal	14 AH	9th May	635 CE	Abu 'Ubaidah Ibn Al-Jarrāh (ﷺ) returns to besiege Damascus.
15th Rajab	14 AH	4th September	635 CE	The conquest of Damascus.
13th Sha'bān	14 AH	2nd October	635 CE	Sa'd Ibn Abi Waqqās (ﷺ) departs from Sirār with the expedition of Qādisiyyah.
27th Sha'bān	14 AH	16th October	635 CE	Sa'd (ﷺ) and his army arrive in Zarūd (زرود).
				Muthanna Ibn Hārithah (ﷺ) dies.
30th Dhul Qa'dah	14 AH	15th January	636 CE	Sa'd (ﷺ) departs from Zarūd for Sharāf.
8th Dhul Hijjah	14 AH	23rd January	636 CE	Sa'd (ﷺ) camps at Sharāf and organizes his forces. He also marries Salma.
13th Safar	15 AH	27th March	636 CE	Sa'd (ﷺ) and his army camps at Qādisiyyah.
- Safar	15 AH	- March	636 CE	The Day of Al-Abaqir – A supply raid returns with cattle from the Sawād of Iraq.
- Safar	15 AH	- March	636 CE	Sa'd Ibn Abi Waqqās' delegation to Yazdegerd.
4th Rabī' Al-Awwal	15 AH	16th April	636 CE	Khālid Ibn Al-Walīd (ﷺ) marches from Damascus to Baalbek.
23rd Rabī' Al-Awwal	15 AH	5th May	636 CE	Rustum Ibn Farrukhzād is appointed commander-in-chief of the Persian army, to oppose the Muslims. The delegation of Sa'd Ibn Abi Waqqās (ﷺ) return from their meeting with Yazdegerd. Abu 'Ubaidah Ibn Al-Jarrāh (ﷺ) conquers Baalbek via a peace treaty.
25th Rabī' Al-Awwal	15 AH	7th May	636 CE	The conquest of Homs (حمص).
21st Rabī' Al-Ākhir	15 AH	2nd June	636 CE	'Umar (ﷺ) writes to Abu 'Ubaidah (ﷺ), ordering him to halt the conquest of Syria until he considers the matter.
1st Jumāda Al-'Ūla	15 AH	11th June	636 CE	The letter from 'Umar (ﷺ) reaches Abu 'Ubaidah (ﷺ).
15th Jumāda Al-'Ūla	15 AH	25th June	636 CE	The Muslims camp at Adhri'āt after withdrawing from Homs and the Romans camp at Deir Ayyūb.
25th Jumāda Al-'Ūla	15 AH	4th August	636 CE	The Romans camp between Raqqād River and the 'Allān River; while the Muslims camp in front of them and block their path.
5th Rajab	15 AH	12th August	636 CE	The decisive Battle of Yarmūk.
6th Rajab	15 AH	13th August	636 CE	The chasing of the remnants of the Roman army after their defeat at Yarmūk.
13th Rajab	15 AH	20th August	636 CE	News of the victory at Yarmūk reaches 'Umar (ﷺ) in Al-Madinah.
23rd Rajab	15 AH	30th August	636 CE	The army of Iraq begins its return from Syria to join in the Battle of Qādisiyyah.
10th Sha'bān	15 AH	16th September	636 CE	Rustum reaches Qādisiyyah after a slow march.
- Sha'bān	15 AH	- September	636 CE	Heraclius leaves Antioch and the land of Syria.

The Hijri Calendar		*The Gregorian Calendar*		*Events*
13th Sha'bān	15 AH	19th September	636 CE	Thursday – The Day of Rafts and the Night of Tranquility during the Battle of Qādisiyyah.
14th Sha'bān	15 AH	20th September	636 CE	Friday – The 'Day of Military Units' and the 'Night of Darkness'.
14th Sha'bān	15 AH	20th September	636 CE	The army returning from Syria arrives at Qādisiyyah and Bahman Ibn Jādawaih is killed.
15th Sha'bān	15 AH	21st September	636 CE	Saturday – 'The Day of Hard Fighting' during the Battle of Qādisiyyah, followed by the 'Night of Clamour'.
16th Sha'bān	15 AH	22nd September	636 CE	Sunday – The 'Decisive day of Qādisiyyah' and Rustum is killed and the remnants of the Persian army flee.
17th Sha'bān	15 AH	23rd September	636 CE	Sa'd Ibn Abi Waqqās (ﷺ) writes to 'Umar Ibn Al-Khattab (ﷺ), informing him of the victory at Qādisiyyah.
21st Shawwal	15 AH	26th November	636 CE	Sa'd (ﷺ) marches from Qādisiyyah to Al-Lisan.
1st Dhul Qa'dah	15 AH	5th December	636 CE	Busbahra is defeated by Zuhrah Ibn Al-Hawiyyah (ﷺ) at Burs and flees to Babel (Babylon).
3rd Dhul Qa'dah	15 AH	7th December	636 CE	Bistām, Dehqān (landlord) of Burs, seeks *zimmi* status from Zuhrah and agrees to pay the jizyah.
7th Dhul Qa'dah	15 AH	11th December	636 CE	Sa'd Ibn Abi Waqqās (ﷺ) meets up with his advance guard at Burs.
9th Dhul Qa'dah	15 AH	13th December	636 CE	Zuhrah (ﷺ) moves forward with the advance force to Babel, followed by Sa'd (ﷺ) with his army.
10th Dhul Qa'dah	15 AH	14th December	636 CE	Bukair Ibn 'Abdullah Al-Laithi kills Farkhān Ahwāzi in an encounter at Sūrā and Kathīr Ibn Shihāb As-Sa'dī kills Fayūmān Mīsāni.
12th Dhul Qa'dah	15 AH	16th December	636 CE	Zuhrah Ibn Al-Hawiyyah (ﷺ) moves forward with his advance force from Sūrā to Kūtha, followed by the army of Sa'd (ﷺ).
13th Dhul Qa'dah	15 AH	17th December	636 CE	Nabātah Ibn Ju'sham Al-'A'rajī fights Shehryar in single combat and kills him at Kūtha.
20th Dhul Qa'dah	15 AH	24th December	636 CE	Sa'd (ﷺ) advances from Kūtha to Sābāt (ساباط), preceded by Zuhrah with his advance force.
28th Dhul Qa'dah	15 AH	1st January	637 CE	Sherzad, the ruler of Sābāt seeks peace and agrees to pay the jizyah.
3rd Dhul Hijjah	15 AH	6th January	637 CE	The Battle of Mazlām Sābāt; Hāshim Ibn 'Utbah kills the royal lion and routs the Imperial Guard.
4th Dhul Hijjah	15 AH	7th January	637 CE	The siege of Behrasher (Lower Mada`in المدائن الدنيا) begins.
7th Safar	16 AH	10th March	637 CE	Sa'd Ibn Abi Waqqās (ﷺ) conquers Behrasher.
14th Safar	16 AH	17th March	637 CE	The crossing of the Tigris and the conquest of Farther Mada'in المدائن القصوي Asfānbar and Ctesiphon.
26th Safar	16 AH	29th March	637 CE	The Friday prayer is held in the Īwān of Khusrau in Al-Madā`in.

The Hijri Calendar		*The Gregorian Calendar*		*Events*
- Rabī‘ Al-Ākhir	16 AH	- May	637 CE	The conquest of the city of Al-Quds and the presentation of its keys to ‘Umar Ibn Al-Khattāb (ﷺ).
- Jumāda Al-Awwal	16 AH	- June	637 CE	‘Abdullah Ibn Al-Mu‘tamm conquers Tikrit for Sa‘d Ibn Abi Waqqās (ﷺ).
				Rib‘ī Ibn Al-Afkal (ﷺ) conquers the fortresses of Mosul and Nineveh.
				Nasībīn surrenders, signing a peace treaty with ‘Abdullah Ibn ‘Abdullah Ibn ‘Itban (ﷺ).
- Rajab	16 AH	- August	637 CE	‘Utbah Ibn Ghazwān (ﷺ) conquers ’Ubullah and Shatt Al-‘Arab.
1st Dhul Qa‘dah	16 AH	24th November	637 CE	The Battle of Jalūla`, the victory of Hashim Ibn ‘Utbah and the killing of Mihran.
	16 AH		637 CE	Qa‘qā‘ Ibn ‘Amr conquers Qasr Shīrīn and Hulwān.
	16 AH		637 CE	‘Amr Ibn Mālik Ibn ‘Utbah conquers Qarqīsiā` and Hīth (Hith).
	17 AH		638 CE	Kūfah is built and becomes the capital instead of Al-Mada’in. Basrah is built.
				‘Utbah Ibn Ghazwān (ﷺ) conquers Ahwāz and Hormuzān is taken captive by the Muslims.
- Dhul Hijjah	17 AH	- December	638 CE	The conquest of Al-Jazīrah (Northern Mesopotamia) at the hands of ‘Iyad Ibn Ghanm (ﷺ).
- Dhul Hijjah	17 AH	- December	638 CE	The conquest of Ar-Raqqah via a peace treaty signed by Suhail Ibn ‘Adiyy.
				The death of ‘Utbah Ibn Ghazwān (ﷺ) while returning from Hajj to Basrah.
	18 AH		639 CE	Sa‘d Ibn Abi Waqqās (ﷺ) is relieved of his position as Governor of Kūfah and returns to Al-Madinah.
				The revolt of Abarqabaz in Lower Iraq.
				The plague of ‘Imwās (Emmaus) and the death of Abu ‘Ubaidah Ibn Al-Jarrāh, Mu‘āz Ibn Jabal, Yazīd Ibn Abi Sufyān, Shurahbīl Ibn Hasanah and many of the sons of Khālid Ibn Al-Walīd (ﷺ).
15th Muharram	19 AH	14th January	640 CE	Friday – The conquest of Nahāvand and the martyrdom of Nu‘man Ibn Muqrin and Tulaihah Ibn Khuwailid.
- Shawwal	19 AH	- October	640 CE	Mu‘āwiyah Ibn Abi Sufyan (ﷺ) conquers Qaisariyyah in Syria.
10th Dhul Hijjah	19 AH	29th November	640 CE	‘Īd Al-Adha is celebrated by ‘Amr Ibn Al-‘Ās (ﷺ) and his army at Al-‘Arīsh.
25th Safar	20 AH	11th February	641 CE	The conquest of Hamadān.
				‘Umr Ibn Al-‘Ās conquers al-Farmā’ Fortress.
				The death of Heraclius in Constantinople.
7th Rabī‘ Al-Ākhir	20 AH	24th March	641 CE	‘Amr Ibn Al-‘Ās (ﷺ) conquers Bilbīs.

The Hijri Calendar		*The Gregorian Calendar*		*Events*
				The fall of Umm Dunain at the hands of ʿAmr Ibn Al-ʿĀs (ﷺ).
15th Jumada Al-ʾŪla	20 AH	30th April	641 CE	The Battle of ʿAin Shams (Heliopolis) and the victory of ʿAmr Ibn Al-ʿĀs (ﷺ) over the Byzantine army.
22nd Jumada Al-ʾŪla	20 AH	7th May	641 CE	ʿAmr Ibn Al-ʿĀs (ﷺ) begins the siege of Bābilyūn Fortress.
				The Muslims learn of the death of Heraclius through a letter which comes to them from Syria.
				Cyrus withdraws from Bābilyūn Fortress to Al-Jazīrah (Ar-Rawdah).
				Cyrus requests that ʿAmr (ﷺ) send a delegation for talks.
				ʿAmr (ﷺ) sends ʿUbādah Ibn As-Sāmit (ﷺ) with a delegation to Cyrus in Al-Jazīrah.
				The Roman army attacks the Muslims, then retreat in disarray.
22nd Jumada al-Ākhirah	20 AH	6th June	641 CE	Zubair Ibn ʿAwwām (ﷺ) arrives in ʿAin Ash-Shams at the head of four thousand reinforcements from Al-Madinah.
30th Dhul Qaʿdah	20 AH	8th November	641 CE	Cyrus seeks a peace treaty with the Muslims, conditional upon the agreement of the Emperor of the Roman Byzantine Empire (Constantine).
			641 CE	The Emperor of the Roman Empire rejects the peace treaty, recalls Cyrus and relieves him of his position.
29th Dhul Hijjah	20 AH	7th December	641 CE	Friday –Zubair Ibn ʿAwwām (ﷺ) scales the Bābilyūn Fortress and the Muslims attack the fortress.
				The Romans withdraw from the fortress and it falls after a siege lasting for seven months.
Muharram	21 AH	- January	642 CE	ʿAmr Ibn Al-ʿĀs (ﷺ) marches to conquer Alexandria.
	21 AH		642 CE	The Conquest of Naqyūs and the fall of its fortress.
18th Jumada Al-Ākhirah	21 AH	22nd May	642 CE	The Battle of Kūm Sharīk.
21st Jumada Al-Ākhirah	21 AH	25th May	642 CE	The death of Emperor Constantine, son of Heraclius in Constantinople.
22nd Jumada Al-Ākhirah	21 AH	26th May	642 CE	The Battle of Karyūn, on the road to Alexandria.
16th Rajab	21 AH	18th June	642 CE	ʿAmr (ﷺ) attacks Alexandria and begins the siege of it.
19th Ramadān	21 AH	18th August	642 CE	The conquest of Alexandria.
3rd Shawwāl	21 AH	2nd September	642 CE	Day of the Holy Cross – the return of Cyrus to Alexandria.
- Dhul Qaʿdah	21 AH	- October	642 CE	ʿAmr (ﷺ) returns fighting in the Egyptian Delta to Bābilyūn.
28th Dhul Qaʿdah		9th November	642 CE	Cyrus agrees with ʿAmr (ﷺ) in Bābilyūn to surrender Alexandria after eleven months.

The Hijri Calendar		*The Gregorian Calendar*		*Events*
	21 AH		642 CE	The Year of Famine in Al-Madinah.
15th Rabī‘ Al-Ākhir	21 AH	21st March	642 CE	The death of Cyrus in Alexandria.
10th Sha‘bān	21 AH	12th July	642 CE	Peter is appointed to succeed Cyrus as Patriarch.
19th Ramadān	21 AH	19th August	642 CE	The Romans withdraw from Alexandria and the Muslims enter it.
- Muharram	22 AH	- December	642 CE	Fustāt is built and becomes the capital, in place of Alexandria.
				The digging of the Gulf of the Commander of the Faithful (خليج امير المومنين) between the Nile and the Red Sea is begun.
19th Sha‘bān	23 AH	28th June	644 CE	The opening of navigation in the Gulf of the Commander of the Faithful between Fustāt and Al-Jar.
19th Sha‘bān	23 AH	28th June	644 CE	‘Amr (ﷺ) marches from Alexandria to conquer Antablus (Pentapolis).
	23 AH		644 CE	‘Uqbah Ibn Nāfi‘ conquers Zawīlah at Fazān.
	23 AH		644 CE	‘Amr Ibn Al-‘Ās (ﷺ) conquers Labdah and then Tripoli (طرابلس الغرب).
	23 AH		644 CE	Zubair Ibn ‘Awwām (ﷺ) conquers Sabrātah.
	23 AH		644 CE	‘Amr (ﷺ) conquers Shurūs and the city of Jabal Nufūsah.
	23 AH		644 CE	Busr Ibn Artah conquers Waddān.
26th Dhul Hijjah	23 AH	31st October	644 CE	Abu Lu`lu`ah Al-Majūsi stabs ‘Umar Ibn Al-Khattāb (ﷺ) with a khanjar (a curved dagger) in Al-Madinah.
1st Muharram	24 AH	4th November	644 CE	The death of ‘Umar Ibn Al-Khattāb (ﷺ) and his burial in Al-Madinah.
	24 AH		645 CE	Manuel attacks Alexandria with a Byzantine army and captures it.
	25 AH		646 CE	‘Amr Ibn Al-‘Ās (ﷺ) is removed from his position as Governor of Egypt.
- Summer of	25 AH		646 CE	‘Amr Ibn Al-‘Ās (ﷺ) attacks Manuel and recaptures Alexandria.
	27 AH		648 CE	‘Uthmān Ibn ‘Affān (ﷺ) permits Mu‘āwiyah Ibn Abi Sufyān (ﷺ) to invade Cyprus.
	27 AH		648 CE	‘Abdullah Ibn Sa‘d Ibn Abi Sarh (ﷺ) reaches As-Sabakhah with his fighters.
	29 AH		650 CE	Mu‘āwiyah (ﷺ) rebuilds ‘Akkā (Acre) and attacks Cyprus, accepting the jizyah from them.
	29 AH		650 CE	‘Abdullah Ibn Sa‘d Ibn Abi Sarh attacks Jarjīr (Gregory) in Subaitalah.
	32 AH		653 CE	The people of Cyprus request from Roman Empire (i.e. Byzantium) that they attack the Muslims.

The Hijri Calendar		*The Gregorian Calendar*		*Events*
	33 AH		654 CE	Mu'āwiyah (ﷺ) invades Cyprus and conquers it.
	34 AH		655 CE	The naval battle of Zāt As-Sawāra (ذات الصواري).
- Dhul Hijjah	35 AH	- June	656 CE	The murder of 'Uthman Ibn 'Affān (ﷺ) in Al-Madinah.
- Rabī' Al-Awwal	38 AH	- August	658 CE	'Amr Ibn Al-'Ās (ﷺ) is appointed as Governor of Egypt for the second time.
- Ramadān	40 AH		661 CE	The murder of 'Ali Ibn Abi Tālib (ﷺ).
3rd Dhul Qa'dah	41 AH	28th February	662 CE	The death of Benjamin, the Patriarch of the Copts in Alexandria after a long illness.
1st Shawwāl	43 AH	6th January	664 CE	The death of 'Amr Ibn Al-'Ās (ﷺ) in Fustāt.
	47 AH		668 CE	Mu'āwiyah Ibn Hudaij conquers Jarbah and Binzart (Bizarta) in Tunis.
	48 AH		669 CE	'Uqbah Ibn Nāfi' (ﷺ) marches to Waddān and Jarmah and conquers Kāwār; then returns to Maghmadās.
	52 AH		672 CE	Junādah Ibn Abi Umayyah conquers the island of Rhodes.
	54 AH		674 CE	Junādah Ibn Abi Umayyah conquers the island of Arwād.
	55 AH		675 CE	Junādah Ibn Abi Umayyah conquers the island of Crete.
- Rajab	60 AH	- April	680 CE	The death of Mu'āwiyah Ibn Abi Sufyān (ﷺ) and the accession of Yazīd Ibn Mu'āwiyah.
	60 AH		680 CE	The withdrawal of the Muslims from Cyprus and from Rhodes by order of Yazīd Ibn Mu'āwiyah.
	60 AH		680 CE	The failure of the Muslims' siege of Constantinople and their retreat from it.
	62 AH		682 CE	'Uqbah Ibn Nafi' attacks Al-Maghrib (Morocco) as far as the ocean and is martyred during his return.
- Muharram	64 AH	- September	683 CE	Kusailah, the leader of the Berbers captures Al-Qairawan (Kairouan).
	69 AH		689 CE	Zuhair Ibn Qais Al-Balawi defeats Kusailah at Hims.
	71 AH		690 CE	A Byzantine military expedition from Sicily lands at Darnah (Libya) and Zuhair Ibn Qais is martyred fighting them.
	78 AH		697 CE	Hassān Ibn Nu'mān conquers Carthage (قرطاجه) and Al-Kahinah forces him out.
	83 AH		702 CE	'Atā` Ibn Rafi' Huzalī attacks Sicily with an Egyptian fleet.
	84 AH		703 CE	Hassān Ibn Nu'mān recaptures Carthage and kills Al-Kahinah at Aljam.
	88 AH		708 CE	Mūsa Ibn Nusair becomes Governor of Al-Maghrib.
	89 AH		709 CE	Mūsa Ibn Nusair conquers Tangiers (طنجه) and As-Sūs Al-Adna.
				Mūsa Ibn Nusair attacks Balearic Islands.
	90 AH		710 CE	'Ayyāsh Ibn 'Ajīl attacks Sicily with a Moroccan fleet.

The Hijri Calendar		The Gregorian Calendar		Events
	92 AH		711 CE	‘Abdullah Ibn Murrah attacks Sardinia by order of Mūsa Ibn Nusair.
5th Rajab	92 AH	28th April	711 CE	Tāriq Ibn Ziyād sails from Tangiers to Jabal Tāriq (Gibraltar) to conquer Andulus (Spain).
28th Ramadān	92 AH	19th July	711 CE	Tāriq Ibn Ziyād defeats Rodrigo (Roderick) in the Battle of Wādi Bakkah (Barbate). Tāriq conquers as far as Toledo (طليطله).
- Ramadān	93 AH	- June	712 CE	Mūsa Ibn Nusair lands with his army at Gibraltar and conquers as far as Seville (اشبيليه).
- Shawwal	94 AH	- July	713 CE	Mūsa Ibn Nusair conquers as far as Mardah.
	94 AH		713 CE	Zaragoza (سرقسطه) surrenders to Mūsa Ibn Nusair with an assurance of protection.
	102 AH		720 CE	Muhammad Ibn Idrīs Ansari invades Sicily.
	103 AH		721 CE	The Muslims invade Sardinia.
	106 AH		724 CE	The Muslims invade Sardinia.
	108 AH		726 CE	Quthm Ibn ‘Awānah invades Sicily (صقليه).
	109 AH		727 CE	Bishr Ibn Safwān invades Sicily.
	113 AH		731 CE	Mustanīr Ibn Hārith attacks Sicily.
	116 AH		734 CE	Habīb Ibn Abi ‘Ubaidah Ibn ‘Uqbah Ibn Nafi‘ invades Sicily.
	117 AH		735 CE	Habīb Ibn Abi ‘Ubaidah invades Sardinia.
	122 AH		739 CE	Habīb Ibn Abi ‘Ubaidah invades Sicily and Zaragoza agrees to pay the *jizyah*.
	130 AH		747 CE	‘Abdur-Rahman Ibn Habīb Ibn Abi ‘Ubaidah captures the island of Pantelleria (قوصره).
	135 AH		753 CE	‘Abdur-Rahman Ibn Habīb invades Sicily.
	190 AH		806 CE	Humaid Ibn Ma‘yūf attacks Crete then withdraws from it.
	201 AH		817 CE	The Aghlabids invade Sardinia.
13th Ramadān	202 AH	25th March	818 CE	Rebellion of the people of Ar-Rabad against Al-Hakam Ibn Hishām Umawi in Andulus.
	206 AH		821 CE	Muhammad Ibn ‘Abdullah Tamīmī invades Sardinia.
	210 AH		825 CE	‘Abdullah Ibn Tahir withdraws the people of Ar-Rabad from Alexandria and conquers Crete (اقريطش).
15th Rabī‘ Al-Awwal	212 AH	14th June	827 CE	Asad Ibn Furāt sails from Sūsah with a fleet to invade Sicily.
18th Rabī‘ Al-Awwal	212 AH	17th June	827 CE	Asad captures Mazzara in the west of Sicily.
- Sha‘bān	213 AH	- October	828 CE	Asad Ibn Furāt dies in front of Syracuse (سرقوسه).
	214 AH		829 CE	The fleet of Crete destroys the Byzantine fleet near the island of Thassos.
	216 AH		831 CE	The city of Palermo (بلرم) in Sicily is conquered.
	220 AH		835 CE	Naples comes to an agreement with the Muslims over Sicily, in spite of the stubbornness of the Church.

The Hijri Calendar		*The Gregorian Calendar*		*Events*
	221 AH		839 CE	The fall of Tindari Fortress in northern Sicily at the hands of the Muslims.
	225 AH		840 CE	The conquest of Geragia, Qal'ah Al-Ballūt (Caltabellotto), Platani, Corleone Fortress, Marineo and other places.
	228 AH		843 CE	Fadl Ibn Ja'far Hamdani conquers Messina in Sicily.
12th Jumada Al-Ākhirah	228 AH	18th March	843 CE	A Byzantine fleet, led by Theoktist attacks Crete, but is defeated.
	232 AH		847 CE	Fadl Ibn Ya'qūb conquers Lentini in Sicily.
				Taranto in southern Italy is conquered.
	234 AH		848 CE	'Abdur-Rahman Al-Ausat invades Balearic Islands.
	235 AH		849 CE	'Abdur-Rahman Al-Ausat pardons the people of the Balearic Islands.
	238 AH		852 CE	Batura (بشيره) in Sicily is conquered.
9th Dhul Hijjah	238 AH	22nd May	852 CE	A Byzantine fleet attacks Damietta (Dimyāt) and enslaves its inhabitants, then Ashtūm Tanīs, after which they return to Byzantium.
16th Shawwal	243 AH	5th February	858 CE	'Abbās Ibn Fadl conquers Castrogiovanni (قصريانه), the capital of Sicily.
3rd Jumada Al-Ākhirah	247 AH	14th August	861 CE	'Abbās Ibn Fadl dies.
	248 AH		862 CE	An Islamic fleet from Crete invades the Island of Athos and the Island of Neon.
	252 AH		866 CE	Ahmad Ibn Aghlab conquers Syracuse in Sicily.
	256 AH		870 CE	Abul Gharanīq Muhammad Ibn Aghlab conquers Malta.
	266 AH		880 CE	A Byzantine fleet destroys an Islamic Cretan fleet in the Gulf of Corinth (Greece).
	288 AH		900 CE	Abul 'Abbās Ibn Ibrahīm crosses from Messina to Calabria and conquers Reggio, in southern Italy.
26th Ramadān	289 AH	3rd September	902 CE	Ibrahīm Ibn Ahmad crosses from Messina to Calabria.
25th Shawwāl	289 AH	2nd October	902 CE	Ibrahīm Ibn Ahmad attacks Cosenza in Calabria and they agree to pay the *jizyah*.
18th Dhul Qa'dah	289 AH	24th October	902 CE	The death of Ibrahīm Ibn Ahmad before Cosenza and the return of the Muslims.
	290 AH		903 CE	The Balearic Islands are conquered from Andulus.
	291 AH		904 CE	A Cretan fleet accompanied by a fleet from Tartūs ((طرطوس destroys Salonika.
				'Isam Al-Khawlāni conquers the Balearic Islands from Al-Andulus.
	298 AH		910 CE	A Byzantine fleet attacks Crete, but is routed.
	312 AH		924 CE	A Byzantine fleet routs a fleet from Tartūs near the island of Lemnos.

The Hijri Calendar		The Gregorian Calendar		Events
	316 AH		928 CE	Sābir As-Saqlabi and Salim Ibn Abi Rāshid conquer Taranto and Calabria agrees to pay the *jizyah*.
1st Muharram	350 AH	20th February	961 CE	Nicephorus Phocas launches a surprise attack on Crete.
16th Muharram	350 AH	7th March	961 CE	Nicephorus Phocas captures the Muslim city of Al-Khandaq in Crete.
	354 AH		965 CE	The Byzantines occupy Cyprus.
- Rabī' Al-Awwal	406 AH	- September	1015 CE	Abul Jaish, the ruler of the eastern islands (Balearic Isles) conquers Cagliari and the fortresses of Sardinia; attacks the western coasts of Italy, capturing Luni and attacking Pisa and Genoa.
	481 AH		1088 CE	Roger captures Girgenti (جرجنت) in Sicily.
	484 AH		1091 CE	Roger captures Qasriyanah (Castrogiovanni), the last of the Muslim fortresses in Sicily.

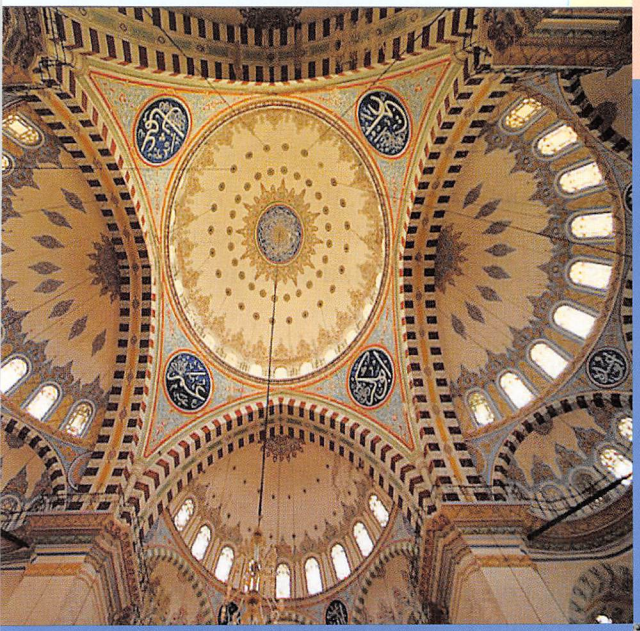
Chronicle of Events during the Ottoman Empire

The Hijri Calendar		The Gregorian Calendar		The Conquest
	617 AH		1220 CE	Jelme Nuyan and Subutai Nuyan, the two generals of Genghis Khan cross Turkistan.
	651 AH		1253 CE	The death of Kunduz Alip. Ertugrul succeeds his father Kunduz Alip (real name Suleimān Shah).
	680 AH		1281 CE	Ertugrul dies and is succeeded by his son, 'Uthman.
	691 AH		1292 CE	'Uthman conquers *Qal'ah Qara Jeh Hisar*.
	701 AH		1302 CE	'Uthman conquers *Aqyun Hisar*, Nicomedia (Izmit) and Yeni Shehr.
	704 AH		1305 CE	'Uthman declares all of the lands he has conquered independent and gives himself the title *"Badshah"*.
- Jumada Al- 'Ūla	727 AH	- March	1327 CE	Orhan (Ūrkhan), son of 'Uthman conquers Brusa (or Bursa).
	727 AH		1327 CE	Orhan ascends the throne.
	758 AH		1357 CE	Orhan crosses the Dardanelles Strait. Suleimān, the son of Orhan conquers Tzympe Fort and Gallipoli.
	761 AH		1360 CE	Orhan, son of 'Uthmān dies and is succeeded by his son, Murād.
	763 AH		1362 CE	The conquest of Adrianople (Edirne).
	772 AH		1371 CE	Murād conquers as far as the River Danube.

The Hijri Calendar		*The Gregorian Calendar*		*The Conquest*
	775 AH		1374 CE	Murād rules over Macedonia, Dalmatia, Manastir, Prilep and Stip.
	785 AH		1383 CE	Sofia (Bulgaria) is conquered.
	789 AH		1387 CE	The strategically important city of Nish (Serbia) is conquered. Nicopolis (Bulgaria) is conquered.
	791 AH		1389 CE	Murād is victorious in the Battle of Kosovo and is martyred. Bāyezīd I succeeds to the throne.
23rd Dhul Qa'dah	798 AH	28th August	1396 CE	The Ottomans are victorious over a European alliance at Nicopolis.
	816 AH		1413 CE	Muhammad I restores Ottoman power after the period of suspension.
	818 AH		1416 CE	The conquest of Serai (Sarajevo) in Bosnia (سرائے بوسنہ). The conquest of Izmir.
	819 AH		1416 CE	The conquest of Pasteria (Pastush). The death of Muhammad I and the succession of Murād II to the throne.
	824 AH		1421 CE	The conquest of Salonika.
14th Dhul Hijjah	843 AH	17th May	1440 CE	The conquest of Samandria (Smederevo).
- Jumada Al-'Ūla	848 AH	- August	1444 CE	Sultan Murād II abdicates in favour of his son, Muhammad II.
	848 AH		1444 CE	Europe forms an alliance in order to conquer the Ottoman Empire.
- Sha'bān	848 AH	- November	1444 CE	Sultan Murād returns to power and defeats the European alliance.
10th – 12th Dhul Qa'dah	852 AH	5th – 7th January	1449 CE	Sultan Murād is victorious over the European alliance at Kosovo.
	855 AH		1451 CE	Sultan Murād II dies and Muhammad II succeeds him.
- Rabī' Al-Awwal	857 AH	- March	1453 CE	Muhammad II besieges Constantinople (Istanbul).
- Jumada Al-'Ākhirah	857 AH	- June	1453 CE	Constantinople is conquered.
	865 AH		1461 CE	The Serb lands are conquered, with the exception of Belgrade. The conquest of Athens (Greece).
	867 AH		1463 CE	The conquest of the principality of Wallachia (Romania).
	868 AH		1464 CE	The conquest of Albania, Amastris (Amasra), Sinop and Trabzon (Turkey). The conquest of the island of Euboea or Evvoia (اکریبوز), Thessaly and Attica from the lands of the Venetians.

The Hijri Calendar		*The Gregorian Calendar*		*The Conquest*
- Sha'bān	868 AH	- April	1464 CE	The conquest of Hungary.
	869 AH		1465 CE	The conquest of Bosnia and Herzegovina.
	872 AH		1475 CE	The conquest of the Aegean Islands (جزر الارخبيل).
23rd Safar	880 AH	- 6th October	1475 CE	The conquest of the port of Kaffa on the Black Sea.
	880 AH		1475 CE	The conquest of the island of Sisam (Samos) and Saqiz (Chios); and their placement under Ottoman protection.
	884 AH		1479 CE	The conquest of the mouth of the River Kuban (in the lands of the Circassians).
- Shawwal	884 AH	- December	1479 CE	The Venetians sign a peace treaty with the Ottoman Empire, a condition of which is that they withdraw from Argos and all of Albania, with the exception of a few places.
	884 AH		1479 CE	The conquest of the lands of *Ajar* (Adzhar) and Batum in the lands of the Crimea and their annexation by the Ottomans.
17th – 19th Safar	886 AH	17th – 19th April	1481 CE	The death of Sultan Muhammad *Al-Fatih* (The Conqueror).
23rd Rabī' Al-Awwal	886 AH	22nd May	1481 CE	Bāyezīd II succeeds to the throne.
- Jumāda Al-'Ūla	889 AH	- May	1484 CE	Bāyezīd proceeds to Bogdania (Moldavia).
22nd Jumāda Al-Awwal	889 AH	17th June	1484 CE	The conquest of Kili Fortress.
25th Rajab	889 AH	18th August	1484 CE	The conquest of Akraman Fortress and control over the mouths of the Danube and Dniester rivers.
26th Dhul Qa'dah	889 AH	15th December	1484 CE	The conquest of Slovenia.
	889 AH		1484 CE	The conquest of Croatia.
- Safar	918 AH	- April	1512 CE	Sultan Selim ascends the throne.
- Rajab	920 AH	- August	1514 CE	The Ottomans are victorious over the Safavids in the Battle of Chaldiran and enter the city of Tabriz.
- Rajab	922 AH	- August	1516 CE	The Ottomans are victorious over the Mamelukes at Marj Dabiq (Syria) and the death of the Mameluke Sultan, Qansūh Al-Ghauri.
- Jumāda Al-Awwal	922 AH	- June	1516 CE	The Ottoman Victory over the Mamelukes at Ar-Raidaniyyah.
1st Rabī' Al-Ākhir	923 AH	23rd April	1517 CE	Tuman Bey, the last Mameluke Sultan is hanged at Bab Zawīlah and Egypt submits to Ottoman rule.
- Jumāda Al-Awwal	923 AH	- May	1517 CE	Al-Hijaz falls under Ottoman rule.
23rd Sha'ban	923 AH	10th September	1517 CE	Selim I leaves Egypt for Istanbul.

The Hijri Calendar		*The Gregorian Calendar*		*The Conquest*
8th Shawwāl	926 CE	21st September	1520 CE	The death of Sultan Selim I and the succession of his son, Suleimān, 'The Lawgiver' ('The Magnificent').
	927 AH		1521 CE	The conquest of Belgrade.
	928 AH		1522 CE	The conquest of Sabacz, Slanka and Zemiln (Hungary)
20th Dhul Qa'dah	932 CE	28th August	1526 CE	The Ottomans are victorious over the Hungarian army in the Battle of Mohacs, and the Hungarians submit to Ottoman protection.
	941 AH		1534 CE	The conquest of Tunis
	944 AH		1537 CE	Khairuddīn Barbarossa routs the Spanish fleet led by Charles V and attacks the island of Crete.
	945 AH		1538 CE	The Ottomans are victorious over the European armies in the naval Battle of Preveza (Greece).
	948 AH		1541 CE	Conquest of Buda (Hungary).
20th Jumāda Al-Awwal	950 AH	21st August	1543 CE	Khairuddīn Barbarossa lands at the port of Marseilles (France) and the coasts of Sicily.
	960 AH		1553 CE	The conquest of Timisoara (W. Romania) Fortress.
23rd Rabī' Al-Awwal	960 AH	8th October	1566 CE	The death of Sultan Suleiman, The Magnificent.
17th Jumāda Al-Awwal	974 AH	30th November	1566 CE	Sultan Selim II ascends the throne.
	974 AH		1566 CE	The conquest of the port of Limasol; one of the ports of Cyprus.
26th Muharram	978 AH	30th June	1570 CE	The conquest of the port of Larnaca (Tuzla).
29th Muharram	978 AH	3rd July	1570 CE	The conquest of Kyrenia (Cyprus).
5th Safar	978 AH	9th July	1570 CE	The conquest of Lefkosia (Nicosia).
28th of Dhul Hijjah	978 AH	23rd May	1571 CE	The conquest of Moscow.
- Rabī' Al-Ākhir	979 AH	- August	1571 CE	The conquest of Magusa (Famagusta).
- Rabī'Al-Ākhir	979 AH	- August	1571 CE	The conquest of Cyprus is completed.
	985 AH		1577 CE	The African Kingdom of Burnu (Nigeria) declares its subordination to Ottoman rule.



PART SIX

Chapter 1
The Renowned Muslim Persons

Chapter 2
The renowned Non-Muslim Persons

1

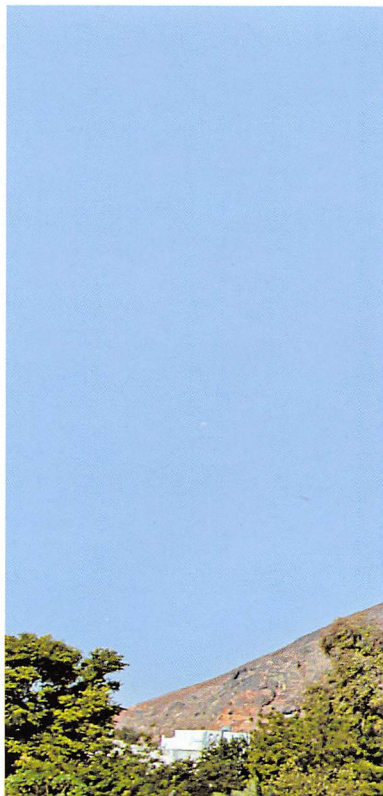
Khālid Ibn Al-Walīd (رضي الله عنه)

He is the renowned and celebrated General; indeed, he is, without exception, the most renowned of all generals. He did not achieve this reputation without effort. On the contrary, he achieved it because of his actions; which were the result of characteristics, both distinctive and specific, and this is what we will attempt to clarify here.

He fought approximately thirty battles, some of which were minor, while others were majo'. Some of them took place while he embraced *'Jāhiliyyah'* (ignorance) and some of them took place while he was a Muslim. Some of them were during the Apostasy Wars and others were during the wars of conquest in Iraq and Syria. Throughout his career, he never lost a single battle.

His Military Qualities:

He was an outstanding and courageous warrior and a brilliant general. In spite of being wealthy, he led an ascetic life. His faith was firmly-rooted: he was extremely trusting in his Lord and then in himself and his deeds, and in his supporters and his troops. He was intimately acquainted with them and proud of them. He was a natural leader of men and wherever he was, he would be the most deserving of men to lead. Whenever he was given leadership, he would demand for himself the widest powers and this caused him many problems. Whenever he entrusted one of his men with some responsibility, he would also grant him the widest powers.



He was deeply insightful in military matters: intelligent, astute, fast-moving, fast-acting, quick to seize an opportunity, strong-willed, daring and reckless, yet uniquely successful in his daring, frightening to his enemies, fortunate, blessed, physically powerful, a skillful combatant, and an expert in the use of all the weapons in use at the time. He was innovative, alert, a brilliant tactician and strategist, and he possessed a strong nerve. Success did not make him arrogant nor was he shaken by difficult situations; he was always able to make the decision which history has proven to be the correct one, according to the military experts who have studied them after the passage of centuries. He knew his goal and he would adhere to it. He always went on the offensive and was able to take his enemies by surprise, causing them to be unable to respond, even when they had superior numbers. He realized the

value of psychological warfare on the battle field. He possessed a superior ability to rally his troops and would never use more troops than the battle required. He never encountered a situation which he had not foreseen. He was sparing in his movements and possessed a rare degree of flexibility. He was skilled in organizing all of his forces and his management skills were equal to his skills on the battlefield. For all of these reasons, the Muslims loved Khālid (ﷺ) to lead them.

Khālid (ﷺ) was from the tribe of Banu Makhzūm, which was an offshoot of Quraysh, who were responsible for matters relating to war. His father was Walīd Ibn Mughīrah, who was one of the notables of Quraysh and one of its wealthiest men. Because of this, Khālid had no work during the *jāhiliyyah* period and so he spent his time in horse riding and in weapons training.

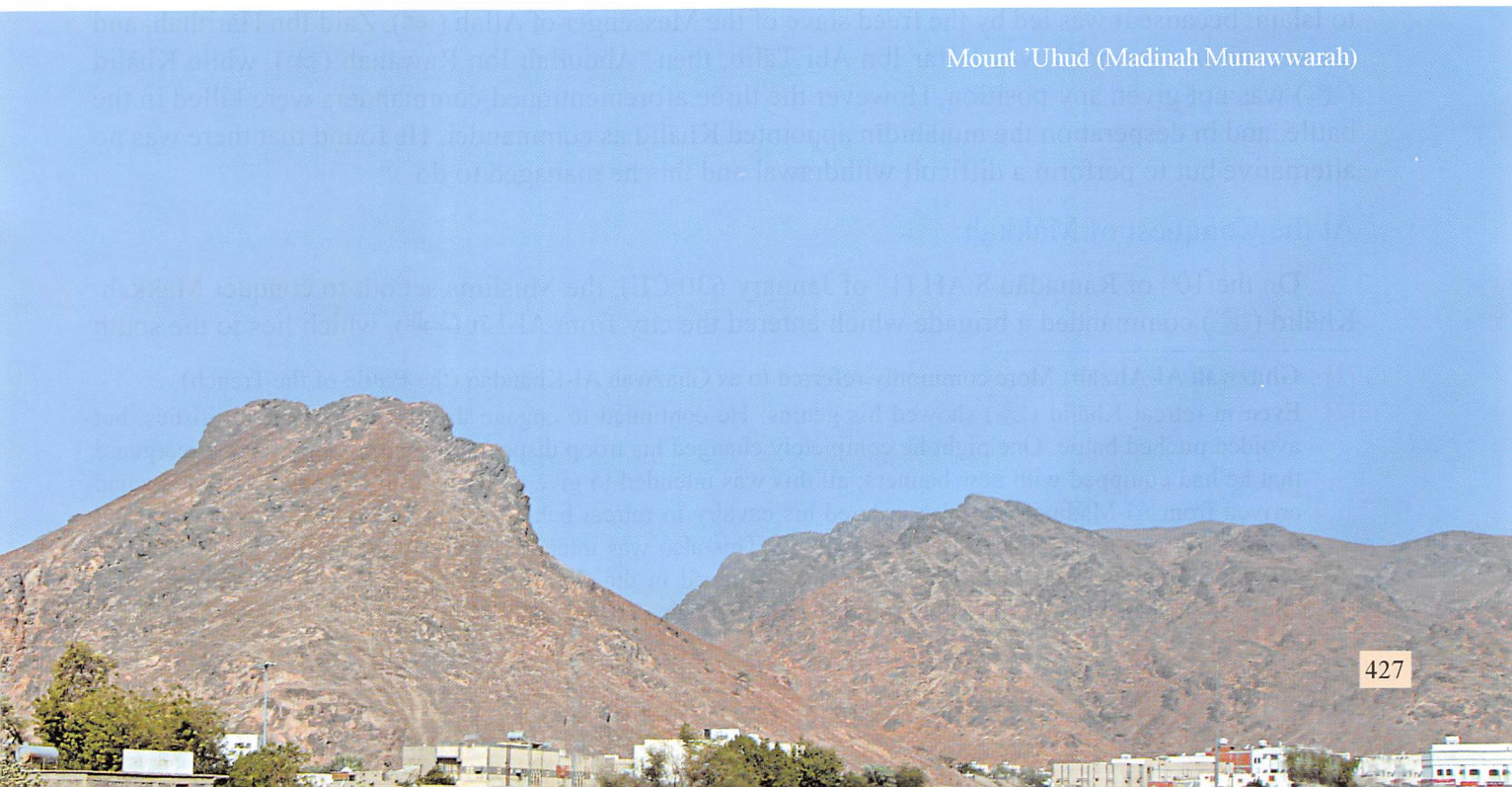
Khālid did not take part in the Battle of Badr, but he did take part in the Battle of 'Uhud, being in command of the pagans' cavalry. The Muslims were victorious and chased the pagans, who fled; but the Muslim archers left their posts on Mount 'Uhud and Khalid noticed that the Muslims' flank was now unprotected, so he circled around them with his cavalry and ascended the mountain. He then attacked the Muslims from the rear, as a result of which the balance of the battle was upset, and Quraysh's defeat was turned into victory.

Lessons Learnt from the Battle of 'Uhud:

'Uhud was the first battle in which Khālid had taken part and he understood the lesson of it; which is, that what determines victory or defeat in a battle is the end result of it, not what happens at any point during it. He learnt to hold onto his courage, to remain calm and to clear his mind, even if events went against him at some stage during the battle. He also learnt from 'Uhud that when deadlock is broken in a battle a kind of disorder affects the ranks of the two sides. Khālid observed this in his enemy and he would direct his strike without hesitation at exactly the right moment, in order to take control of the whole situation.

We are not presenting Khālid's biography in these lines, but since we are discussing the conquests, we will confine ourselves to two things:

1. Identifying the battles in which he took part.



Mount 'Uhud (Madinah Munawwarah)

2. The characteristics that he displayed in those battles.

During the Battle of 'Uhud, Khālid gained ideas which he applied in all of his battles. And while the Muslims lost the Battle of 'Uhud because of Khālid, he learnt from it tactics which he repeated for the Muslims numerous times, in the Apostasy Wars and in the conquests.

With the Pagans:

Khālid took part in the Battle of the Confederates[1], defending the pagans. After the tribes had remained for a while in the bitter cold of winter in front of the trench, they were forced to withdraw, but during this battle Khālid kept company with warriors and encountered a number of them after that in his ranks, such as 'Amr Ibn Al-'Ās, Dhirār Ibn Al-Khattāb, 'Ikrimah Ibn Abi Jahl, Abu Sufyān Ibn Harb, Safwān Ibn Umayyah, Suhail Ibn 'Amr and others or in the ranks of his enemies, such as Tulaihah Ibn Khuwailid, and all of Banu Asad. Then we see Khalid in the year 6 AH (627 CE) leading Quraysh's cavalry and preventing the Prophet (ﷺ) and the Muslims from entering Makkah on the day of Al-Hudaibiyah.

Khālid Embraces Islam:

When the Prophet (ﷺ) and his Companions (رضي الله عنهم) performed *'Umrah Al-Qadā`* in the following year (7 AH = 628 CE), Khālid was not present and so his brother, Walīd Ibn Walīd (رضي الله عنه) left him a letter which opened his heart (to Islam) and he departed from Makkah, making *hijrah* to Al-Madinah. During his migration to Al-Madinah, Khālid (رضي الله عنه) said to his companion, 'Uthmān Ibn Talhah: *"We are in the position of a fox upon which a bucket of water has been poured, causing it to leave (its hole)."* That is, the Muslims have surrounded Quraysh in Makkah and besieged them and no option remains for them except to surrender (i.e. embrace Islam); so they are like a fox cornered in its hole, when a bucket of water is poured on it, it leaves it no alternative but to emerge. What Khālid said was not perceived by the leaders of Quraysh at the time, but he saw it and spoke of it to his companion.

On the Military Expedition to Mu`tah:

Khālid (رضي الله عنه) embraced Islam in the year 8 AH (629 CE), and in that year the military expedition to Mu`tah took place. Khālid (رضي الله عنه) set out with this force, which was a test of his heart's submission to Islam: because it was led by the freed slave of the Messenger of Allah (ﷺ), Zaid Ibn Hārithah, and his second-in-command was Ja'far Ibn Abi Tālib, then 'Abdullah Ibn Rawāhah (رضي الله عنهما), while Khālid (رضي الله عنه) was not given any position. However the three aforementioned commanders were killed in the battle, and in desperation the mujāhidīn appointed Khālid as commander. He found that there was no alternative but to perform a difficult withdrawal and this he managed to do. [2]

At the Conquest of Makkah:

On the 10th of Ramadān 8 AH (1st of January 630 CE), the Muslims set out to conquer Makkah. Khālid (رضي الله عنه) commanded a brigade which entered the city from Al-Līt (اللّيط), which lies to the south

[1] **Ghazwah Al-Ahzāb:** More commonly referred to as Ghazwah Al-Khandaq (the Battle of the Trench).

[2] Even in retreat Khālid (رضي الله عنه) showed his genius: He continued to engage the Byzantines in skirmishes, but avoided pitched battle. One night he completely changed his troop dispositions and brought forth a rearguard that he had equipped with new banners; all this was intended to give the impression that reinforcements had arrived from Al-Madinah. He also ordered his cavalry to retreat behind a hill, hiding their movements, and then return, raising as much dust as they could. This also was intended to create the impression that further reinforcements were arriving. The Byzantines believed in the fictitious reinforcements and withdrew, thus allowing the Muslim force to safely retreat to Al-Madinah. *(Translator)*

of it. He also took part in the Battles of Hunain and Thaqīf with the Prophet (ﷺ). Abu Bakr (رضي الله عنه) said: "I heard the Messenger of Allah (ﷺ) saying:

[نِعْمَ عَبْدُ اللهِ وَأَخُو الْعَشِيرَةِ خَالِدُ بْنُ الْوَلِيدِ، وَ سَيْفٌ مِّنْ سُيُوفِ اللهِ سَلَّهُ عَزَّوَجَلَّ عَلَى الْكُفَّارِ وَالْمُنَافِقِينَ]

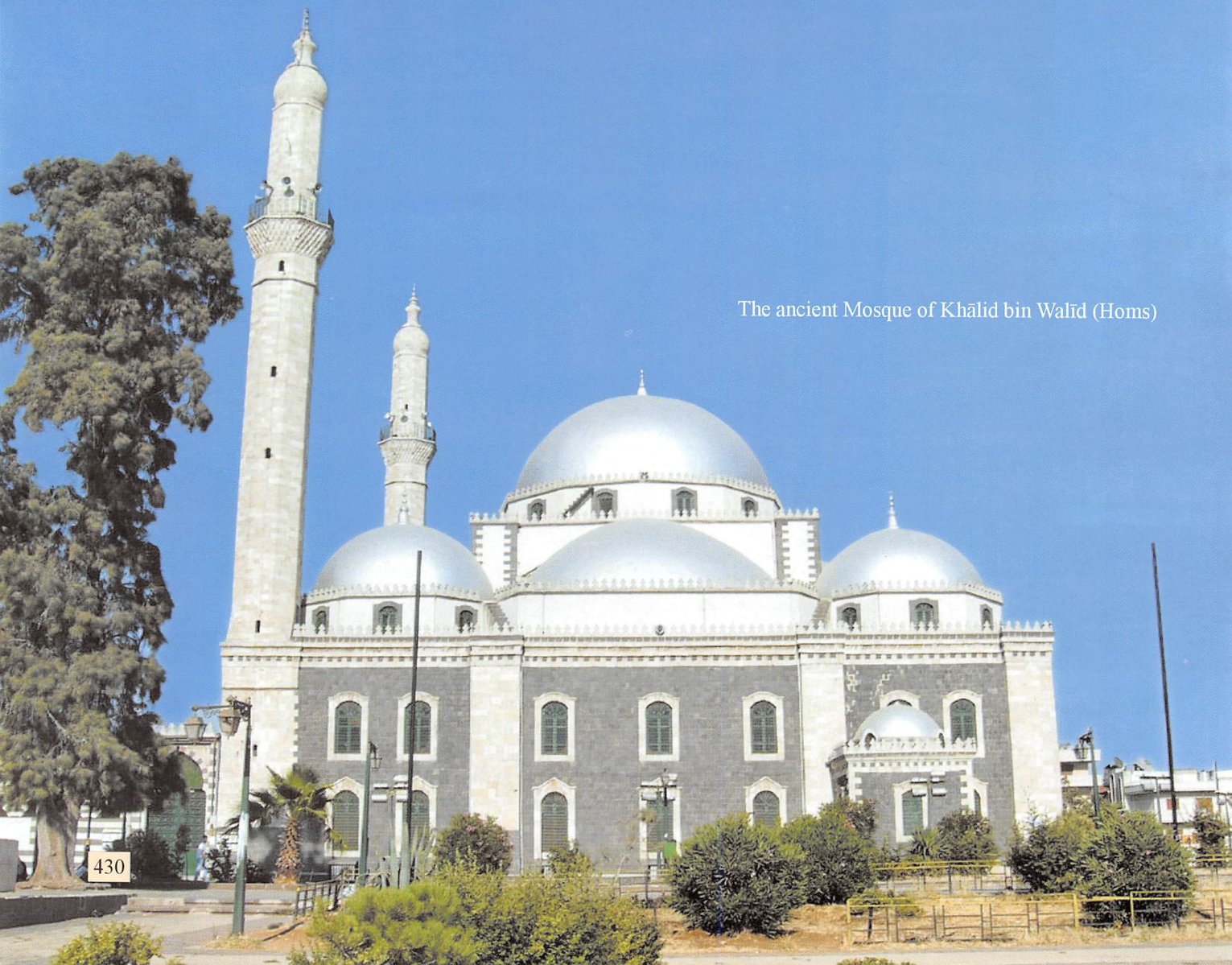
"What an excellent slave of Allāh and brother of the tribe is Khālid Ibn Al-Walīd, one of the swords of Allah, unleashed against the unbelievers!"

The Monument in the memory of the martyrs of the Battle of Mu'tah in Karak (Jordan). In the background Masjid Ja'far bin Abi Tālib is apparent. Inscribed names of the martyrs of Mū'tah on the memorial: Zaid bin Hārithah, Ja'far bin Abi Tālib, 'Abdullah bin Rawāhah, Mas'ūd bin al-Aswad, Wahb bin Sa'd, 'Abbād bin Qais, Al-Hārith bin Nu'mān, Surāqah bin 'Amr, Abu Kuleib bin 'Amr, Jābir bin 'Amr, 'Āmir bin Sa'd, 'Amr bin Sa'd (رضي الله عنهم)

نِعْمَ عَبْدُ اللهِ وَأَخُو الْعَشِيرَةِ خَالِدُ بْنُ الْوَلِيدِ

وَ سَيْفٌ مِّنْ سُيُوفِ اللهِ سَلَّهُ عَزَّوَجَلَّ

عَلَى الْكُفَّارِ وَالْمُنَافِقِينَ



The ancient Mosque of Khālid bin Walīd (Homs)

And so he became well known as the *"Sword of Allah"* (سيف الله). With the death of the Prophet(ﷺ), the Apostasy Wars flared up in 11 AH (632 CE) and Khālid was the hero of them, conquering the worst of them among the tribes of Asad, Tamīm and Hanīfah.

In the Conquest of Iraq:

Then he was entrusted with the operation to conquer Iraq from the south, up to Al-Hīrah, while 'Iyād Ibn Ghanam (رضي الله عنه) was given the responsibility of meeting up with him by starting the conquest from the north, in Musayyakh, and advancing to Al-Hīrah. Then whichever of them reached Al-Hīrah first would be the commander of the other for the next stage of the conquest, which was the conquest of Al-Madā`in (Ctesiphon). Khālid (رضي الله عنه) took part in fifteen battles, all of which he won, while 'Iyād (رضي الله عنه) was halted at the beginning of the road, in front of Dūmah Al-Jandal and sought help from Khālid (رضي الله عنه); who proceeded to him from Iraq and conquered it. He added 'Iyād (رضي الله عنه) and his army to his own forces.

In the Conquest of Ash-Sham (Syria):

After that, the operation to conquer Syria was in need of Khālid (رضي الله عنه) and so Abu Bakr (رضي الله عنه) commissioned him with the task of transferring half of his army from Iraq to Syria. He was required urgently and so he raced across the desert of Samāwah in its north and undertook the conquest of Syria, which he continued until Abu Bakr (رضي الله عنه) died and was succeeded by 'Umar (رضي الله عنه). 'Umar (رضي الله عنه) relieved Khālid (رضي الله عنه) of his post for reasons which we have discussed in our book *'The Road to Al-Madā'in'*.

The Battles in Which Khālid رضي الله عنه Took Part:

Date	Name of the Battle
Shawwāl 3 AH (March 625 CE)	The Battle of 'Uhud.
Shawwāl 5 AH (March 627 CE)	The Battle of the Confederates.
Jumāda Al-Awwal 8 AH (August 629 CE)	The military expedition to Mu`tah.
Shawwāl 8 AH (December 629 CE)	The Battle of Hunain.
Shawwāl 8 AH (December 629 CE)	The Battle of At-Tā`if.
11 AH (632 CE)	The Battle of Buzākhah.
Muharram 12 AH (March 633 CE)	The Battle of Zāt As-Salāsil.
1st of Safar 12 AH (17th of April 633 CE)	The Battle of Al-Mazār.
22nd of Safar 12 AH (8th of May 633 CE)	The Battle of Al-Walajah.
25th of Safar 12 AH (11th of May 633 CE)	The Battle of Ullais.
28th of Safar 12 AH (14th of May 633 CE)	The Battle of Amghīshiyah.

Rabī‘ Al-Awwal 12 AH (May 633 CE)	The Battle of Al-Maqr.
Rabī‘ Al-Awwal 12 AH (May 633 CE)	The Battle of Al-Hīrah.
4th of Rajab 12 AH (15th of September 633 CE)	The Battle of Al-Anbār.
11th of Rajab 12 AH (23rd of September 633 CE)	The Battle of ‘Ain At-Tamr.
24th of Rajab 12 AH (4th of October 633 CE)	The Battle of Dūmah Al-Jandal.
19th of Sha‘ban 12 AH (29th of October 633 CE)	The Battle of Musayyakh.
23rd of Sha‘ban 12 AH (2nd of November 633 CE)	The Battle of Ath-Thaniyy.
23rd of Sha‘ban 12 AH (2nd of November 633 CE)	The Battle of Az-Zumail – Ar-Radāb.
15th of Dhul Qa‘dah 12 AH (21st of January 634 CE)	The Battle of Al-Farād.
19th of Safar 13 AH (25th of April 634 CE)	The Battle of Ghassan at Marj As-Suffar.

Khalid bin Walīd Mosque (Kuala Lumpur)
which is a symbol of love in Malaysia to this great commander of Islam

25th of Rabī‘ Al-Awwal 13 AH (29th of May 634 CE)	The Battle of the Conquest of Busra.
27th of Jumāda Al-Awwal 13 AH (29th of July 634 CE)	The Battle of Ajnādain.
17th of Jumāda Al-Ākhirah 13 AH (18th of August 634 CE)	The Battle of Marj As-Suffar.
28th of Dhul Qa‘dah 13 AH (23rd of January 635 CE)	The Battle of Fahl Baisan.
15th of Rajab 14 AH (3rd of September 635 CE)	The Conquest of Damascus.
25th of Rabī‘ Al-Awwal 15 AH (6th of May 636 CE)	The Conquest of Bālbek.
21st of Rabī‘ Al-Ākhar 15 AH (2nd of June 636 CE)	The Conquest of Homs.
5th of Rajab 15 AH (13th of August 636 CE)	The Battle of Yarmūk.

2

Rāfi‘ Ibn ‘Umairah At-Tā‘i (رضي الله عنه)

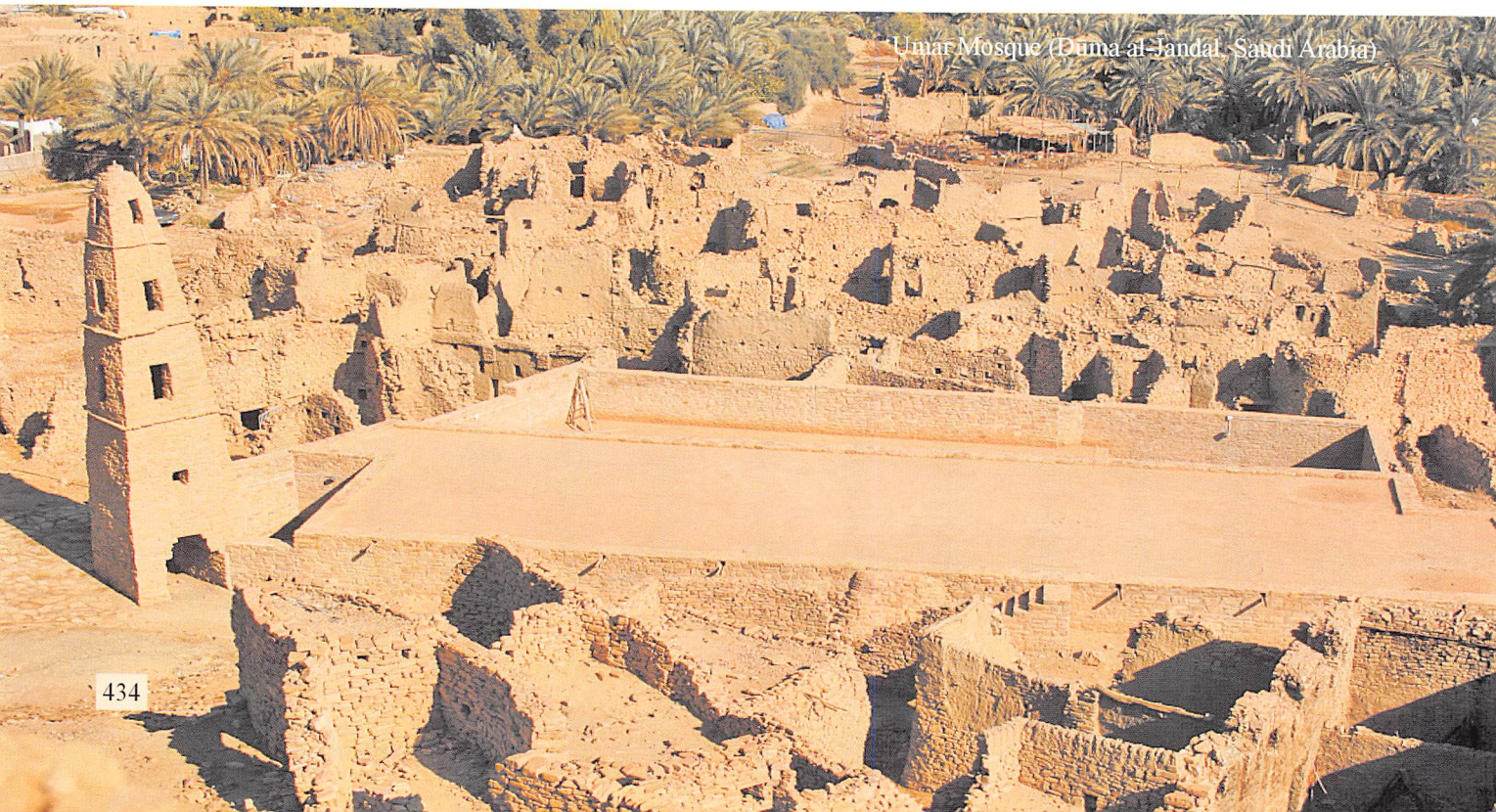
One of the Guides:

As-Sanbasi, a guide. The homes of his people were in Najd, in the region of Jabal Ajā, near the desert. He was a thief in the *Jahiliyyah period*, stealing camels and taking them, according to his own admission, to the desert – "An-Nafūd" where their owners were unable to pursue him, due to the absence of water. But he used to hide water there in advance in ostrich eggs; which he buried in the sand. He was the best and most knowledgeable guide among the people. He was a Christian and he was called Sarjis, then he embraced Islam. He set out with ‘Amr Ibn Al-‘Ās (رضي الله عنه) for the Battle of Zāt As-Salāsil. He took Abu Bakr as a companion and he was with him on his camel. Abu Bakr allowed him to sleep on his mattress and clothed him in his garments.

Rafi‘ gained his reputation as a guide, which means that he used to travel a great deal, so he knew the roads and memorized them, and he had a hardy constitution, which enabled him to do this. He also had the ability to define directions and calculate distances.

His Most Well Known Deeds in the Conquests:

Rafi‘ was Khālid's guide from An-Nabāj to Al-Hafīr in Muharram 12 AH (March 633 CE), when he was charged with the task of conquering Iraq. Then he was mentioned regarding Khālid's crossing



Umar Mosque (Duma al-Jandal, Saudi Arabia)

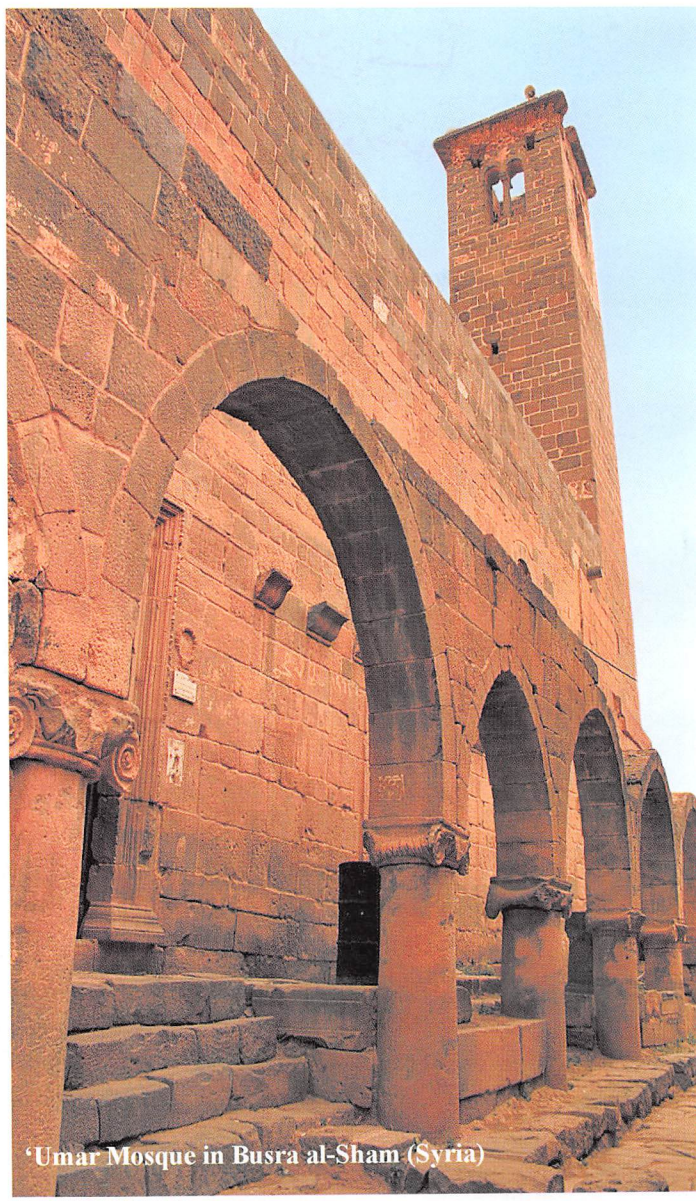
of the As-Samāwah Desert with ten thousand Muslim troops, at which time he called for guides and set out from Al-Hīrah to 'Ain At-Tamr and from there to Dumah. He penetrated the desert as far as Qarāqir and then he said: *"How can I find a way which will take me behind the Roman forces, for if I meet them, they will prevent me from helping the Muslims."* This was due to the fact that the Romans had forces in Al-Jazīrah which patrolled the road to Syria. But all of them said: *"We know of no road except one which will not bear the armies and none can negotiate it except a single rider, so do not expose the Muslims to such a risk."* No one answered his request except Rafi' Ibn 'Umairah (ﷺ) who said, with great fear and respect: *"You will not be able to do that with horses and baggage. By Allah, a single rider fears for his safety and none would attempt it except one who is misled. The journey takes five full nights, during which time no water may be found, in addition to the danger of getting lost."* But Khālid (ﷺ) was determined to attempt it and so Rafi' (ﷺ) said: *"Take lots of water and whoever is able to force his camel to drink lots of water, let him do so, for it is a place full of dangers, unless Allah repels them."* Then he called for twenty fat camels and deprived them of water, so that they became thirsty, then he allowed them to drink and cut their snouts and tied their mouths, so that they could not ruminate and in this way, they preserved the water in their stomachs. Then every time the army camped, they would slaughter four of them, so that the horses could drink, while the Muslims drank the water which they carried. This took place in the month of April.

Then on the fifth day when Rafi' (ﷺ) had been afflicted by eye disease, after a time of fear, during which they feared that they might have lost the way, he found the root of a boxthorn tree which was a landmark well known to him. There they dug the earth and found water. Rafi' (ﷺ) said to Khālid (ﷺ): *"O, Commander! By Allah, this water has not been found for thirty years and I have only found it once, when I was a young boy with my father."* From this we may estimate that he was about forty years old.

Then he led them from Suwa to Tadmur, then to the Ghūtah [1] of Damascus and then to Busra. They covered the distance from Al-Hīrah to Busra in eighteen days, covering two days' travel in each day.

Other Information:

Rafi' (ﷺ) was on the right flank of Khālid (ﷺ) during the conquest of Busra and he became the leader of his people towards the end of his life. Tāriq Ibn Shihāb and Ash-Sha'bī narrated from him. He died towards the end of the Caliphate of 'Umar (ﷺ), in 23 AH (643 CE), when he was aged approximately fifty years.



'Umar Mosque in Busra al-Sham (Syria)

[1] *Ghūtah*: A fertile oasis that lies to the south of Damascus.

3

Muthanna Ibn Hārithah Shaibāni (رضي الله عنه)

The Arab tribes used to perform pilgrimage to Makkah and the Prophet (ﷺ) would call them to Islam. Muthanna and his wife, Salma Bint Khasfah came with a group from Banu Shaibān and the Prophet (ﷺ) recited to them the Words of Allāh, the Most High:

﴿ قُلْ تَعَالَوْا۟ أَتْلُ مَا حَرَّمَ رَبُّكُمْ عَلَيْكُمْ ۖ أَلَّا تُشْرِكُوا۟ بِهِۦ شَيْـًٔا ۖ وَبِٱلْوَٰلِدَيْنِ إِحْسَٰنًا ۖ وَلَا تَقْتُلُوٓا۟ أَوْلَٰدَكُم مِّنْ إِمْلَٰقٍ ۖ نَّحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ ۖ وَلَا تَقْرَبُوا۟ ٱلْفَوَٰحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ ﴾

Say (O, Muhammad ﷺ): "Come, I will recite what your Lord has prohibited you from: Join not anything in worship with Him; be good and dutiful to your parents; kill not your children because of poverty - We provide sustenance for you and for them; come not near to al-fawāhish (shameful sins, illegal sexual intercourse, etc.) whether committed openly or secretly.[1]

and:

﴿ إِنَّ ٱللَّهَ يَأْمُرُ بِٱلْعَدْلِ وَٱلْإِحْسَٰنِ وَإِيتَآئِ ذِى ٱلْقُرْبَىٰ وَيَنْهَىٰ عَنِ ٱلْفَحْشَآءِ وَٱلْمُنكَرِ وَٱلْبَغْىِ ﴾

Verily, Allah enjoins al-'adl (i.e. justice and worshipping none but Allah Alone - Islamic Monotheism) and al-ihsan [i.e. to be patient in performing your duties to Allah, totally for Allah's sake and in accordance with the Sunnah (legal ways) of the Prophet (ﷺ) in a perfect manner], and giving (help) to kith and kin (i.e. all that Allah has ordered you to give them e.g., wealth, visiting, looking after them, or any other kind of help, etc.): and forbids al-fahsha` (i.e all evil deeds, e.g. illegal sexual acts, disobedience to parents, polytheism, telling lies, giving false witness, killing a person without right, etc.), and al-munkar (i.e. all that is prohibited by Islamic Law: polytheism of every kind, disbelief and every kind of evil deeds, etc.), and al-baghy (i.e. all kinds of oppression).[2]

Al-Masjid al-Harām (The Sacred Mosque) Makkah

[1] [Sūrah Al-An 'ām 6:151]
[2] [Sūrah An-Nahl 16:90]

Al-Muthanna (ﷺ) said: "I have heard of your fight and appreciated your words and what you have said has impressed me. But we have a treaty with Khusrau, which stipulates that we will not innovate anything and we will not give shelter to any innovator. And it is like that this thing to which you call us will be disliked by the rulers, so if you wish for us to help you and protect you from what will follow from the lands of the Arabs, we will do so".

The Prophet (ﷺ) said:

[مَا أَسَأْتُمْ إِذَا أَفْصَحْتُمْ بَالصِّدْقِ، إِنَّهُ لَا يَقُومُ بِدِينِ اللهِ إِلاَّ مَنْ حَاطَهُ بِجَمِيعِ جَوَانِبِهِ]

"You will do no harm by speaking the truth. A person cannot establish the Religion of Allah unless he embraces all aspects of it".

And so Al-Muthanna did not embrace Islam at that time, but he embraced Islam after that.

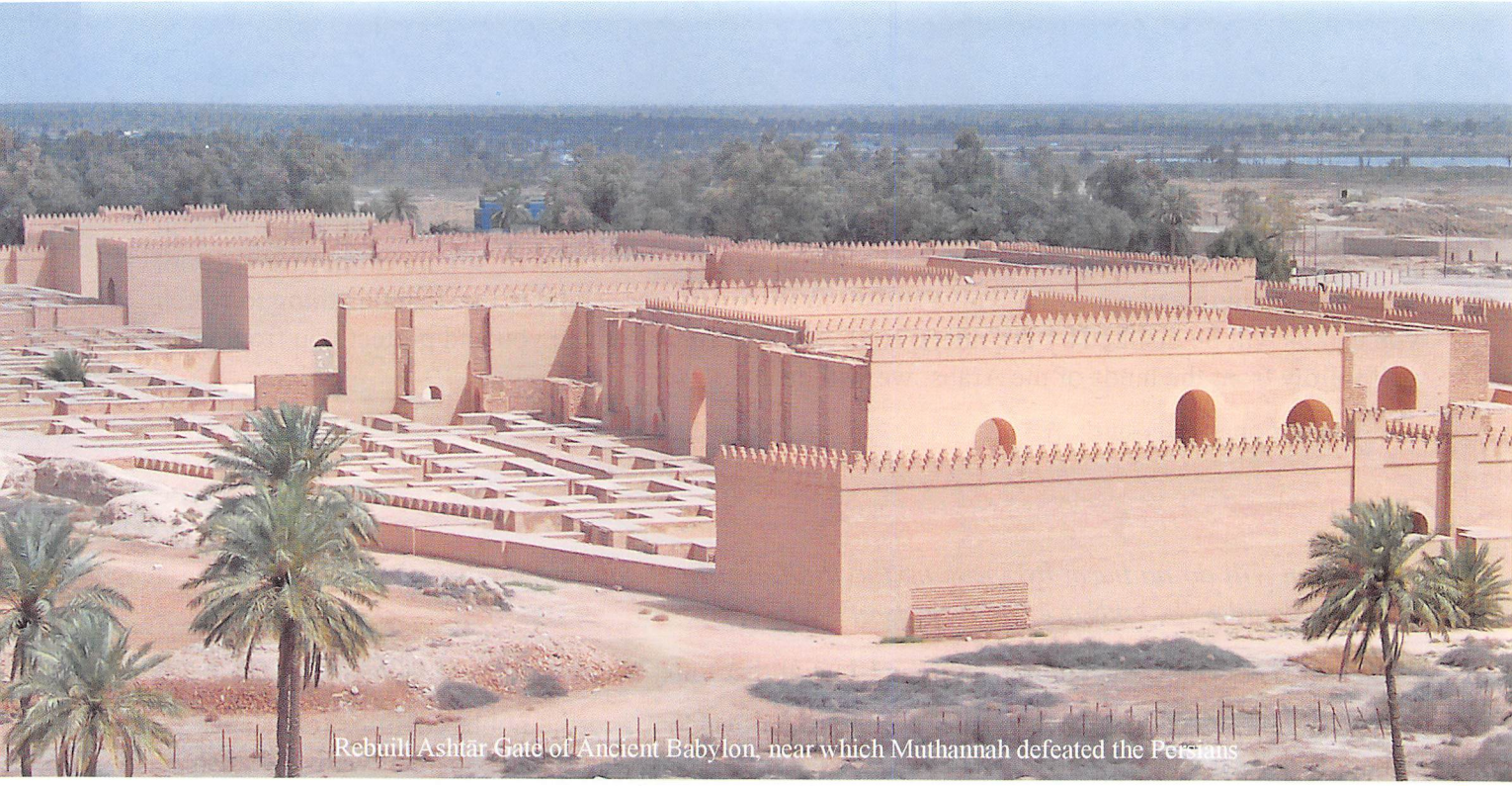
Although Al-Muthanna embraced the logic, the wisdom and the noble qualities (of Islam), he adhered to the treaties they had previously made with the Persians. Bani Shaiban were a branch of Bakr Ibn Wā`il Ibn Qāsit, from Jadīlah, from Asad, from Rabī'ah. He was Al-Muthanna Ibn Hārithah Ibn Salāmah Ibn Damdam Ibn Sa'īd Ibn Zuhl Ibn Shaibān Ibn Tha'labah. The abodes of Rabī'ah stretched from Al-Jazīrah and Irāq to Bahrain, on the coasts of the Arabian Gulf, but they had no towns or villages. They were but owners of campsites and tents, being a nomadic people.

Muthanna grew up in an environment of war between his tribe and their brothers, Taghlab Ibn Wā`il and also Tamīm. He was the chief of his tribe and a courageous horseman; he was resolute, truthful and steadfast, and he had a good understanding of warfare. He showed courage in fighting the Persians, and the invasion of the *Sawād* of Irāq.

Ibn Al-Athīr said: *"When Islam came, there was no stronger house, no more protective neighbour and no better ally than Banu Shaibān."* When Muthanna set out in pursuit of the apostates, he entered regions which were under Persian sovereignty from the Euphrates basin and news of his deeds reached the Caliph, Abu Bakr *As-Siddīq* (ﷺ) and he inquired: *"Who is this whose encounters are conveyed to us before knowledge of his lineage reaches us?"* Qais Ibn 'Āsim (ﷺ),– who was the sage of Banu Tamīm and an enemy of Banu Shaibān in the *Jāhiliyyah* period – was present and he answered: *"This man is not undistinguished, nor is his lineage unknown and nor is he a man of humble origins. This is Muthanna Ibn Hārithah Ash-Shaibani."*

Then Muthanna (ﷺ) came to Al-Madinah and asked Abu Bakr (ﷺ) to make him the Emir of his people, so that he might fight the Persians who were in his area. Abu Bakr (ﷺ) agreed to this and Muthanna (ﷺ) did as he had promised. Then Abu Bakr (ﷺ) wrote to him, saying: *"I have appointed Khālid Ibn Al-Walīd (ﷺ) as commander, so be with him."* At that time, he was in the *Sawād* of Al-Kūfah with four thousand troops, so he joined up with Khālid (ﷺ) and the strength of the army was increased to eighteen thousand men. Muthanna (ﷺ) was in command of Khālid's advance guard and he took part in the Battles of Zāt As-Salāsil, Al-Mazār, Al-Walajah, Ullais and Al-Maqr and the conquest of Al-Hīrah in Rabī' Al-Awwal 13 AH (May 634 CE). It was Al-Muthanna (ﷺ) who besieged Ibn Buqaīlah Fortress, one of the citadels of Al-Hīrah, during the conquest of that city. Then he became leader of the garrison in front of Al-Madā`in (Ctesiphon).

Khālid (ﷺ) departed from Irāq with half of his army to Syria and Muthanna (ﷺ) became commander of the remaining half of the army and defeated the Persians in the Battle of Bābil (Babylon).



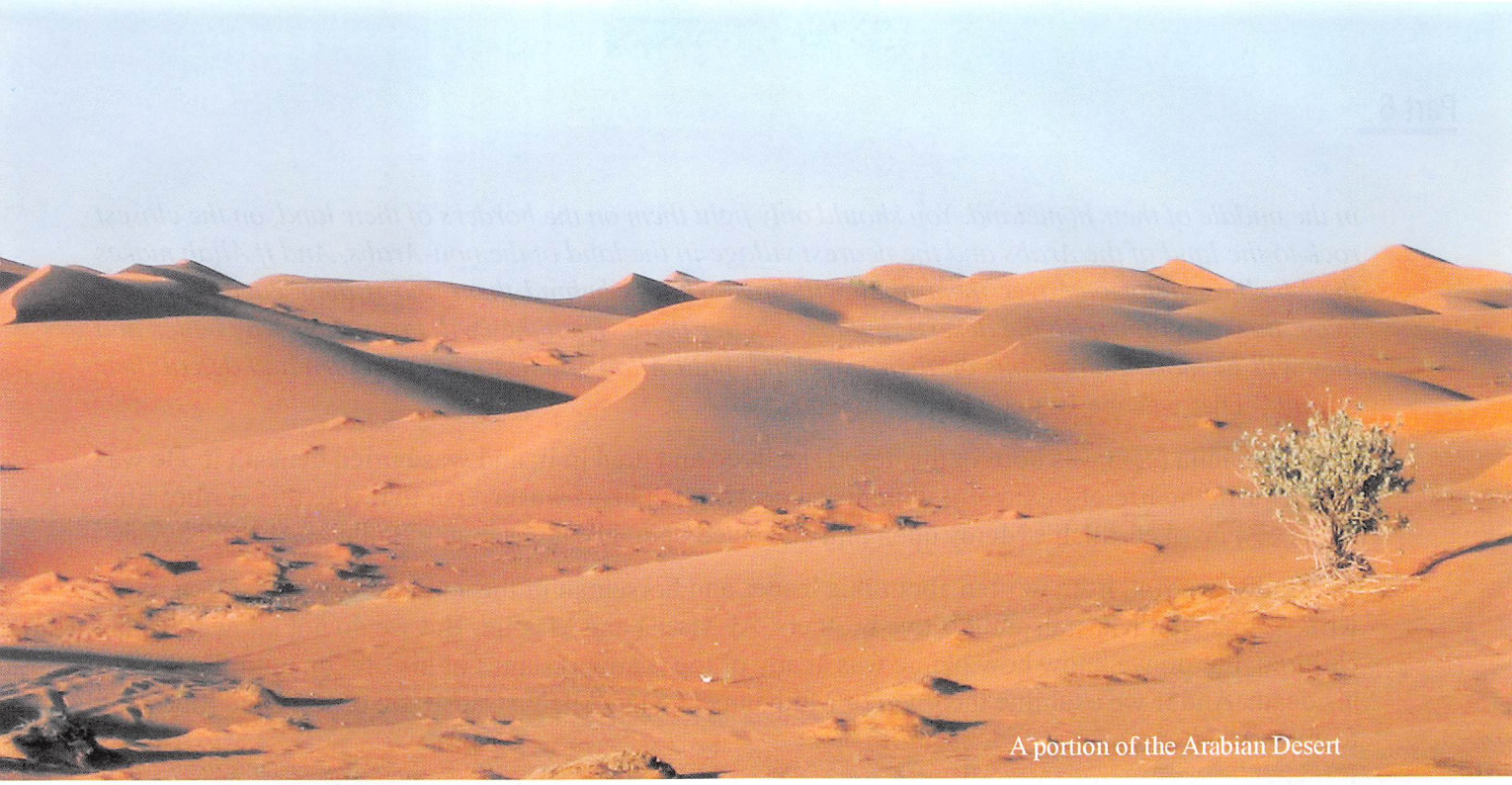
Rebuilt Ashtār Gate of Ancient Babylon, near which Muthannah defeated the Persians

Then a garrison commanded by Abu 'Ubaid Ibn Mas'ūd (ﷺ) arrived and Muthanna was in charge of the advance guard. He took part in the Battles of An-Namāriq, As-Saqātiyah and Bāqusyāthā (باقسياثا). Then the Battle of the Bridge took place and Abu 'Ubaid (ﷺ) disagreed with Muthanna's opinion and he crossed the river to fight a Persian force led by Behman Jadawaih. The Muslims were routed and Abu 'Ubaid (ﷺ) was martyred. Muthanna (ﷺ), who had been injured, was able to retreat with the surviving Muslim soldiers. In spite of his injuries, Muthanna (ﷺ) set out on the following day for Ullais and he came upon some of the Persian leaders who had taken part in the Battle of the Bridge and had fled a great distance; he took them prisoners.

Some of the Muslims in Al-Madinah were saddened by the news of the defeat suffered in the Battle of the Bridge and so 'Umar (ﷺ) quickly recruited reinforcements from all corners of the Arabian Peninsula and sent them to Iraq. Rustum produced an army composed entirely of Persians and led by Mehrān Ibn Bāzān from Al-Madā`in (Ctesiphon). Muthanna quickly marched upon them and the two armies met at Al-Buwaib, where Muthanna besieged them and inflicted a total defeat on Mehrān, who was killed. In addition, tens of thousands of Persians were killed. Mas'ūd Ibn Hārithah (ﷺ), the brother of Muthanna (ﷺ) was martyred and the latter said to his troops during the battle: *"O, assembly of Muslims! Let not the death of my brother cause you to fear, because the deaths of the best of you are like his."*

Then Muthanna (ﷺ) sent pursuing forces, who continued on until they reached Sabāt and the Tigris River. All of the forces that had taken part in the Battle of the Bridge took part in it; this was in order to heal their hearts and restore their spirits.

After the battle, Muthanna (ﷺ) remained with his troops and they studied what had taken place. Just as he was courageous in battle, so was he courageous when it came to self-examination. He said: *"I was absolutely powerless, but Allah protected us from the evil of it by allowing me to reaching the bridge before them and cutting it so that I was able to confine them. But I would not repeat it, so do not repeat it and do not emulate me, oh, people. It was a mistake on my part. One should never confine an enemy unless the enemy is powerless to prevent it."* Muthanna (ﷺ) was of the opinion that if he surrounded an enemy who was weak in a critical situation, then the enemy would have no recourse but to fight desperately and this would lead to more casualties among the attackers. But if



A portion of the Arabian Desert

he left them a way to flee and disperse, then pursuit operations would be more suitable for capturing them in preferable circumstances. This is because encountering an enemy that is fleeing is better than encountering one that is fighting for its life. But if the enemy is in a situation where it is not possible for them to resist, then there is no objection to surrounding them and annihilating them.

Then Muthanna (ﷺ) hastened to organize his forces and began to launch raids in Iraq; having previously made a quick but complete study of the distances to his targets and the resting and provision stations; their arrival times, the speed of his cavalry and those of his enemy. Muthanna (ﷺ) wished to reward his men with booty which would suffice them and at the same time deprive the enemy of them, and so he directed his principal attacks towards the annual markets which were held at Al-Khanāfis and Baghdad, was a village near Al-Madā`in (Ctesiphon) on the eastern shore of the River Tigris. Muthanna (ﷺ) had calculated well and kept his intentions well-hidden until the time of his sudden appearance at the market; in order to capture the greatest quantity of gold, silver and silk therein. He also launched attacks on locations other than these targets, in order to deflect the enemy's attention from his real intentions. He placed guards on the roads, so as to prevent news of his presence from reaching Al-Madā`in (Ctesiphon) until he had completed his task. Thus he was able to penetrate and then withdraw with ease, in safety, and protection.

His raids reached as far as Al-Kabath, Siffeen and Qasr Shapūr. Muthanna's superior ability is evident from his adaptation of elements of pursuit and surprise; he was a master of lightning warfare, according to the most up-to-date understandings of them.

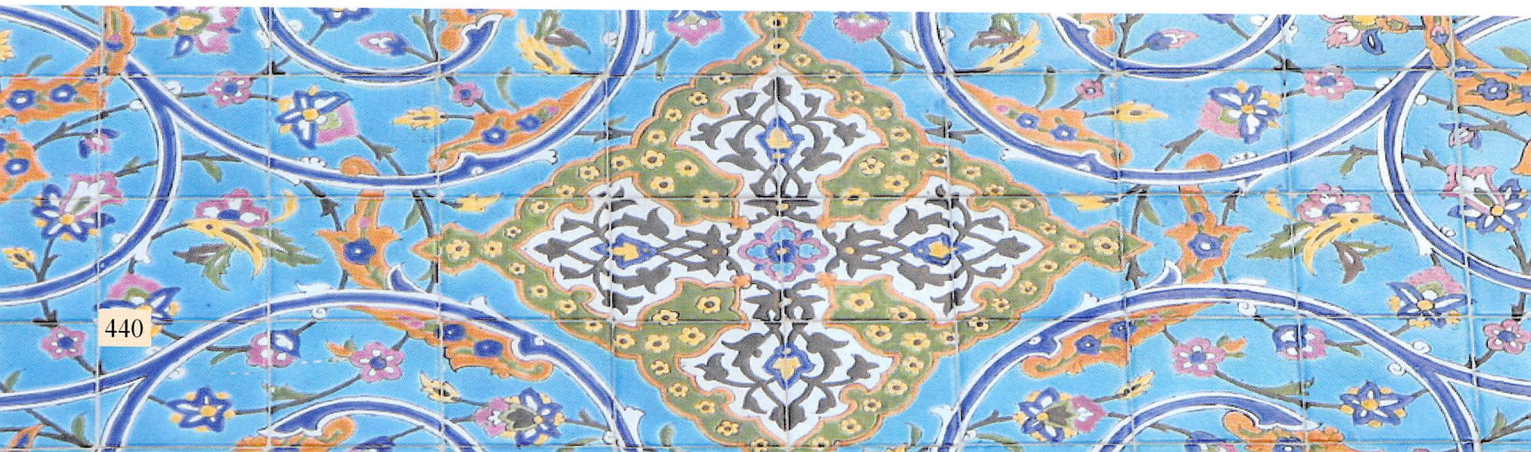
The Persians agreed to appoint Yazdegerd as their Emperor and Rustum as their military commander and began to recruit a new army in order to launch a counter-attack. But Muthanna (ﷺ) did not wait for it; being aware of the smallness of his force, without hesitation, he withdrew from Iraq to its desert and waited for reinforcements. But the injuries Muthanna (ﷺ) had suffered during the Battle of the Bridge took their toll on him while he was at Sharāf with two thousand troops, waiting for the arrival of Sa'd Ibn Abi Waqqās. He had exerted his utmost efforts while he was injured and traversed Iraq from south to north during those raids after the Battle of Al-Buwaib. Muthanna (ﷺ) met his end in fitting manner; he sent his instructions with his brother, Al-Ma'na Ibn Hārithah to Sa'd (ﷺ) (saying): *"Do not fight your enemies from among the Persians if they have gathered their forces*

in the middle of their homeland. You should only fight them on the borders of their land, on the closest rock to the land of the Arabs and the nearest village in the land of the non-Arabs. And if Allah makes the Muslims victorious over them, they will have what is behind them and if their enemies defeat them, they can return (to the desert) and take shelter there. Then they will know their way better and they will be more courageous on their own land, until Allah enables them to return and defeat their enemy." That was the strategy he employed.

Muthanna (ﷺ) was born in the desert, he lived and died in it, and was buried beneath it. He was a warrior in the life of this world with his sword, but his heart was averse to it (i.e. this earthly life). Sa'd (ﷺ) invoked Allah's Mercy upon him and acted upon his advice in the Battle of Al-Qādisiyyah.

Sadly, we find little written about this leader and horseman in the sources except mention of his wife, Salma Bint Khasfah and his two brothers, Al-Ma'na and Mas'ūd. But we do not know if he had children, nor do we know how old he was at any of the (known) stages of his life, up until the time of his death. And if we examine the *jihād* of Muthanna (ﷺ) in Allah's Cause, we observe the following features:

1. Whenever possible, he would take care to choose a site for the battle which possessed certain advantages.
2. He never cared to retain land as much as he cared for defeating the enemy forces and on many occasions, he abandoned territory that was in his hands and retreated into the desert.
3. He was a master of warfare, who would discuss his battle tactics with his men both during and after the battles.
4. He used to learn from his mistakes and we find that after the Battle of Al-Buwaib, he was critical of himself; acknowledged his mistake, declared that he would not repeat it and called upon his men not to imitate him, unless certain conditions were fulfilled.
5. Surprise, pursuit and lightning attacks were his trademarks in the most up-to-date understanding of them.
6. Muthanna (ﷺ) was a master of psychological warfare. He was of a calm disposition, he loved his troops and they loved him. He was courageous, decisive and resolute; he knew what to say to them to fire their zeal and to make them steadfast when one, such as his brother, was killed and he knew what to say to weaken the resolve of his enemies. In all of this, he knew the effect of a good example and so he was a role model for them.
7. He had the ability to formulate his plans and tactics and explain them to his men in a simple manner, which enabled them to implement them, as if they were mathematical equations.



4

Sa'd Ibn Abi Waqqās (ﷺ)

He was one of the earliest converts to Islam, one of the ten who were given glad tidings of Paradise and the last of them to die. He was one of the six designated by 'Umar Ibn Al-Khattāb (ﷺ) as potential successors to the Caliphate after him and with whom the Messenger of Allah (ﷺ) was pleased when he died. He was one of the brave horsemen who guarded the Messenger of Allah (ﷺ) in his battles and he was the first of the Muslims to fire an arrow in Allah's Cause. He was one of the small number of sharpshooters whose arrows never missed their targets and it was he who achieved the decisive victory over the Persian Magians led by Rustum at Qādisiyyah. He conquered Iraq and part of Persia.

It was he who built the city of Kūfah as a base for military operations, after which it became a centre of knowledge and a beacon of culture.

Sa'd (ﷺ) was known for the fact that his supplications were answered by Allah, which were feared and sought by the people. He was one of the most self-possessed of the most famous leaders and the least often-mistaken of them in warfare. He was also a well disposed person, with a pure heart. He said: *"I do not find in my heart enmity towards any of the Muslims, nor do I intend evil towards anyone and I do not say it."* The Messenger of Allah (ﷺ) was proud of him and would say: *"This is my (maternal) uncle. Let a man see his (maternal) uncle."* [1]

His Antecedents:

He was from Quraysh; born in Makkah, he was the son of Mālik (Abu Waqqās) Ibn Wuhaib Ibn 'Abd Manāf Ibn Zuhrah Ibn Kilāb. He was the seventh person to accept Islam, embracing the faith when he was about seventeen years old, being preceded by six others[2]. He used to work as an arrow maker and he narrated from the Messenger of Allah (ﷺ) that he said:

[عَلَيْكُمْ بِالرَّمْيِ فَإِنَّهُ خَيْرُ لَعِبِكُمْ]

"You should precise archery, for it is the best pastime." [3]

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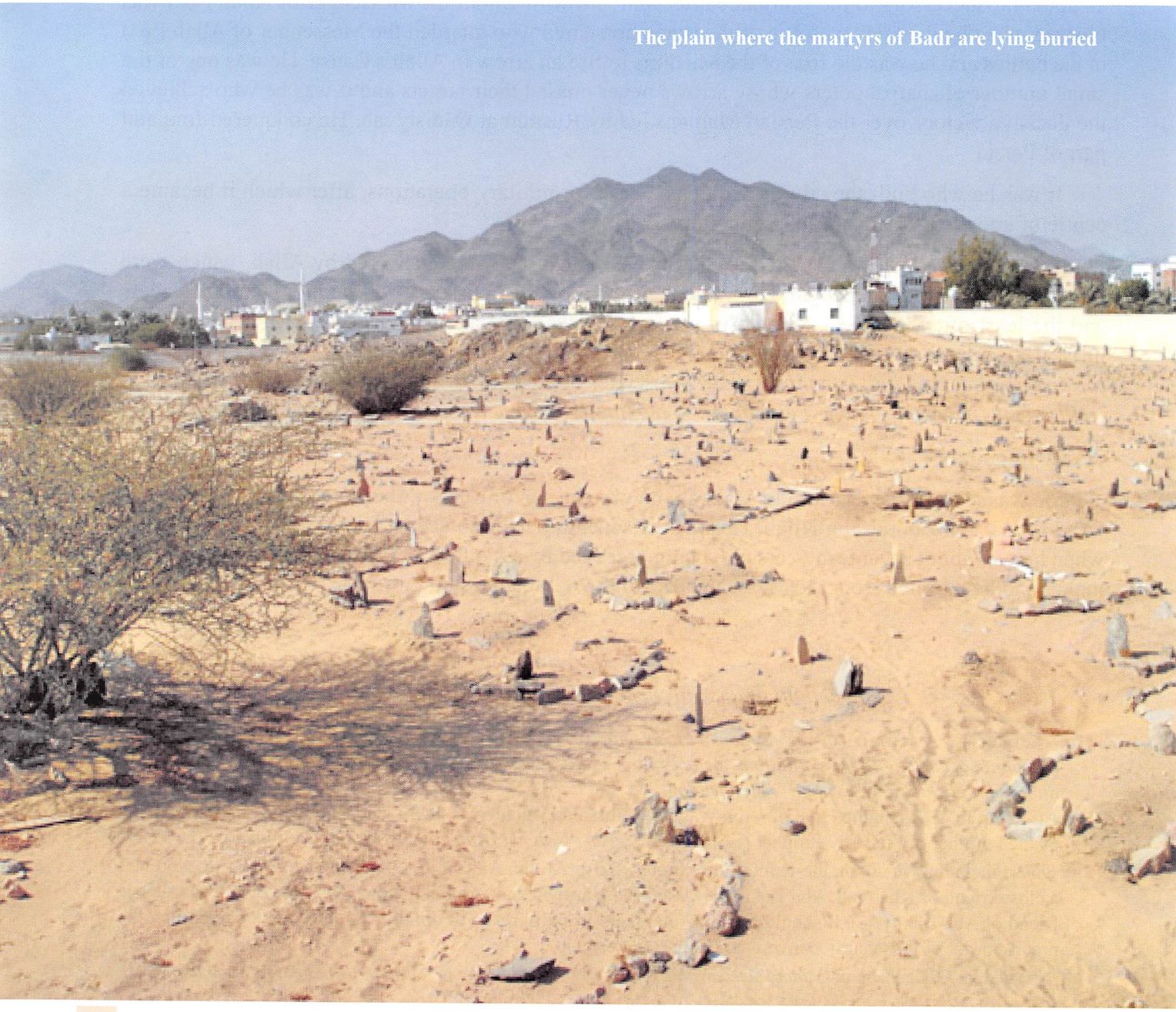
[1] Narrated by At-Tirmizi in his '*Sunan*' (2753) and Al-Hākim in '*Al-Mustadrak*' (3/352), who said: *"It is authentic, according to the conditions for acceptance laid down by the two Shaikhs (Al-Bukhari and Muslim), although they did not narrate it". (Translator)*
At-Tirmidhi, Al-Manāqib H. 3752. Abu Waqqās Mālik bin Wuhaib was the first cousin of Hazrat 'Āminah, the exalted mother of the Holy Prophet (ﷺ). *(Atlas Seerat-i-Nabawi (Atlas on the Prophet's Biography: p. 49)*

[2] These included Khadījah, the wife of the Prophet (ﷺ), 'Ali Ibn Abi Tālib, Lubābah Bint Al-Hārith, who was a close friend of Khadījah, Abu Bakr (ﷺ), Zaid Ibn Hārithah and 'Abdur-Rahmān Ibn 'Awf, who was a close friend of Abu Bakr (ﷺ). It should be noted that there is a difference of opinion among scholars regarding the precise order of those early converts to Islam. *(Translator)*

[3] Narrated by Al-Haithami in '*Majma' Az-Zawā'id*' (5/268) and by Al-Albāni in '*Silsilah Al-Ahādīth As-Sahīhah*' (628).

His brother ʿĀmir (ﷺ) embraced Islam and took part in the first *Hijrah* to Abyssinia, but Sa'd (ﷺ) preferred to remain with the Messenger of Allah (ﷺ) in order to face the opposition of the pagans. He was confined with the other Muslims in the Ravine of Abu Talib (شعب ابي طالب) for thirty months, where they were riven by hunger to such an extent that they ate the bark of trees. Then he migrated to Al-Madinah with Bilāl Ibn Rabāh and ʿAmmār Ibn Yāsir (ﷺ). He went out with a raiding party consisting of eighty men from among the *Muhājirūn* commanded by ʿUbadah Ibn Al-Hārith (ﷺ) and they encountered a number of Quraysh; Sa'd (ﷺ) shot an arrow at them, and this was the first arrow fired in Islam.

He took part in the Battles of Badr and Uhud. In Uhud he was one of those who stood fast around the Messenger of Allah (ﷺ), firing arrows at the pagans; the Prophet (ﷺ) supplicated Allah for him, saying:



The plain where the martyrs of Badr are lying buried

[اَللَّهُمَّ! سَدِّدْ رَمْيَتَهُ وَأَجِبْ دَعْوَتَهُ]

"O, Allah! Make his aim true and answer his supplications." [1]

And he fired a thousand arrows on that day.

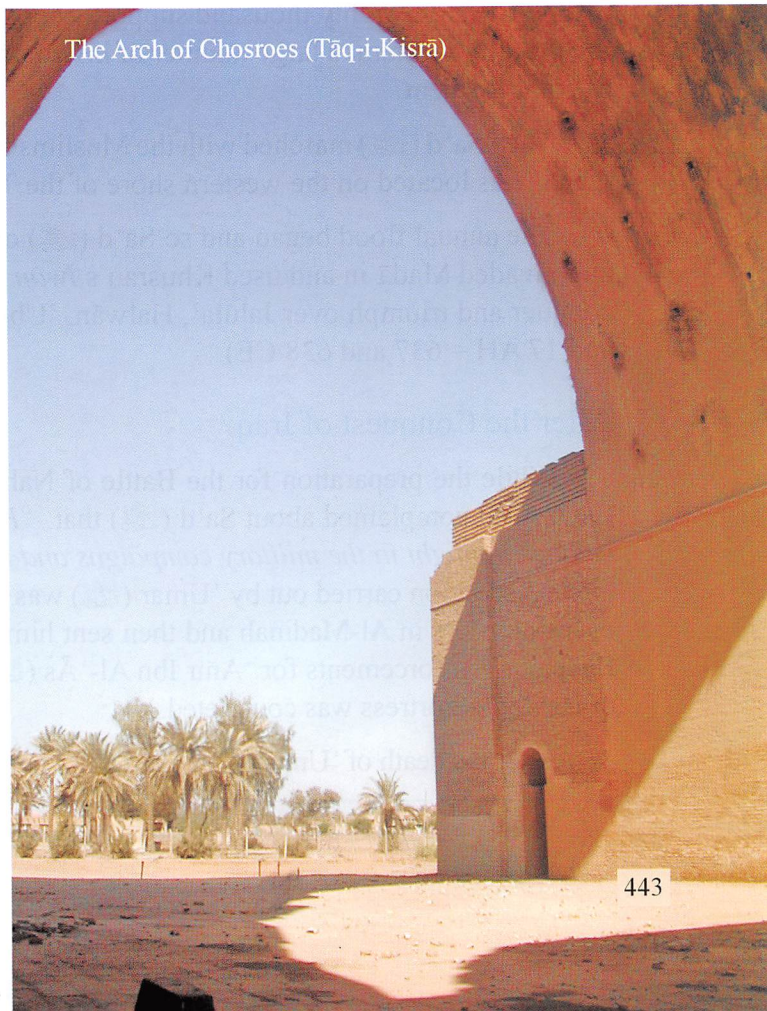
Then he took part in the Battle of the Trench and during it, the Prophet (ﷺ) prophesied the conquest of Al-Hīrah and Al-Madā'in of Khusrau (Chosroes), the palaces of San'ā` and the palaces of Rome (i.e. Byzantium). The hero of the conquest of Al-Madā'in from among them was Sa'd Ibn Abi Waqqās (رضي الله عنه) and none of them realized that. He took part in all of the battles in which the Messenger of Allah (ﷺ) took part.

Commander of the Conquest of Iraq:

Sa'd (رضي الله عنه) stood fast with Abu Bakr (رضي الله عنه) in his opposition to the apostasy and Abu Bakr (رضي الله عنه) employed him thereafter as a collector of *sadaqāt* (Zakāt and 'Ushr) in Hawāzin. 'Umar (رضي الله عنه) appointed him as commander of the expedition to conquer Iraq. In the course of this campaign he fought in the Battle of Qādisiyyah. He had a style of leadership which differed from that of his predecessors. He did not depend on lightning attacks. Rather, he was a commander of organization and planning, calm and self-possessed, who could not be turned from his objective by anything.

'Amr Ibn Ma'di Karb came with a delegation from Iraq to see 'Umar (رضي الله عنه) and he asked him about Sa'd (رضي الله عنه); he replied: *"He is modest in his tent (i.e. not ostentatious), Arabian in his dress and a lion in his den. He is fair in his judgements, he shares equitably, he travels far in military expeditions, he treats us with the same fondness that a mother displays to her child and he transfers our rights to us the way an ant does."*

'Umar (رضي الله عنه) was also visited by Jarīr Ibn 'Abdullah Al-Bajli and he asked him: *"How did you leave Sa'd in his province?"* He replied: *"He is the noblest of people, the most forgiving of them and the least harsh of them. And he behaves towards them as a devoted mother behaves towards her children, gathering (food) for them as an ant does, although he is blessed with great influence and wealth. He is the strongest of people in times of difficulty and the most beloved of Quraysh to the people."* 'Umar (رضي الله عنه) said: *"Then inform me of the situation of the people."* He said: *"They are like the arrows in a quiver; some of them have flights that are standing up and some of them have twisted shafts; Ibn Waqqas straightens them; he tests them for straightness and then he undertakes the straightening of them – and Allah knows best the hearts (of mankind), O, 'Umar."* We understand from that eloquent description that Sa'd (رضي الله عنه) was well versed in administration and leadership.


The Arch of Chosroes (Tāq-i-Kisrā)

[1] Narrated by Al-Hākim in '*Al-Mustadrak*' (3/500).

Sa'd (ﷺ) was meticulous about his clothing: he would wear the finest of garments and was discerning in his choice of clothing, food and drink. He loved perfume and he would place a signet-ring on his finger. He was of superior intelligence, farsighted, of strong character, virtuous in action and in speech, devoted to his family, faithful to his companions and the kindest of people towards others, though he had a temper and used to become angry for Allah's sake. He was sharp-eyed, brown in complexion, flat-nosed, short in stature, burly, with a large head and stubby fingers and he was long-haired. When he died, he left a quarter of a million *dirhams*.

Sa'd (ﷺ) marched towards Iraq, while Muthanna (ﷺ) waited for him there to add to his forces, but Muthanna (ﷺ) died before meeting up with him and left for him advice which did not differ from the instructions of 'Umar (ﷺ); that he should meet (i.e. engage with) the Persians on the edge of the desert, so that if the battle went in favour of the Persians, he could retreat with the Muslims and seek refuge in the desert, while if the battle went in favour of the Muslims, then the waterways and the boggy plains would be beyond them and this would be a serious threat to the Persians.

Rustum tried his utmost to turn Sa'd (ﷺ) aside from his plan, but he held fast to it and forced him through the attacks which he launched here and there to come to him where he was waiting at Qādisiyyah, the chosen battle site.

Sa'd (ﷺ) was taken ill, which prevented him from riding and so he conducted the battle from the roof of a fort which was there. The Muslims were highly critical of him, because it was their custom to wish for their commander to lead them on horseback. Sa'd (ﷺ) had confirmed his organizational skill by his organization of the army, which numbered thirty-three thousand men; his ability to mobilize them; his ability to hold fast to his goal and stick to his plan; his ability to keep his nerve and to command his army against the Persians, whose army numbered a hundred and twenty thousand men, aside from eighty thousand support troops. The battle ended with the defeat of the Persians and the death of Rustum, a large number of his commanders, a huge number of his soldiers, and the flight of some of them.

Then Sa'd (ﷺ) marched with the Muslims towards Madā`in (Ctesiphon) and captured Behrasher, which was located on the western shore of the Tigris and was one of the seven cities of Madā'in.

The annual flood began and so Sa'd (ﷺ) crossed the river with his army on the backs of horses and invaded Madā'in and used Khusrau's *Iwān* as a prayer place. From Madā'in he sent his forces to conquer and triumph over Jalūla', Halwān, 'Ubullah, Tikrit, Mosul, Hīth, Qarqīsiya` and Jazīrah (16 and 17 AH = 637 and 638 CE).

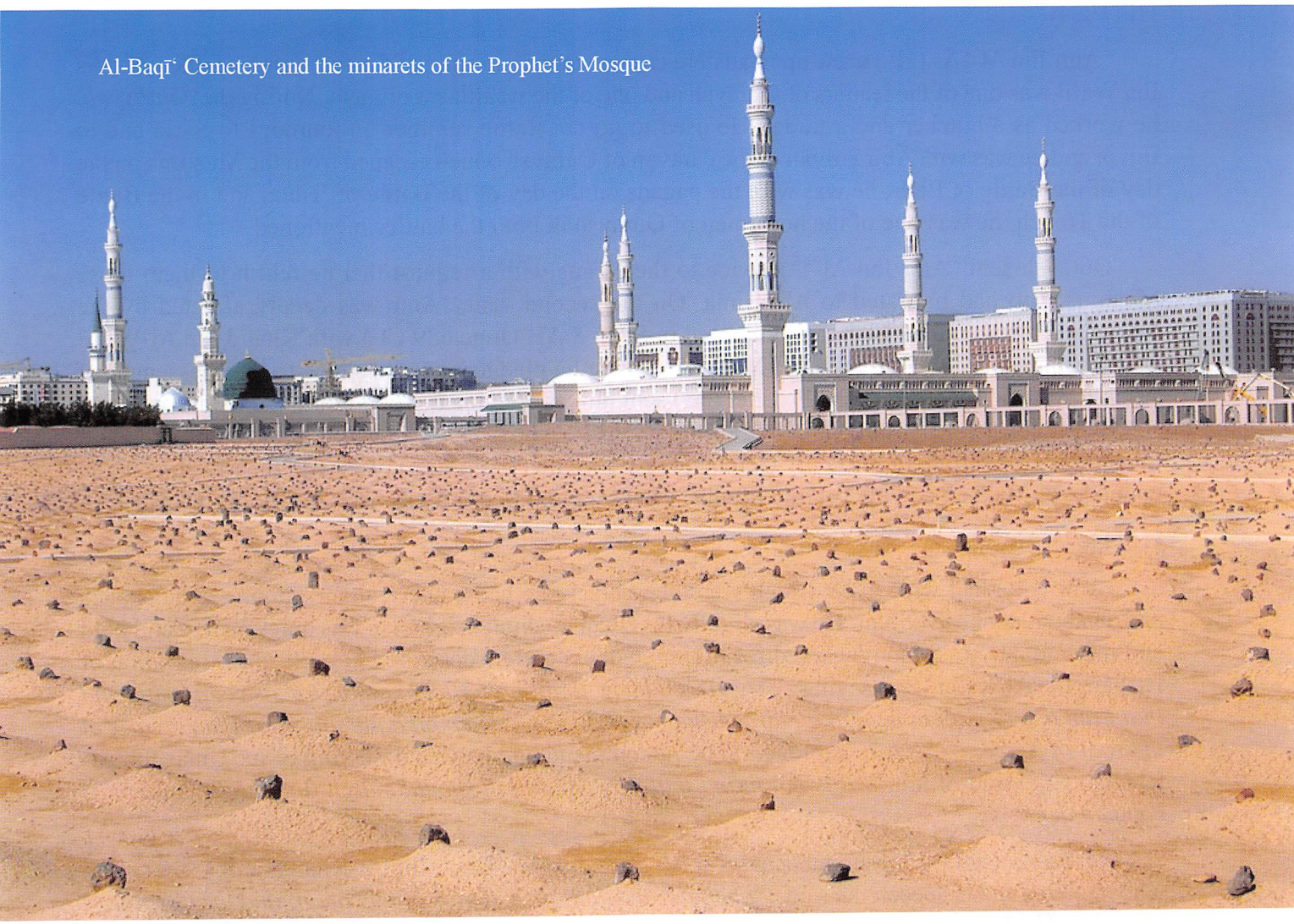
After the Conquest of Iraq:

While the preparation for the Battle of Nahāvand was going on, some people from the tribe of Banu Asad complained about Sa'd (ﷺ) that: *"He does not deal fairly, he is unjust in his judgements, he does not fight in the military campaigns and he does not pray well."* But Sa'd (ﷺ) in the result of the investigation carried out by 'Umar (ﷺ) was that he was absolved, for he kept him with him as one of his advisors in Al-Madinah and then sent him with a handpicked group of the Companions (ﷺ) to Egypt, as reinforcements for 'Amr Ibn Al-'Ās (ﷺ). He was among those at whose hands the conquest of Babilyūn Fortress was completed.

After the death of 'Umar (ﷺ), Sa'd (ﷺ) remained aloof from the *Fitnah* in his house in Al-'Aqīq[1],

[1] 'Aqīq (عقيق) is a stream and valley of springs and date orchards situated to the west of Madinah Munawwarah.

which lay ten miles from Al-Madinah until he died in 55 AH (674 CE), when he was aged seventy-eight years. He ordered in his will that he be buried in the robe that he had worn during the Battle of Badr and which he had kept for more than fifty years in preparation for that day. He was prayed over in the Mosque of the Messenger of Allah (ﷺ) and buried in Al-Baqī' Cemetery.



Al-Baqī' Cemetery and the minarets of the Prophet's Mosque

At Majma'al-Asyāl (مجمع الاسيال) some streams join the 'Aqīq to make it the 'Aqiq-al-Akbar. When the Holy Prophet (ﷺ) passed through "the Blessed Valley", as given in a *hadith*, during his pilgrimage journey, Angel Jibrīl (Gabriel) visited the Prophet to tell:
"You are in the blessed valley". (اِنَّكَ بِوَادٍ مُّبَارَكٍ)
The place, from where the Holy Prophet (ﷺ) passed, is located in Dhul-Hulaifah and it is near to the 'Aqīq valley. *(Mu'jam-Al-Buldān: 4/139, Atlas on the Prophet's Biography: p. 156)*

5

ʻAmr Ibn Al-ʻĀs (رضي الله عنه)

His Early Life:

ʻAmr Ibn Al-ʻĀs (رضي الله عنه) grew up in austere circumstances, in spite of the fact that his father, Al-ʻĀs Ibn Wā'il was one of the leaders of Quraysh and one of the wealthiest of them. During the *Jāhiliyyah*, he worked as a butcher and a trader. He used to go out in the summer on journeys to Syria and to Egypt and he was with Abu Sufyān in the caravan of Quraysh which escaped from the Muslims on the day of the Battle of Badr; he was with the pagans on the day of the Battle of 'Uhud and in the Battle of the Trench; he was one of the horsemen of Quraysh in both the battles mentioned.

Quraysh sent ʻAmr Ibn Al-ʻĀs twice to the Negus with a request that he return to them those Muslims who had migrated to Abyssinia. On the second visit, ʻAmr was deeply affected by the Negus and he embraced Islam and migrated in Safar 8 AH (June 629 CE) with Khālid Ibn Al-Walīd and ʻUthmān Ibn Talhah (رضي الله عنهما) to Al-Madinah, where he pledged his allegiance to the Messenger of Allah (ﷺ) to follow Islam. The Prophet (ﷺ) sent him as commander of a military expedition to Zāt As-Salāsil consisting of three hundred of the noblest of the *Muhajirūn* and the *Ansār* in the month of Jumāda al-Ākhirah, in 8 AH (4th October 629 CE). Then ʻAmr (رضي الله عنه) was with the Muslims in the conquest of Makkah and after it, the Prophet (ﷺ) sent him to destroy Suwā', the idol of Huzail.

His Description:

ʻAmr (رضي الله عنه) had wide eyes, which were deep black; he had a cheerful and shining countenance and an abundant head of hair. He was slightly less than medium height. He was quick-witted and bold and intrepid. He was also renowned for his shrewdness and he described himself in the narration of Hishām Ibn Al-Kalbi (رضي الله عنه) saying: *"...you well know that I prefer to go on the offensive in battle and that I am a very patient man in all circumstances; I do not give up on a pursuit, as if I am a viper at the root of a tree..."* ʻAmr (رضي الله عنه) loved to be in command and he was deserving of it. ʻUmar Ibn Al-Khattāb (رضي الله عنه) said of him: *"It is not fitting that Abu ʻAbdullah should march (into battle) except as commander."*

He was known for his eloquence, so much so that when ʻUmar Ibn Al-Khattāb (رضي الله عنه) saw a man who stuttered in his speech, he said: *"I believe in Allah; the Creator of this (man) and the Creator of ʻAmr Ibn Al-ʻĀs (رضي الله عنه) is One."*

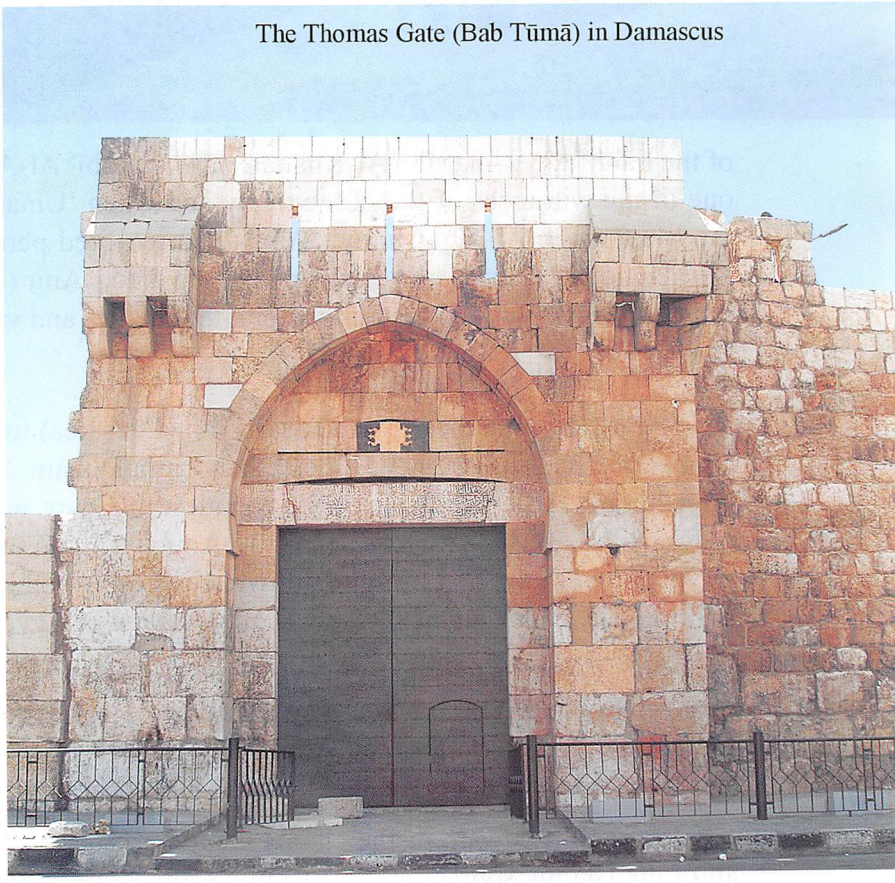
ʻAmr رضي الله عنه the Warrior:

The conquest of Syria took place and the Muslim armies set out: Yazīd Ibn Abi Sufyān (رضي الله عنه) in Rajab, 12 AH (October 633 CE) at the head of seven thousand warriors, then Shurahbīl (رضي الله عنه) in Rajab, 12 AH (October 633 CE), at the head of seven thousand warriors, then Abu ʻUbaidah (رضي الله عنه) in Sha'ban

12 AH (October 633 CE), at the head of seven thousand warriors, then the fourth of these armies set out under the command of 'Amr Ibn Al-'Ās ﷺ in Muharram 13 AH (March 634 CE), at the head of three thousand warriors, which included the leading lights of Quraysh who had embraced Islam after the conquest of Makkah. He followed the coast road until he reached Ghamr Al-'Arabat, in lower Palestine, taking a different route than those who had preceded him. Then Khālid Ibn Al-Walīd ﷺ, at the head of nine thousand men from Irāq, met up with those armies.

'Amr ﷺ took part in the Battles for the conquest of Syria, leading his troops with his (Muslim) brothers and joining with their armies at Ajnādain, at the siege of Damascus and at Baisān. He then took part in the second siege of Damascus and he remained at Tūmā Gate until it was conquered. Then the Battle of Yarmūk took place and from there the words of 'Amr ﷺ came to us, proving the depth of his insight in war. The Romans camped at Al-Wāqūsah[1] in a vast space, but it was a narrow place from which to retreat, which was what Heraclius commanded them to do, upon which 'Amr ﷺ said to his companions: *"O, people! Rejoice, for by Allah, the Romans are surrounded and it is seldom that a force that is surrounded comes off best."* Among his instructions to his men was: *"O, people! Lower your gaze and fall to your knees, draw your weapons, hold fast to your places and to your ranks; then if your enemies attack you, let them advance until they are near and then hold firm before them, for by Him Who is pleased by the truth and rewards it, while He abhors falsehood and punishes it and He rewards righteousness, I have been informed that the Muslims will conquer it village by village and palace by palace, so fear not their hosts or their numbers, for if you show them your intensity, they will fear as the chicks of the partridge fear."*

The Thomas Gate (Bab Tūmā) in Damascus

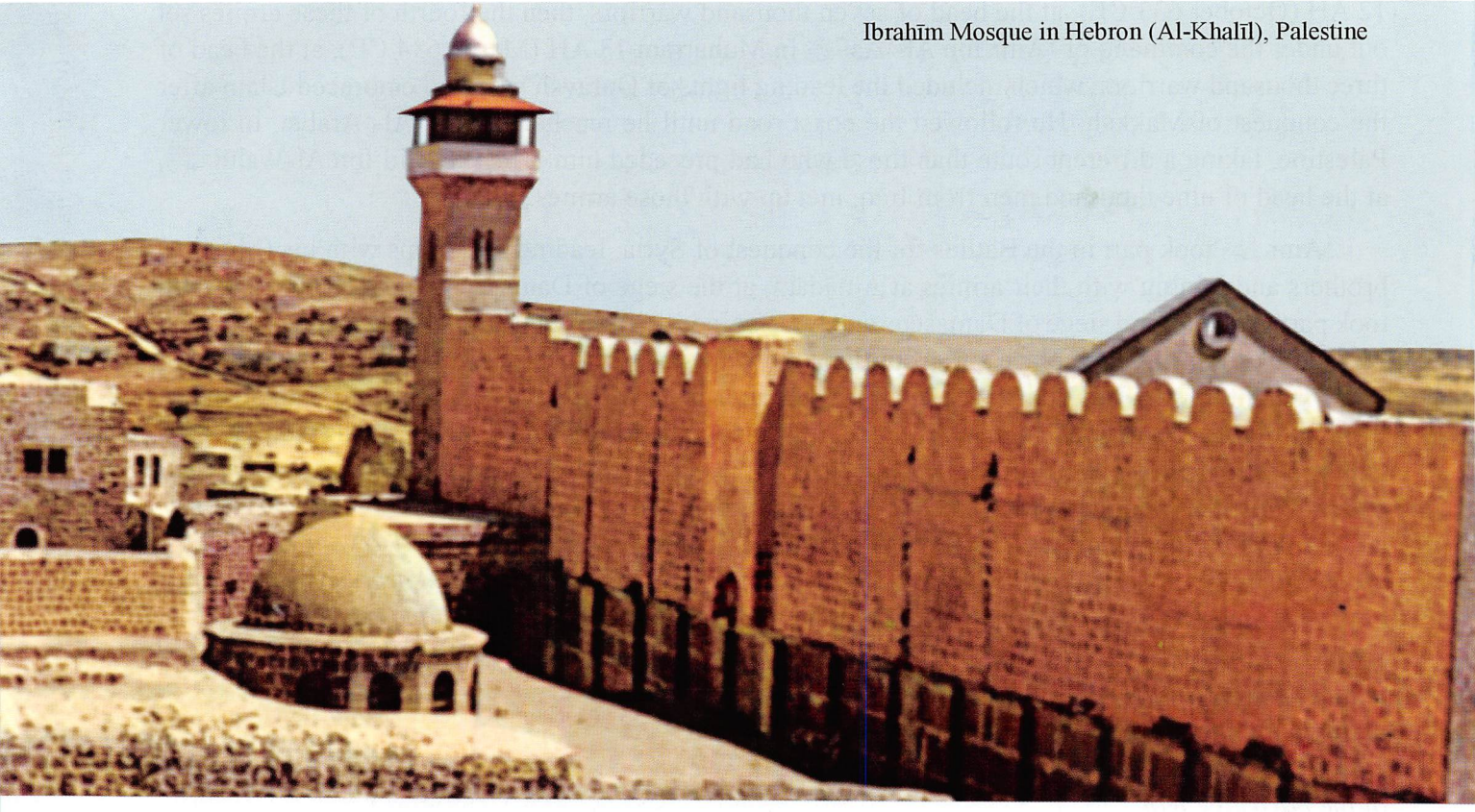


'Amr ﷺ was in command of the right flank of the Muslims during the Battle of Yarmūk and it was he who received the first attack of the battle, for his companions had left him exposed and he held fast against the Romans and fought them for an extended period of time until they returned and the Romans were completely routed on the 5th of Rajab, 15 AH (13th of August 636 CE).

Then Syria was divided into four provinces and 'Amr Ibn Al-'Ās ﷺ was placed in command of Palestine. The conquest of Sabsatiyyah, Nablus, Al-Ludd, Yubna, 'Amwās (Emmaus), Beit Jibrīn, 'Asqalān (Ashkelon), Ghazzah (Gaza) and Rafah was completed, as was the clearing of Palestine. Al-Quds remained as a besieged pocket of resistance at the top of Al-Khalīl Mountains[2]. It was besieged by 'Amr ﷺ until its keys were given up to the 'Commander

[1] **Wāqūsah** (واقوصه) is today called Yāqūsah (یاقوصه). *(Urdu Dā'irah Ma'ārif-i-Islāmiyyah: 23/286)*

[2] *Atlas al-Futūhāt al-Islāmiyyah* (Arabic) mistakenly gives "جبال الجليل" (Mountains of Galīlee) instead of



Ibrahīm Mosque in Hebron (Al-Khalīl), Palestine

of the Faithful', 'Umar Ibn Al-Khattāb (ﷺ) in Rabī' Al-Ākhir 16 AH (May 637 CE). 'Amr (ﷺ) was one of the witnesses of the peace treaty and when 'Umar Ibn Al-Khattāb (ﷺ) arrived, he gathered the Muslims in Al-Jābiyah and 'Amr (ﷺ) received permission from him to conquer Egypt. Then the plague of 'Amwās occurred, and people died. 'Amr (ﷺ) realized that it would spread and so he ordered the Muslims to disperse among the ravines and valleys, and the plague passed away.

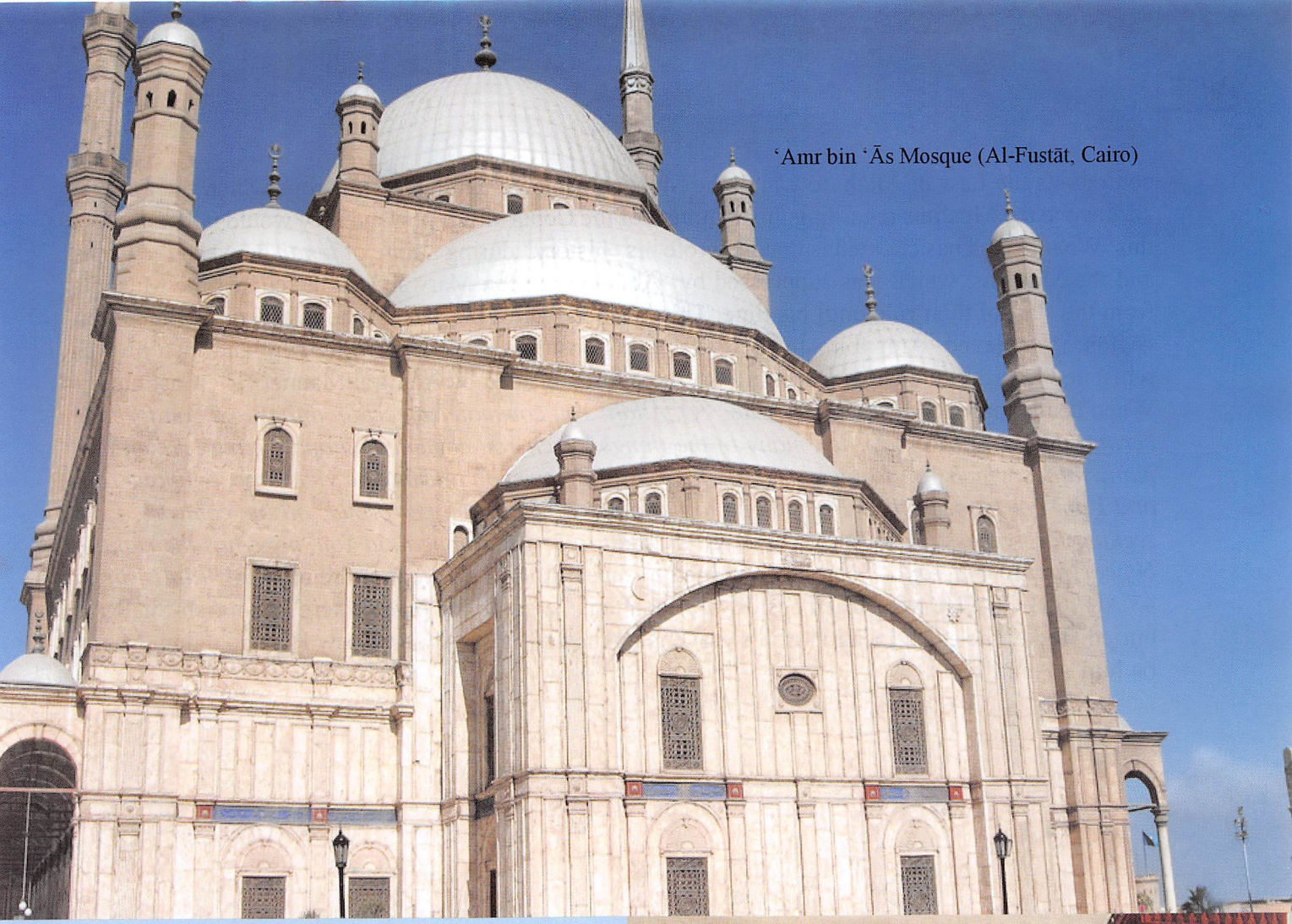
The Conquest of Egypt:

'Amr (ﷺ) marched from Qaisāriyyah (Caesarea) to Egypt and crossed Al-'Arīsh to Al-Farmā, conquering its fortress, then Bilbeis, then Umm Dunain, 'Ain Shams and Babilyūn Fortress, then Al-Fayyūm and Ar-Rīf and finally the conquest of Egypt was crowned by the conquest of Alexandria, in Ramadān, 21 AH (August 642 CE). 'Amr Ibn Al-'Ās (ﷺ) became the first Muslim Governor of Egypt and built the first mosque in Africa, which is well known to this day by his name. Around it he built the city of Fustāt, as the new Islamic capital of Egypt.

'Amr (ﷺ) treated the Copts well and put an end to Roman oppression in matters pertaining to their religious beliefs and their way of life. He declared the immunity of Patriarch Benjamin; indeed, we may say with certainty that 'Amr Ibn Al-'Ās' reign was a golden era for the Copts of Egypt, which stood out from the era preceding him and indeed from the era which followed him.

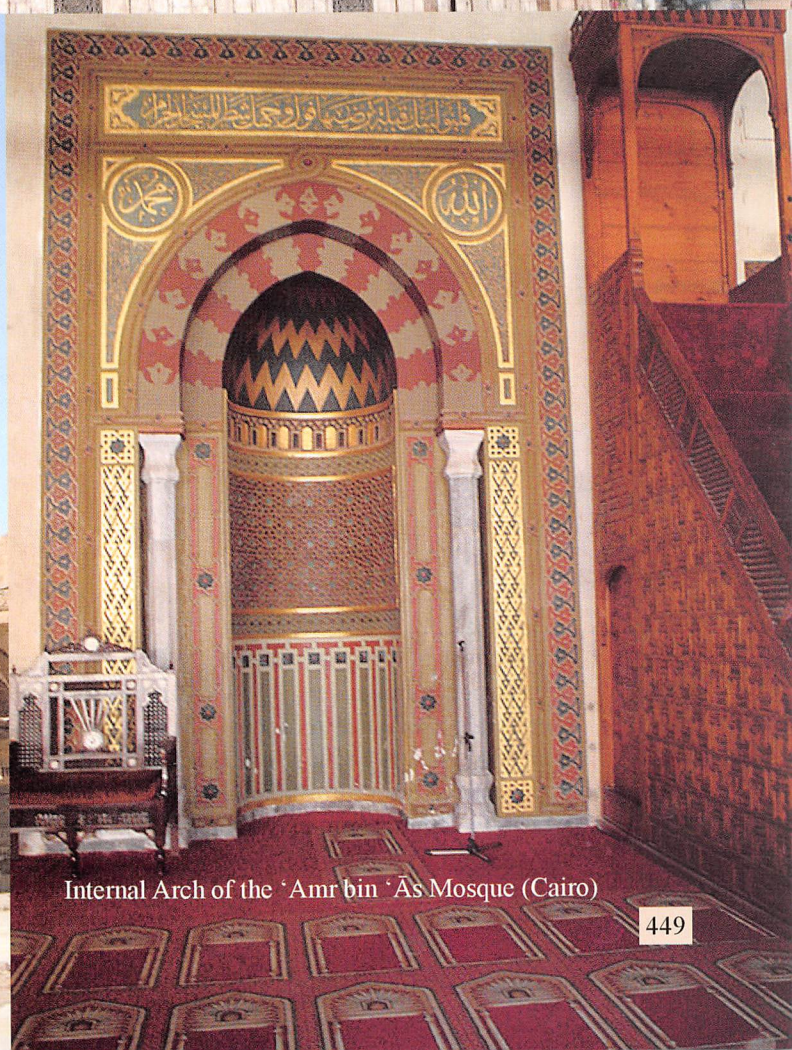
We should beware of the claims made by Hanna An-Naqyūsi in this regard, for he contradicts all of the Islamic sources and the Coptic sources. He also contradicts what is known of the treatment meted out by the Muslims to the peoples in the lands other than Egypt which they conquered. It also

"جبال الخليل" (Mountains of Al-Khalīl). Al-Khalīl (Hebron) and Beit-al-Muqaddas (Jerusalem) are located on Al-Khalīl Mountains while Mountains of Galilee are situated in northern Palestine. *(Atlas al-'Ālam: p. 47)*



ʿAmr bin ʿĀs Mosque (Al-Fustāt, Cairo)

A view of the courtyard of ʿAmr bin ʿĀs Mosque (Cairo)



Internal Arch of the ʿAmr bin ʿĀs Mosque (Cairo)

contradicts the Law of Allah, to which the Muslims adhered and the instructions which the Prophet ﷺ gave to the Muslims regarding the treatment of the Copts of Egypt – and they would not contradict this. What Hanna has claimed is that he wrote his "history" during a time of *fitnah* between the Copts and the Muslims, which was suppressed by 'Abdul 'Azīz Ibn Marwan; and he cursed the Muslims from the start of their rule until his time. This is a betrayal of the trust of the historian. 'Uthmān Ibn 'Affān ﷺ relieved 'Amr Ibn Al-'Ās ﷺ from his position of Governor of Egypt and then he was reinstated in order to deal with the military expedition headed by Admiral Manuel, The Castrated[1]. When death approached, 'Amr ﷺ said: *"O, Allah! You commanded certain things and You forbade certain things, but we have left many of the things which You commanded and we have fallen into many things which You forbade. O, Allah! I have no power that I may be victorious (without You) and I am not innocent that I may hope to be forgiven. And I am not proud; on the contrary, I am seeking forgiveness (from You). None has the right to be worshipped but You, none has the right to be worshipped but You..."* and he continued to repeat it until he died on the night of *'Īd Al-Fitr* in 43 AH (663 CE). He was buried beside Al-Muqattam[2], near to the place where Imam Ash-Shāfi'ī is buried. Today the exact location of his grave is unknown – may Allah bestow His abounding Mercy on him – Āmīn!

[1] **Reconquest of Alexandria:** Caesar Constance sent a band of strong soldiers to Alexandria under one of his experienced commanders. The Greeks of Alexandria joined hands with the Roman invaders to capture the city after a little encounter. As soon as Caliph 'Uthman (ﷺ) came to know about the fall of Alexandria, he restored 'Amr bin 'Ās (ﷺ) to his former position, the Governor of Alexandria, who conquered it for the third time. He had vowed to destroy the city, however, after the conquest he compensated his vow and built a mosque "Masjid-e-Rahmat" on the site he made a vow. *(History of Islam by Akbar Shah Najīb Abadi: 1/430)*

[2] **Al-Muqattam:** A range of hills to the east of Cairo.

6

'Uqbah bin Nāfi' (رضي الله عنه)

'Uqbah Ibn Nāfi' (رضي الله عنه) is one of the eminent commanders of the first Islamic century who strengthened the initial conquests of North Africa and annihilated the Berber resistance.

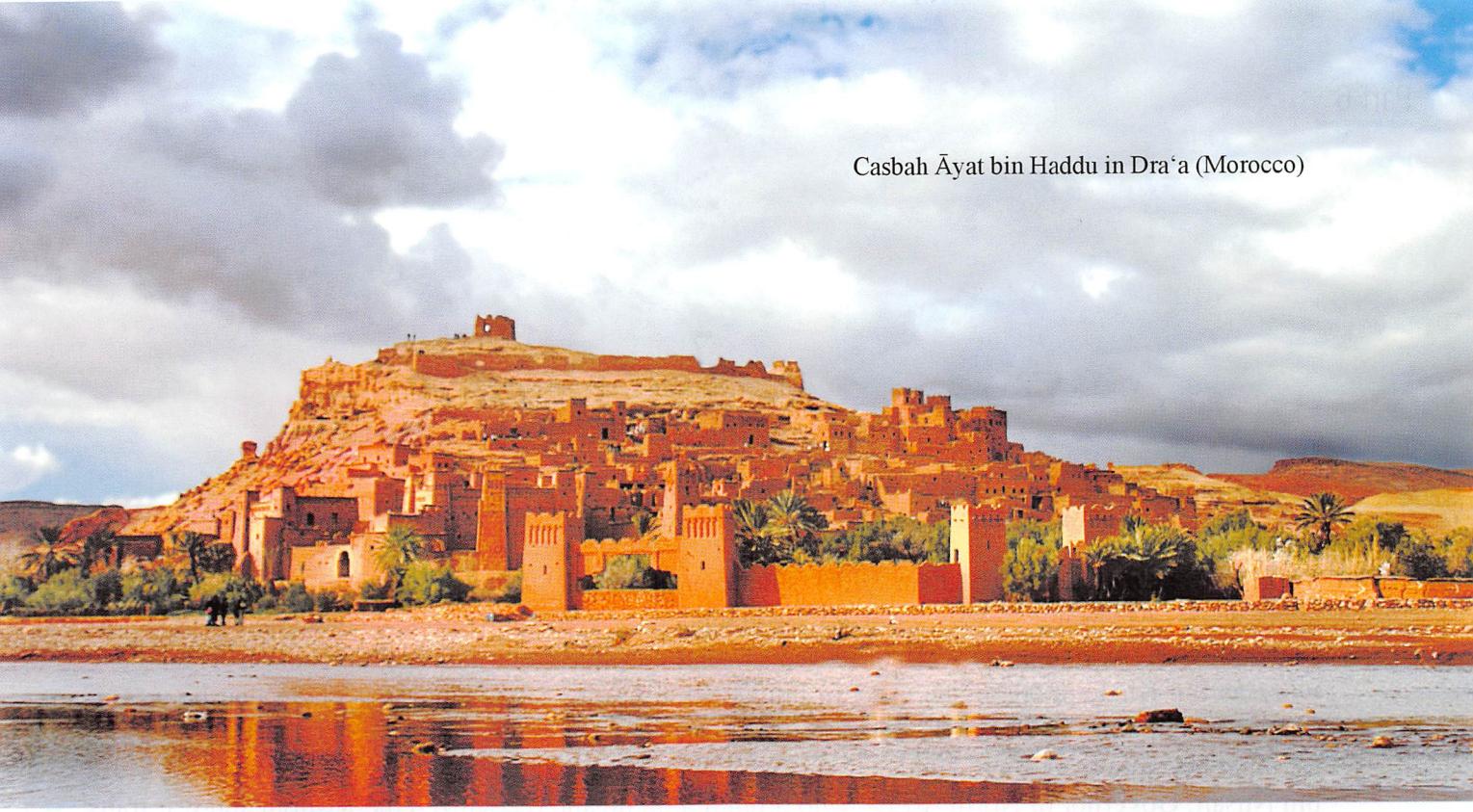
'Uqbah was born in the last years of the Porphet's life. He was the nephew of 'Amr Ibn 'Ās (رضي الله عنه), the conqueror of Egypt, who appointed him the Chief Commander of the Muslim forces in North Africa. According to a reference, 'Uqbah had been engaged in and preaching Islam in Ghadāmis (Libya) and Sudan. He was accompanied by ten thousand Muslim troops and a group of Berber converts. In 50 AH/670 CE he established the town now called Kairouan, in the middle of Byzacene province which he used as a base for further operations. Kairouan is arabicized from the Persian word "کاروان" meaning "camp" or "caravan serai". 'Uqbah chose a thick forest, far from the reach of the Roman warships, to establish Kairouan city. The troops were scared with the choice, as the forest was replete with beasts and venomous reptiles, and they conveyed this to their commander. As Uqbah (رضي الله عنه) was the Prophet's companion, his supplications were mostly responded. Gathering the Prophet's companions from among his troops, 18 in number, he addressed the forest loudly. He said: *"O insects, reptiles and the beasts! We are companions of the Messenger of Allah (ﷺ). We intend to reside in this forest, leave as soon as possible (repeated thrice). Afterwards we will kill whichever is found in the forest"*. Miraculously, the beasts and reptiles carried their siblings, as reported, and left the site immediately. It seemed as if each tree or each rock had produced a beast or a reptile and they were migrating in groups. The Berber people were amazed at the miraculous scene and a good number of them entered the fold of Islam. Thus 'Uqbah (رضي الله عنه) founded the capital and the people settled there. It was such a peaceful place that venomous reptiles were not seen for the forthcoming forty years. A grand mosque was also constructed. The direction of Qiblah for prayer was also a difficult issue and it was resolved miraculously. 'Uqbah (رضي الله عنه) had a dream and heard someone saying: *"You will hear a sound of takbīr as you go to the mosque in the morning. Trace the direction of the sound, and the place where the sound breaks, will be the direction of Ka'bah"*.

Before 'Uqbah, Mu'āwiyah bin Hudaij (رضي الله عنه), another Companion, had chosen another site "Qarn قرن", to build the city, but 'Uqbah (رضي الله عنه) differed with him and liked another site to build the capital.

With the foundation of Kairouan, Arabs got a stronghold in North Africa to spread the message of Islam. However, he was not fortunate enough to reap the fruit of this advance of Islam in Africa. Africa was still under the province of Egypt and the Governor Maslamah bin Makhallad Al-Ansāri replaced 'Uqbah with his freed slave Abul-Muhājir in 53 AH/673 CE. Abul Muhājir attacked Algeria and he approached Tlemcen, as Ibn Khaldūn reports. 'Uqbah (رضي الله عنه) being dismayed by the unbefitting dealing of the Governor of Africa, complained to the Caliph Mu'āwiyah (رضي الله عنه). The successor of Mu'āwiyah (رضي الله عنه) eventually restored 'Uqbah (رضي الله عنه) to his former position.

Jāmi‘ mosque Kairouan, built by ‘Uqbah bin Nāfi‘, a companion of the Prophet (ﷺ)

A beautiful white mosque in a beautiful valley of the Anti-Atlas Mountains



Casbah Āyat bin Haddu in Dra'a (Morocco)

Though there is no authentic evidence, however, the year of restoration is no other than 62 AH/682 CE. Abul-Muhājir had conquered a vast area, besides defeating Kusaila (Arabic: Kusailah), a Berber Chief, who apparently had accepted Islam.

Now 'Uqbah (ﷺ) was determined to surpass his former record of victories and compensate his absence from the command. Zuhair bin Qais al-Balawi led the front troop of 'Uqbah (ﷺ), and he faced the Berbers and the Byzantine forces at Zab, and afterwards at Tehert; soon after he proceeded to Central Algeria from his camp at Kairouan. 'Uqbah (ﷺ) defeated the enemy troops and collected tribute from the rest, reaching Tangier (طنجه) ultimately.

The chief of the Ghammarah tribe, Julian, surrendered to Uqbah (ﷺ) and he was pleased to become his military advisor. He warned 'Uqbah (ﷺ) to beware of the non-Muslim Berber of Sus and the Great Atlas Mountains instead of going across the Strait of Gibraltar and conquering Andulus (today Spain). Thus 'Uqbah (ﷺ) concentrated upon the Berber tribes. He advanced to conquer Mount Zarhūn Volubilis City and then led his forces to Dra'a and Sus, through the Middle Atlas Mountains. He chased the fighters of Sus and Dra'a to Lamtunah and turning to the Atlantic Ocean he headed to the territory of Asfi (آسفي) and the Daran Mountain (Great Atlas) to defeat the Masmudah Berber tribes. Apparently the campaign was extremely successful and eventually he arrived at Tarū Dānt (تارودانت), to conquer the Berber tribes of Anti-Atlas. However, those victories did not prove conclusive. As he made his way back to his homeland, he did not visualize the possibility of reconquering those areas. Kusailah had fled away and he organized forces to stop 'Uqbah's troops. Depending upon the favoring fortune, he ignored the dangers facing him on the way. On reaching Zab, he made groups of his troops at Tubnah and sent them back to Kairouan. And 'Uqbah (ﷺ) was accompanied by just a bunch of Arab soldiers when he left Tubnah for Aurās. Soon after he found himself at Tahudah, right on the bank of the desert, surrounded by armed bands of Kusailah. Thus in 63 AH/683 CE, the great 'Arab Commander embraced martyrdom, along with three hundred of his brave warriors. 'Uqbah (ﷺ) and his companions are buried in a village known as Sidi 'Uqbah. It is situated near the old site of Tahudah, just a few miles away to the southeast of Biskarah.[1]

[1] *(Urdu Dā'irah Ma'ārif-i-Islāmiyyah: 13/397-400, Mu'jam-Al-Buldān: 4/420-421, Asad al-Ghābah: 4/57-58)*

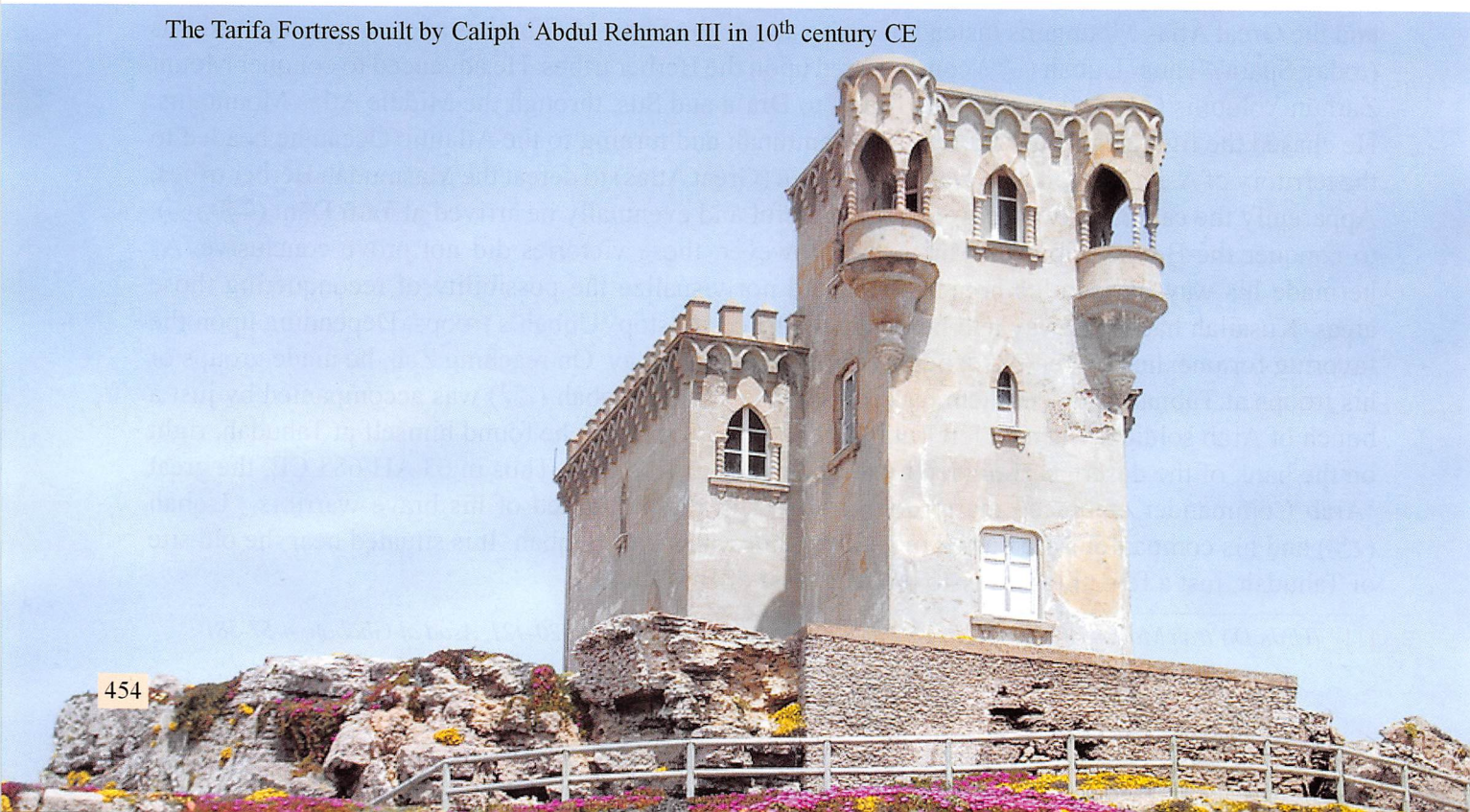
7

Tāriq bin Ziyād (رحمه الله)

Tāriq bin Ziyād bin 'Abdullah is the conqueror of Spain (Shawwal 92 AH/July 711 CE – Jumād al-Awwal 93 AH/March – April 712 CE). He landed at the coast of Spain and conquered it, to lay the foundation of an Islamic state. Al-Idrisi reports that he came from the Zanātah clan of the Berbers, whereas Ibn Khaldūn claims he is Tāriq bin Ziyād al-Laithi. Some historians claim that he was of Persian origin, born in Hamadān. But Ibn Adhārā (ابن عذارى) gave the lineage of Tariq bin Ziyād and told that he came from Banū Nafzah. Scholars, however, agree that Tāriq was a freed slave of Musa bin Nusair, Governor of North Africa, who brought him up and recognized the wisdom and war traits of a future general. Tariq rose to fame in riding and unparalleled war strategies. He was a skilled warrior, wise commander and unmatched general in Islamic history.

Tāriq was appointed Governor of Tangier, prior to his attack and the conquest of Spain. Islamic Africa had been in constant fear of naval forces of neighboring Spain. For this and other reasons, Mūsa bin Nusair decided to conquer Spain and he immediately launched a campaign under his freed slave, Turaif bin Mālik An-Nakh'ī', with four hundred soldiers, in Ramadān 91 AH/July 710 CE; to estimate the strength of the enemy. Turaif landed at the place that came to be known after him as 'Turaifah'. Turaif attacked Algeciras (Jazīrah al-Khadrā' جزيرة الخضراء) and succeeded to conquer it. As the campaign turned out fruitful, Mūsa bin Nusair sent Tāriq bin Ziyād at the head of seven thousand troops. Tāriq got some ships from Count Julian, the Governor of Ceuta and Algeciras, and

The Tarifa Fortress built by Caliph 'Abdul Rehman III in 10th century CE

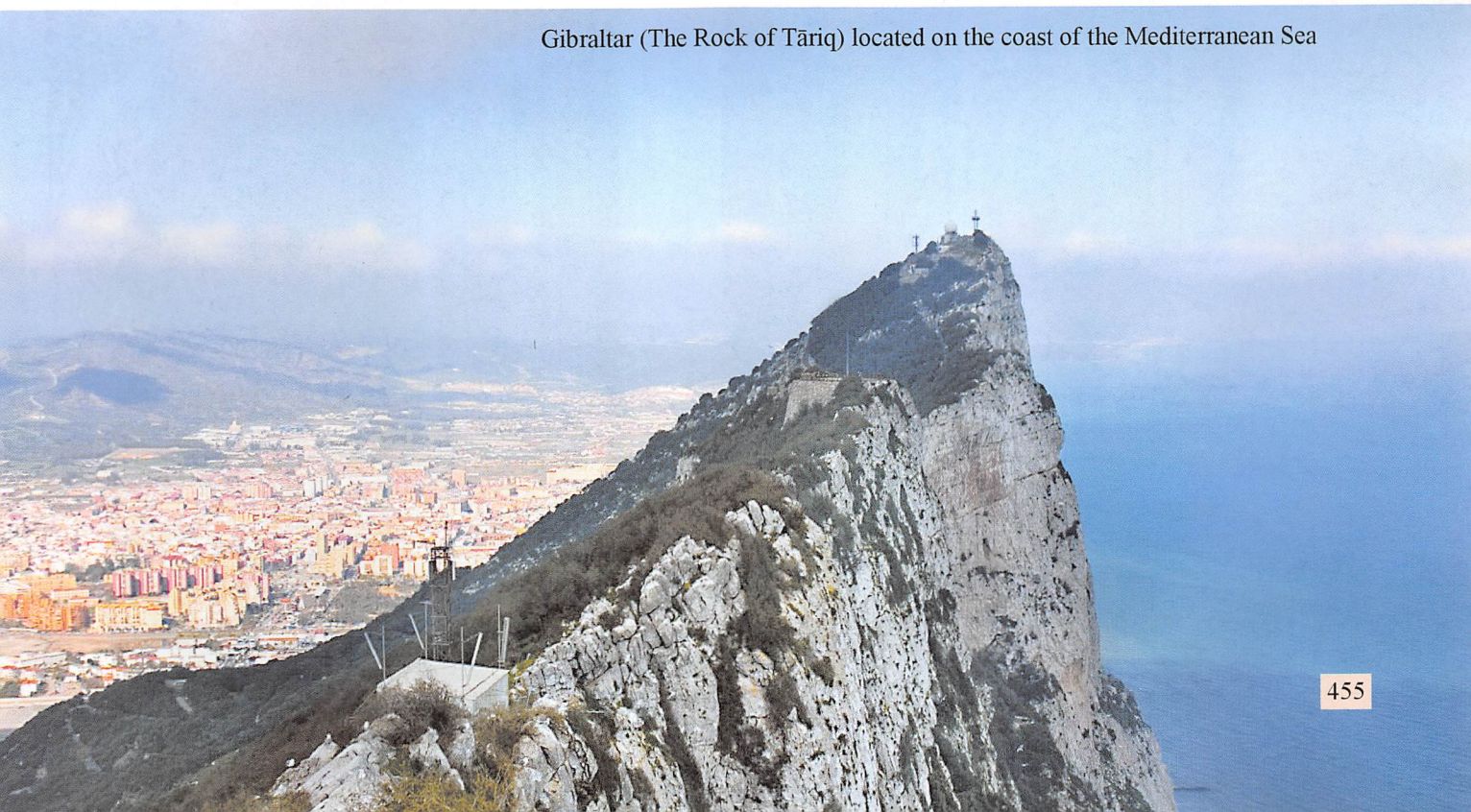


landed near a hill; which took the name 'Jabal-ut-Tāriq (the Rock of Tāriq), now called Gibraltar.

The Muslims crossed the strait in ships in small contingents, to let the enemy assume that they were trading people. Tāriq managed to occupy Carteyo (قرطايه) Fort. While sailing across the Strait of Gibraltar, he saw, in his dream, the Prophet (ﷺ) surrounded by Arabs of the Muhājirīn and Ansār, who with unsheathed swords and stretched bows stood by him. He also heard the Prophet (ﷺ) say: *"Take courage, O Tariq, and accomplish what you are destined to perform. Be gentle to the believers"*. On hearing this, he looked around him and saw the Messenger of Allah (ﷺ) and his companions entering Spain. Tariq immediately awoke from his sleep with a smile, told his dream and gave the good news to his companions.

Tāriq came across an aged lady, soon after he made his way from Gibraltar to conquer Algeciras. The spouse of the lady was famous for his prophecies. He had told his people that a chief will attack and overcome this land. He will be large headed, having a mole on his left shoulder, with a tuft of hair on it. Tāriq took it as a good omen as he uncovered his shoulder and saw that it bore a mole with a tuft of hair. He strategically chose a field of abundant supply of water and other necessities, as well as a safe camp for his small force. The site lay on the bank of the River Barbate, and behind it was the Lagoon of La Janda (Al-Buhairah البحيره to the Arabs). Theodomir was the governor of that area who informed King Roderick immediately of the attack of 'a strange army'.

The Gothic King, Roderick, collecting a huge army of more than 100,000 soldiers, marched southward and encamped on the bank of the Barbate River. Meanwhile Tariq was reinforced by five thousand soldiers dispatched by Mūsa bin Nusair and now his army numbered twelve thousand. The two armies were unequally matched, so Tariq gave a speech which portrayed his valiance, determination and thoughts regarding the life after death. Tariq's fiery speech is an exemplary piece of Arabic eloquence, and it was delivered soon after he burned his ships. The two armies met on Ramadān 28, 92 AH/July 19, 711 CE, and in a bloodshedding fight, the Christians were completely routed with terrible losses. King Roderick fled and was drowned in the river. This remarkable defeat broke the morale of the Spaniards, and henceforth, they could now never face the Muslims.



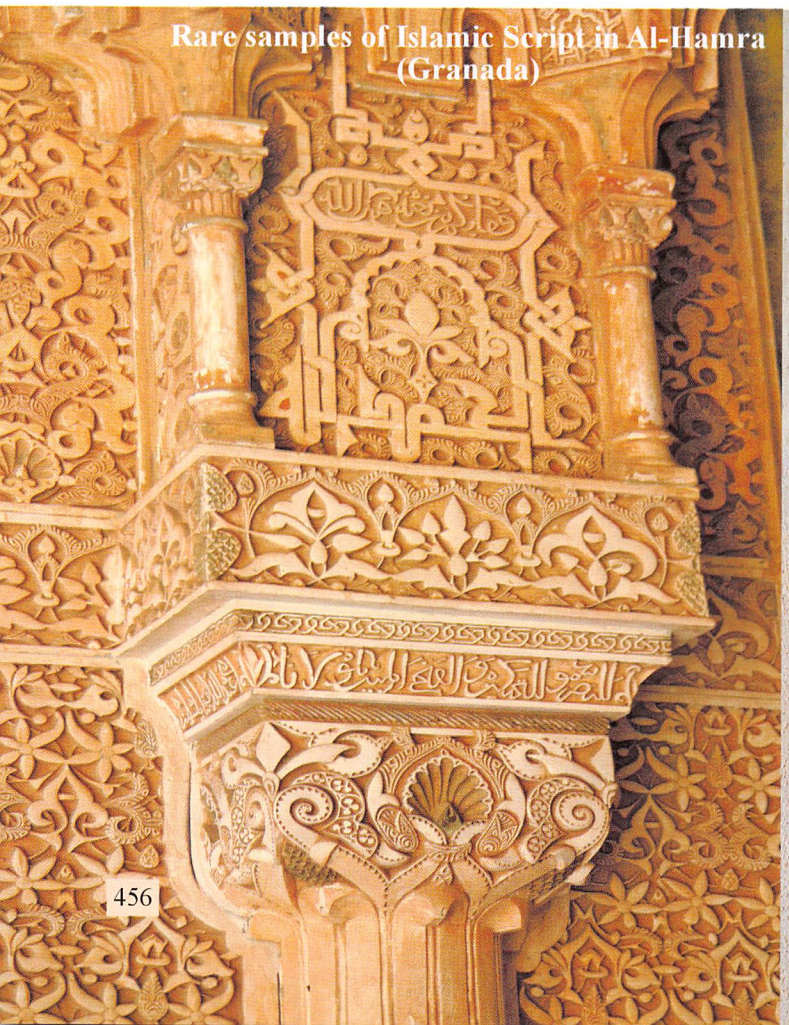
Gibraltar (The Rock of Tāriq) located on the coast of the Mediterranean Sea

Tāriq marched to conquer Sidonia, Hisn-al-Modovar, Carmona and Acija. He sent one of his lieutenants, Mughith, to Cordoba; which was occupied in 93 AH/October 711 CE. He directed another contingent towards Malaga, and a third towards Elvira, and he himself, at the head of the main body marched northwards and captured Toledo, the capital of Spain. Then he advanced in Northern Spain and conquered the provinces of Asturias and Galicia. Tāriq found a lot of booty, particularly the 'Table of Soloman'. It had 360 supporting pillars and it was made of corals, pearls and rubies etc.

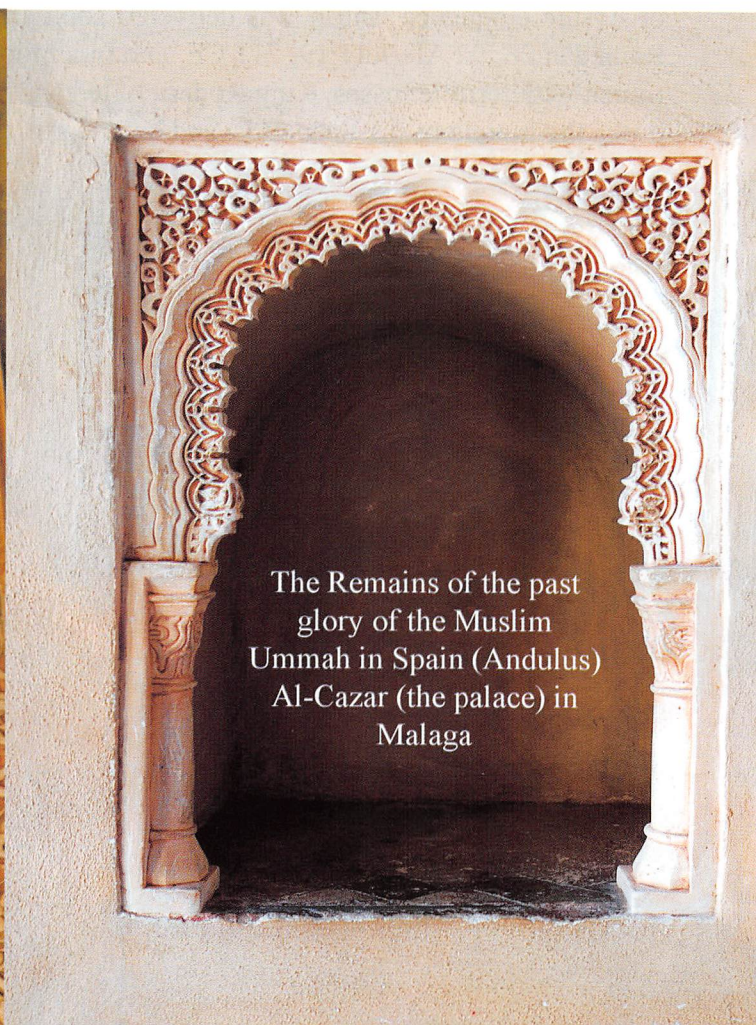
Mūsa bin Nusair landed in Spain in Ramadān 93 AH/June 712 CE, at the head of eighteen thousand men. The hill near which Mūsa landed, took the name of Jabal-e-Mūsa (the Rock of Mūsa). He proceeded to Sidonia and then to the far, untrodden cities of Sevilla, Merida and Talavera, and conquered them. Tāriq joined Mūsa at Talavera, then they both marched, side by side, in northeast and Northern Spain, and in less than two years, the whole of Spain was in Muslim hands.

Musa bin Nusair minted new coins with Arabic and Latin inscriptions. The Muslim forces moved into France too and captured three major cities of Narbonne, Livron and Avi'gnon.

When Mūsa and Tariq were planning to conquer the remaining Europe, they received summons from the Caliph, Walīd bin 'Abdul Malik, to present themselves at the capital, Damascus. They showed a rare discipline by obeying the orders of the Caliph. Mūsa depicted his son, 'Abdul Aziz, in Spain, and himself, collecting a lot of the spoils of war and accompanied by Tāriq bin Ziyād, left for Damascus in 95 AH/714CE. This was the end of the military role of two great Muslim commanders, Mūsa and Tāriq, who passed away afterwards almost unnoticed. Had they been left to their own, they would have accomplished their planning of the conquest of the whole Europe, and changing the course of history. *(Urdu Dā'irah Ma'ārif-i-Islāmiyyah: 19/345-347, Wikipedia Encyclopedia, The Hundred Great Muslims)*



Rare samples of Islamic Script in Al-Hamra (Granada)

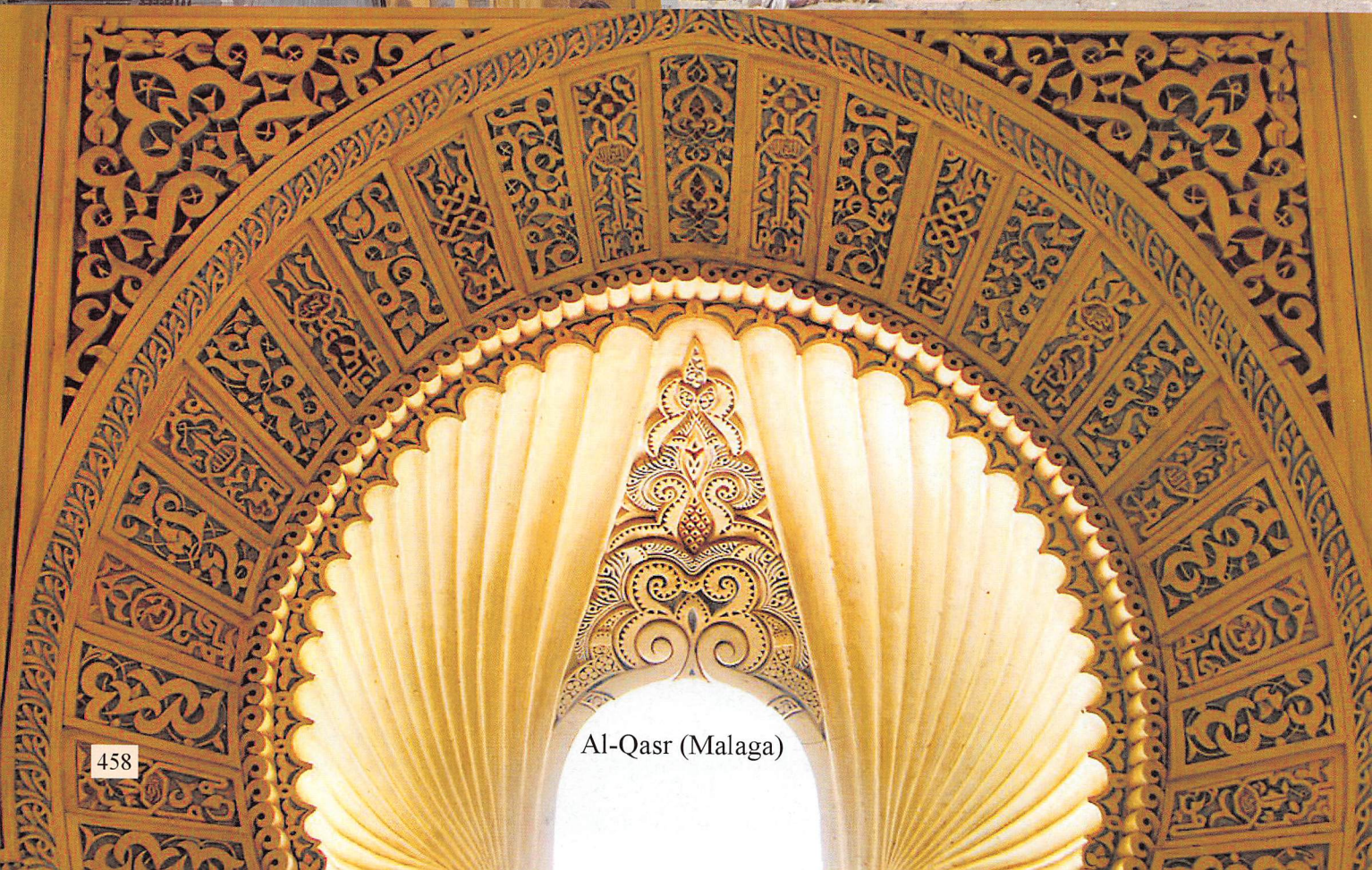


The Remains of the past glory of the Muslim Ummah in Spain (Andulus) Al-Cazar (the palace) in Malaga

Twelve sided Torre De Oro (Golden Tower) built by al-Mohads in the 13th century CE in Sevilla (Spain)

The Cordoba Mosque (now called Mezquita Cathedral)

Al-Qasr (Malaga)



Al-Qasr (Malaga)

8

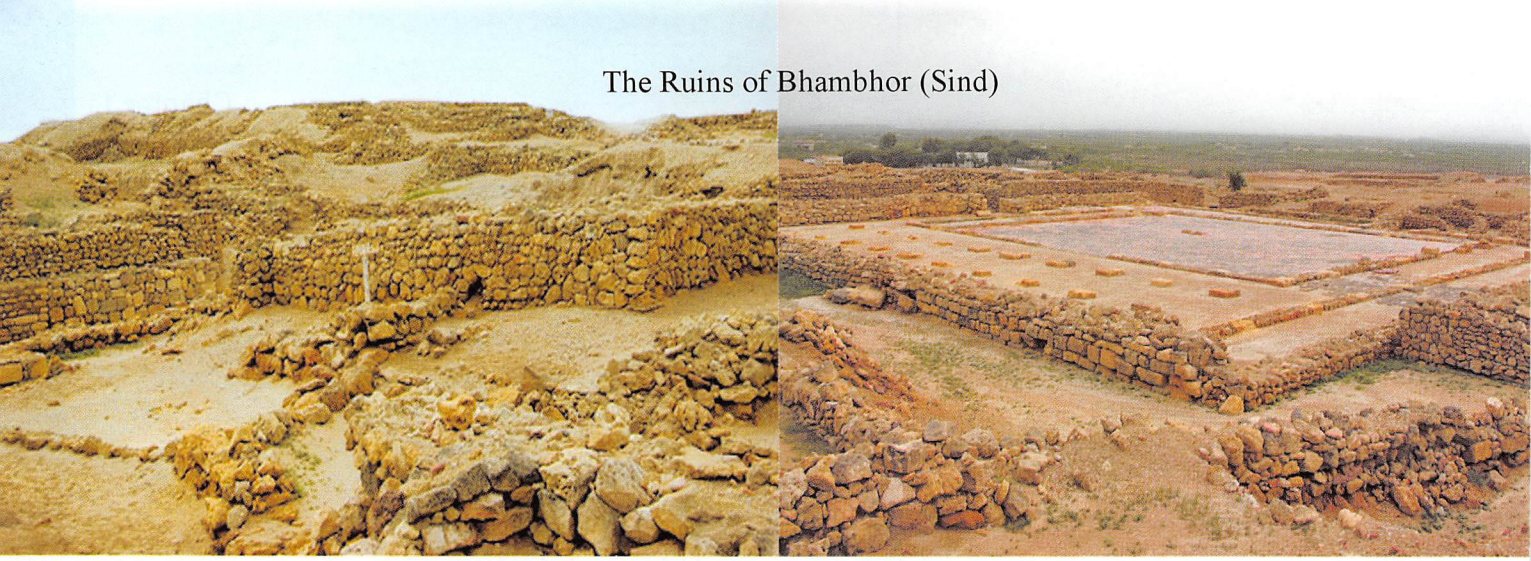
Muhammad bin Qāsim Thaqafi (رحمه الله)

Muhammad bin Qāsim bin Muhammad bin Hakam bin Abu 'Aqīl was born around 75 AH. He belonged to the famous Thaqafi tribe that had originated from Taif. Qāsim was the first cousin of Hajjāj bin Yūsuf, the eminent governor of Umayyad dynasty. After 75 AH, Hajjāj bin Yūsuf was appointed the governor of Iraq who made Qāsim as the ruler of Basrah. Muhammad bin Qāsim had been brought up and educated in Basrah and because of his attraction to Al-Bahār, a plant of the spring season, he came to be known as Abul-Bahār. His title Imād ad-Din, as Chachnamah gives, is just an overestimation of the Persian translator, 'Ali al-Kūfi.

Nasir al-Malik Mosque of Shīraz, a city founded by Muhammad bin Qāsim

Hajjāj bin Yūsuf was attracted to the chivalrous traits of his young nephew, so he persuaded his sister Zainab to marry either Muhammad bin Qāsim or Ayyūb, and she chose the latter probably due to the age factor, whereas, Muhammad bin Qasim was married to a girl from Sa'd bin Zaid, a clan of the Tamīm tribe. It is claimed in Chachnāmah that one of Dahar's wives, Ladi, married Muhammad bin Qasim who had been enslaved by the great Arab general. There is no evidence of such marriage. Ibn Athīr narrates that Ladi faced death according to the cruel Hindu custom 'Sati'.

In 90-91 AH, just at the age of 15 Muhammad bin Qāsim was sent to crush the rebellious Kurd tribes in Persia. He put down the rebellion successfully. Muhammad established Sheraz City as the new capital of



The Ruins of Bhambhor (Sind)

Persia. He made his way to Shāpūr and Jurjan to conquer the territory and eventually, he was preparing to attack Rey when Hājjaj bin Yūsuf appointed him to lead the Muslim army to Sind valley. According to the recorded history, Muhammad bin Qāsim was just 17 years old.[1]

It is related that the Raja of Yaqūt (Serāndīp, Lanka) dispatched a vessel laden with gifts for the Umayyad caliph, along with seven other boats, in which some Muslim women and the children whose parents had passed away, were traveling to Basrah. When they approached Debul (Sind), local marine pirates looted them and the women and children were made prisoners. One of those captives, a woman from Banu Yarbū, called Hajjāj for help. The travelers who escaped carried the news of their ordeal and the wailing of the lady to Hajjāj. Responding to the call, Hajjāj addressed a letter to Rāja Dāhar. The Rāja replied that the act of hostility was committed by a group of pirates, over which he had no control. On receipt of this letter, Hajjāj sought the consent of Caliph Walīd bin 'Abdul Malik and sent 'Ubaidullah bin Nabhān at the head of cavalry to Debul. 'Ubaidullah bin Nabhān fought bravely and lost his life. Then Hajjāj dispatched Budail bin Tahfah Bajali to Debul. But the second expedition also remained fruitless, as the horse of Budail got scared and the enemy succeeded to kill him too. According to another report Buddhist Jats killed Budail bin Tahfah.

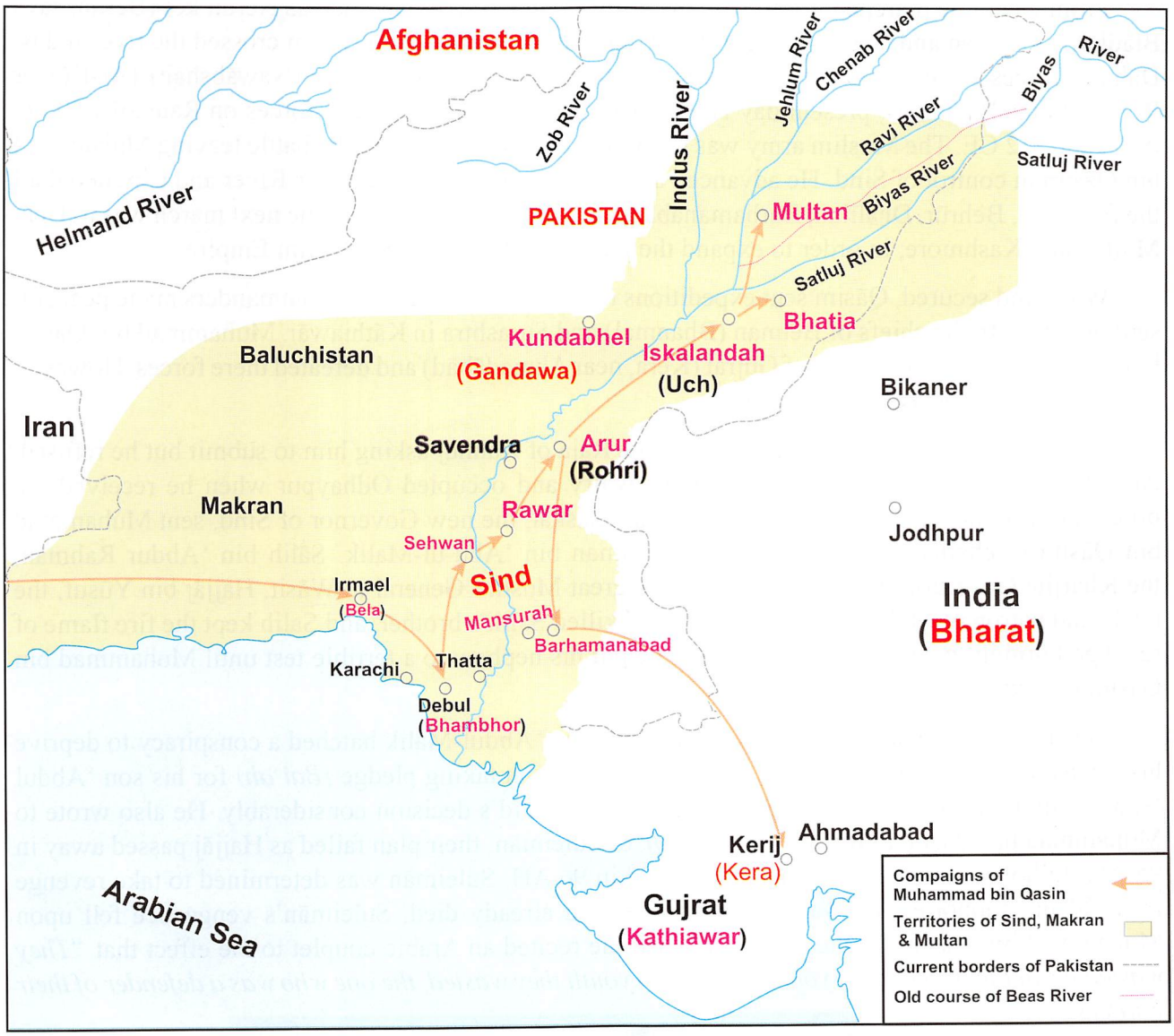
In 92 AH, Muhammad bin Qāsim, then only seventeen years of age, with six thousand soldiers proceeded by the route of Shirāz and Makran and conquering Qanzpur and Armā'il, he reached Debul. Muhammad received many vessels of fresh mujahidīn, weapons and supply, at Debul. He got a trench dug, erected lances along it, and distributed war standards; and the troops accumulated under their particular standard.

In the equipment, he received the famous catapult (Mangonel), 'Urūs, which was put into action by five hundred men. It is reported that a huge idol of Mahatma Budh was worshiped in the Fortress of Debul. On the roof of the temple a high bamboo stood with an ever-waving red flag on its top.

Hajjāj had arranged for special messengers between Basrah and Sind. Once in every three days Hajjāj's fresh orders were received, and from Sind reports were dispatched to the centre. Hajjāj instructed in a letter to place catapult 'Urūs to the east and bombard stones on the red flag. The flag gave way to the heavy rain of stones and the fighters came out of the fort to fight in the open. When they failed to face the Muslims, they withdrew back in the fort. The writer of Chachnāmah says: *"When the army of Islam scaled the walls of the fort, and succeeded to enter the city, Debul opened its gates"*. Muhammad bin Qāsim settled a garrison of four thousand of the Muslim troops in the city and built there a mosque.[2]

[1] *Urdu Dā'irah Ma'ārif-i-Islāmiyyah: 19/345-347*

[2] *Al-Kāmil Fi-at-Tārikh: 4/250, Futūh al-Buldān, p: 423-425*



Map No:151 Campaigns of Muhammad bin Qāssim

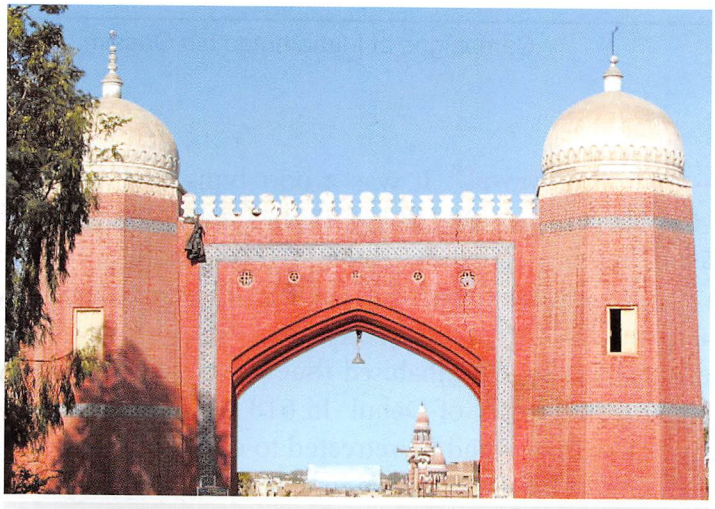
Debul (Arabic: ديبل, Sindhi: Dewal): It was a port lying to the west of a channel of the Indus River. 'Ubaidullah bin Nabhān and Budail bin Tahfa Bajalī led the Muslim troops to Debul before Muhammad bin Qāsim, but they failed to capture it. The cupola of Buddha Temple at Debul was 40 meters high and on it a flag always fluttered in the air; after the Stupa (Dewal: ديول) the city was also called Dewal. Muhammad bin Qāsim conquered the city and founded a mosque at Debul; the first ever mosque of the Indus Valley. He inhabited four thousand Arabs in Debul. In 280 AH/893CE a deadly earthquake destroyed the city of Debul. In 618 AH/1221CE, Jalāl-ud-Din Khawārzam Shah suffered at the hands of the Tartars and he retreated to capture Debul City. During the excavation of the region in 1958 CE ruins of Bhambhor were found between Karachi and Thatha. However, Istakhri narrated Debul and Bhambhor as two separate cities. It is therefore difficult to say that the ruins of Bhambhor are the same. *(Urdu Dā'irah Ma'ārif-i-Islāmiyyah: 9/522-523)*

From Debul he marched north, with his army, conquering towns such as Nerun kot (Berun, says Blādhurī), Sehwan and Bodhia, peacefully. After that Muhammad bin Qasim crossed the river Indus. Dāhar's forces were camped on the eastern bank of the river. At Rāwar (Nawābshah) (Ar-Rūr or Rohri, claims Balādhuri, present day Hyderabad) he was met by Dāhar's forces on Ramadān 10, 93 AH/ June 712 CE. The Muslim army was triumphant and Dāhar died in the battle leaving Muhammad bin Qāsim in control of Sind. He advanced along the west bank of the Indus River and conquered all the forts like, Behrūr, Dhalīlah, Barhamanābād, and the capital city Aror. The next march was to Uch, Multan and Kashmore; in order to expand the political borders of the Muslim Empire.

With Sind secured, Qāsim sent expeditions to Rajputānah, where his commanders made peaceful settlements with the chiefs of Belman (Bhanmal) and Surashtra in Kāthiawār. Muhammad bin Qāsim himself advanced to the capital of Gujrat (Kera, near Ahmadābād) and defeated there forces. However, the Chief (Raja) succeeded in escaping.

Muhammad bin Qāsim wrote a letter to the Raja of Kannuj asking him to submit but he refused. At this Muhammad advanced with a light cavalry and occupied Odhaypur when he received the orders of his deposition. Yazīd bin Abi Kabshah Saskaī, the new Governor of Sind, sent Muhammad bin Qāsim in chains to the new Caliph, Suleiman bin 'Abd-ul-Malik. Sālih bin 'Abdur Rahmān, the Kharjite Governor of Iraq, imprisoned the great Muslim General in Wāsit. Hajjāj bin Yūsuf, the uncle and patron of Muhammad bin Qāsim had killed Salih's brother, and Salih kept the fire flame of revenge burning. After the death of Hajjāj, he put his nephew to a terrible test until Muhammad bin Qāsim died in jail.[1]

Various sources narrate that the Caliph Walīd bin 'Abdul-Malik hatched a conspiracy to deprive his younger brother Suleimān from the throne and began taking pledge *(Bai'ah)* for his son 'Abdul 'Azīz. Hajjāj had played a vital role and supported Walīd's decision considerably. He also wrote to Muhammad bin Qāsim to forsake the *'Bai'ah'* of Suleimān; their plan failed as Hajjāj passed away in 95 AH, followed by the sudden death of Walīd in 96 AH. Suleimān was determined to take revenge from all the supporters of Walīd. Since Hajjāj had already died, Suleimān's vengeance fell upon Muhammad bin Qāsim. In the prison of Wāsit, he recited an Arabic couplet to the effect that *"They wasted me at the prime of my youth and what a youth they wasted, the one who was a defender of their borders."*



Bab Al-Qasim (Multan)

[1] *Al-Kāmil Fi at-Tārikh: 4/282, Futuh al-Buldān, p: 440*

The Renowned non-Muslims

1

YAZDEGERD III

Intrigues in the Sassanid Court:

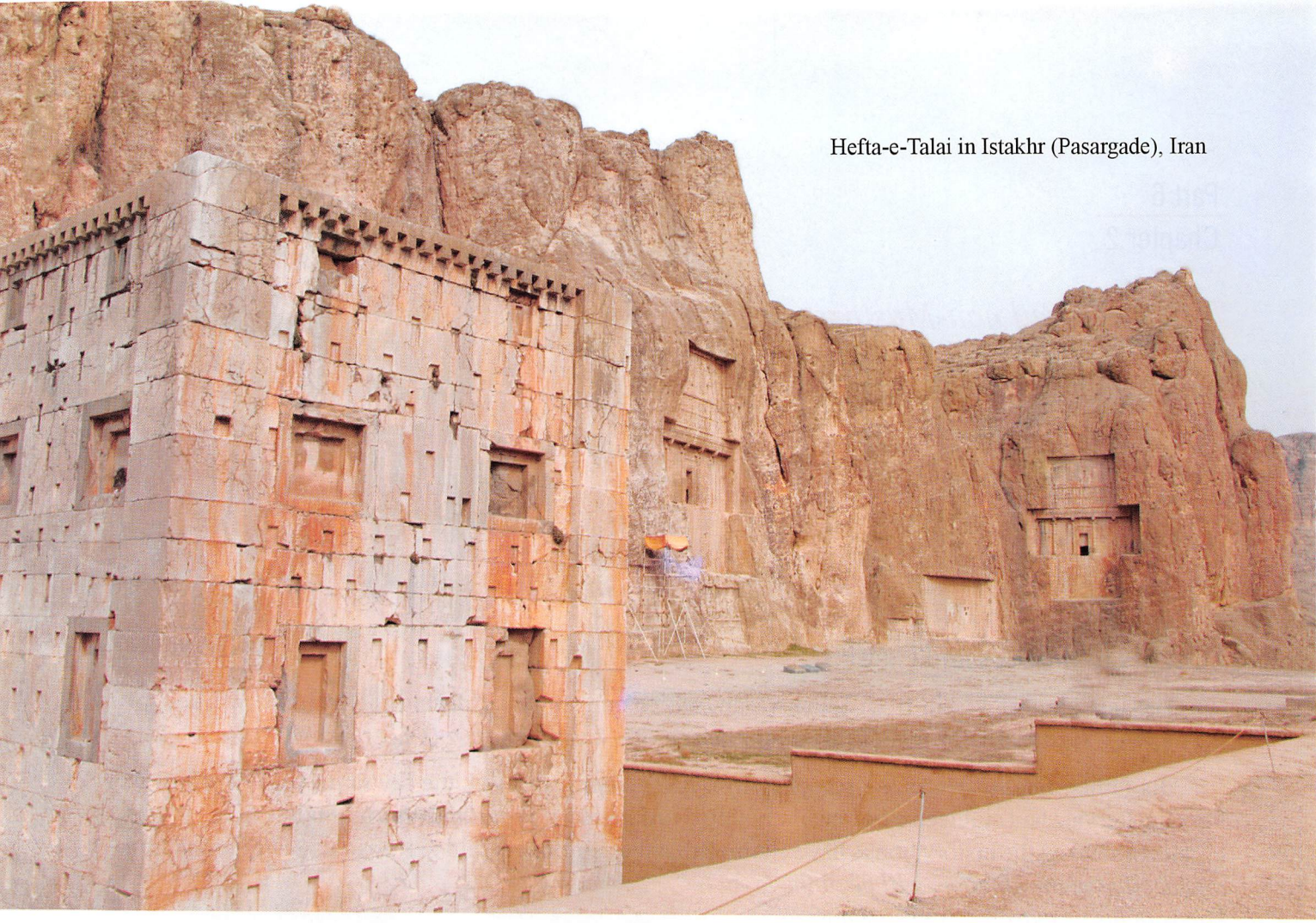
The last king of Persia from Banu Sāsān, who came to power during the Islamic conquest of Persia, was Yazdegerd, the son of Shehryār, the son of Khusrau Pervaiz (Chosroes).

His father, Shehryar was the son of Shīrīn, the Roman, who was the favourite wife of Khusrau Pervaiz. Pervaiz had eighteen children, including two daughters, Pūran and Azarmīdukht. Shehryār was his eldest son and the history books have claimed that the astrologers said to Khusrau: *"The destruction and decline of the kingdom will be at the hands of his grandson."* And so Khusrau ordered that his sons be kept away from women. This became a hardship for them and so Shehryār requested his mother that she admit a woman to him, saying that if she did not do so, he would kill himself. His mother therefore admitted a woman to his presence, unnoticed by anyone. The woman was a servant who used to perform cupping on her; she became pregnant, so Shīrīn concealed her until she delivered Yazdegerd. She hid him from sight for five years and then she informed Khusrau Pervaiz about him. He was about to kill him, but she feared for him and so she hid him in Sijistān or the *Sawād* of Iraq.

Golden coins issued by Chosroes II

Then, after thirty-eight years of his rule, the Persians rebelled against Khusrau Pervaiz. He was killed by his son, Sherwaih, the son of Maryam (Shīrīn). Then Sherwaih killed all of his seventeen brothers, so that none could contend with him for the throne of Persia. Among them was Shehryār, the father of Yazdegerd. After that, he was afflicted by melancholy and he died after eight months.

During this royal slaughter, the mother of Yazdegerd made him flee to his maternal uncles in Istakhar. He was less than twenty years old when Sherwaih died, at the time when Khālid Ibn Al-Walīd (رضي الله عنه) was conquering Al-Hīrah. Sherwaih's son, Ardasher – who was a small child – became king. The military commander, Shehrbraz rebelled against him, killed him and installed himself as



Hefta-e-Talai in Istakhr (Pasargade), Iran

king for forty days. Then the Persians killed him and Pūran, the daughter of Khusrau and paternal aunt of Yazdegerd, became queen.

Yazdegerd Becomes King:

In Ramadān, 13 AH (November 634 CE) a defeat was inflicted on the Persians at Al-Buwaib and so Rustum and Ferzān sought a male from Banu Sāsān and they tortured the women from the family of Khusrau (Chosroes) and their servants until one of them admitted the existence of Yazdegerd. They then took him to the Fire Temple of Ardasher in Istakhar Pasargade and from there, they brought him to Al-Madā'in (Ctesiphon) as King, when he was twenty-one years old. This took place in Dhul Qa'dah 13 AH (December 634 CE). Then Rustum set about fomenting a rebellion in the *Sawād* of Iraq against the Muslims, accompanied by an attack which he launched. Muthanna (ﷺ) withdrew with the Muslims to the desert until the expedition led by Sa'd Ibn Abi Waqqās (ﷺ) arrived at Qādisiyyah, on Safar 15 AH (30th March 636 CE). Rustum wanted to resign from his post as commander-in-chief of the Persian army at Qādisiyyah, but Yazdegerd forced him to remain in command.

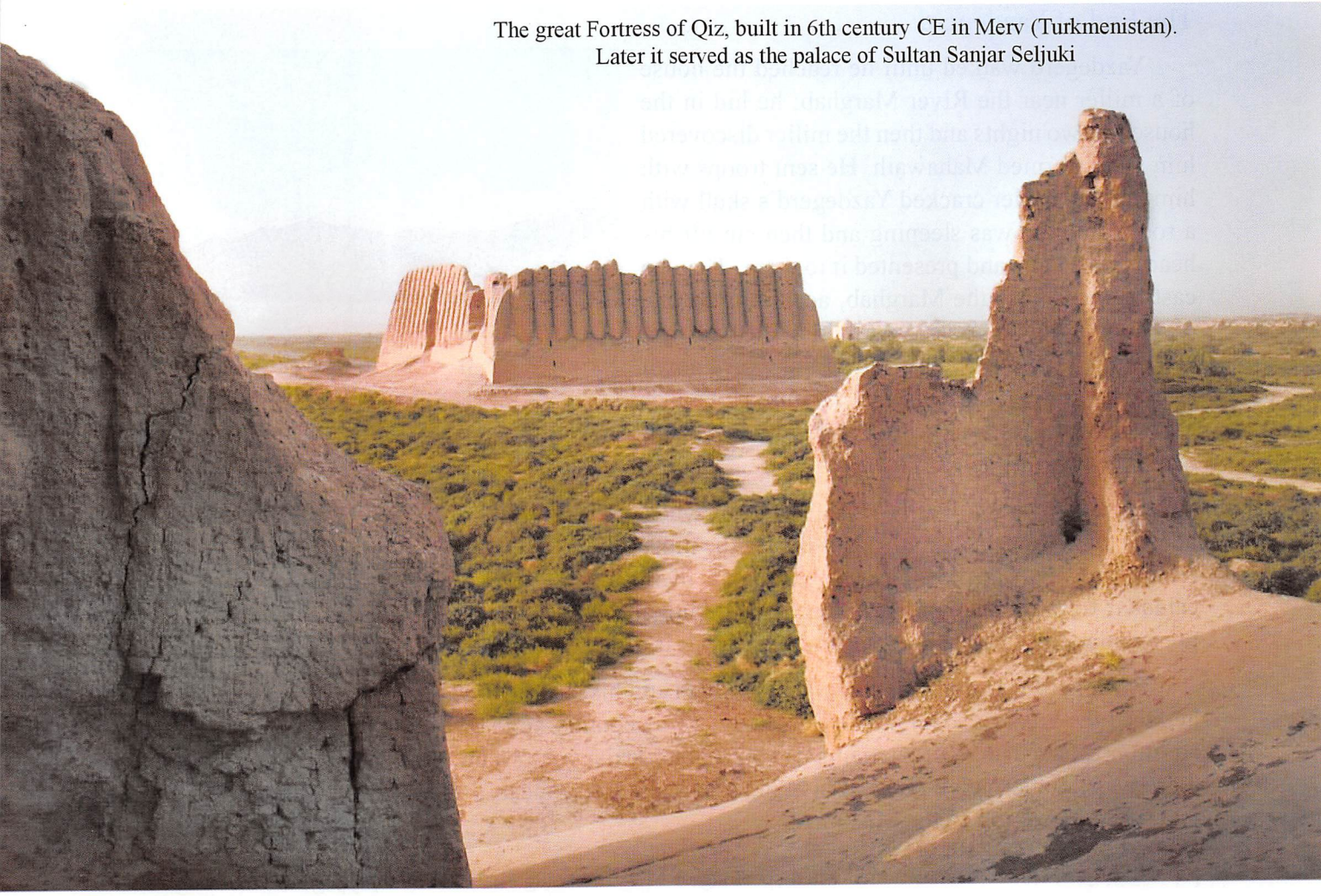
Defeats and Disgrace:

The army of Persia was defeated and Rustum killed, at Qādisiyyah, and the Muslims advanced upon Al-Madā'in, crossing the Tigris in order to reach it and taking the Persians by surprise. Yazdegerd fled from his White Palace; his people lowering him in a basket from the balcony at the rear of the palace. He transferred all that he could carry of his treasures and his wealth to Hulwān. Then he gathered what forces he could at Jalūlā` on the way, but his recruits were defeated once more and Yazdegerd fled from Hulwān to Rey. Then he gathered a force of a hundred and fifty thousand men at

Nahavand, but the Muslims routed them and scattered them. Their armies then marched from Kūfah and Basrah, on two fronts, and they completed the conquest of the Kingdom, while Yazdegerd fled before them.

When Yazdegerd reached Rey, its Governor, 'Ābān Jādawaih attacked him and snatched his signet ring from him, then he wrote a number of documents for himself and sealed them with the signet ring, after which he returned the ring to him. Yazdegerd felt disgraced and unsafe and departed from Rey and headed for Asbahan. After Nahavand, the Muslims headed for Esfahān and so Yazdegerd set out for Istakhar and from there he went to Kirmān. Yazdegerd behaved arrogantly and haughtily towards its Marzbān (Governor) who ordered that he be dragged by his feet, and he (the Governor) said to him: *"You do not control a single village, let alone the kingdom. If Allah knew that there was any good in you, He would not have brought you to this situation."* Yazdegerd then departed for Sijistān, where he was honoured by its Governor, until he asked him about the land-tax, after which his attitude towards him underwent a change for the worse. Then he was banished from Sijistan and so he set out for Khurasan, accompanied by four thousand persons; most of them bakers, sweepers, women and children, with not a single warrior among them. He was greeted grandly by its Marzbān, Mahawaih. Yazdegerd had no way to repay his graciousness.

In the meantime Ahnaf Ibn Qais (ﷺ) entered Khurasān with the Muslims and conquered Herat;



The great Fortress of Qiz, built in 6th century CE in Merv (Turkmenistan).
Later it served as the palace of Sultan Sanjar Seljuki

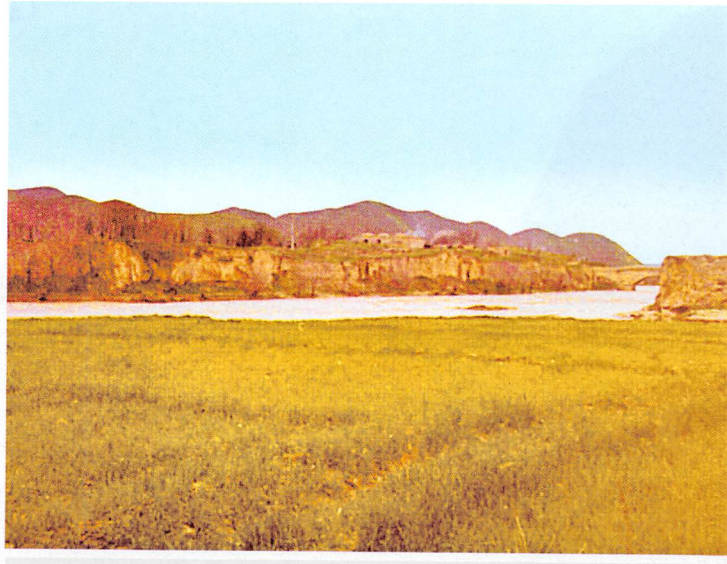
then he marched to Merv Shahjān[1]. Yazdegerd departed from there for Merv Rūd; he had thus reached the farthest borders of his kingdom and he wrote to the Khāqān of the Turks, the King of Sogdiana (صغد or سغد) and to the Emperor of China, asking them for help. Ahnaf marched to Merv Rūd, causing Yazdegerd to depart for Balkh. The Muslims pursued him and defeated him. He then fled with his remaining men and crossed the Oxus River to the Khāqān of the Turks. The Khāqān responded positively to his request for help and accompanied him with his army to Balkh and then to Merv Rūd. But the morale of the Turks collapsed after they had marched a long way for a war which was none of their concern and so they returned home.

Yazdegerd then walked to Merv Shahjān where he had left his treasures and he removed them. He intended to carry them and meet with the Khāqān of the Turks or the Emperor of China, but his people refused and then Ahnaf (ﷺ) arrived and so Yazdegerd departed and took refuge in Farghanah, while the Muslims captured his treasures.

Yazdegerd was a very foolish and thoughtless man; he had not learnt or gained experience of managing a kingdom. Nīzak, the Turkhān of the Turks wrote to Yazdegerd, proposing marriage to his daughter, to which he replied: *"You are no more than a slave from among my slaves, so how dare you make a marriage proposal to me (i.e. to marry my daughter)!"* Mahawaih and Nīzak combined forces against Yazdegerd and they killed his companions, plundered his army and killed his horse.

The End of Yazdegerd:

Yazdegerd walked until he reached the house of a miller near the River Marghab; he hid in the house for two nights and then the miller discovered him and informed Mahawaih. He sent troops with him and the miller cracked Yazdegerd's skull with a rock while he was sleeping and then cut off his head with an axe and presented it to them. Then he cast his body into the Marghab, according to one of a number of contradictory reports. The body got caught on a log near the mouth of the river known as Razīq. It was then rescued by the Mūbad of Merv, out of respect for his grandmother, Shīrīn, and he built a mausoleum for him.



A landscape of the Murghāb River (Afghanistan)

Yazdegerd was killed in 31 AH (651CE), when he was thirty-nine years old, according to the most reliable report. The Persians used to begin their calendar from the date of accession of each king and based upon that, they have continued until the present day to calculate the years in this way. It is known as the Yazdegerdi Calendar.

Yazdegerd was not a man of war or politics and his standing (in history) is based on the fact that he faced the greatest adversary in the history of his country and he was not up to such a challenge. In addition, Mazdaism (Zoroastrianism) could not coexist with Islam under any circumstances and so there was no alternative but that his kingdom should disappear, that his country should change and that it should submit to the Muslims.

[1] **Shahjān,** epithet usually added when speaking of Merv, meaning "beloved by the King" or "the King's soul".

2

Rustum Ibn Farrukhzād Ibn Bandwān

He was the supreme Persian warrior and diplomat[1], who opposed the Muslim conquest of the Persian lands. He met his death in the Battle of Qādisiyyah. Narrations differ as to his origins. It was said that he was from Armenia, that he was from the people of Rey, or that he was from the people of Hamadān. He was a man of great physical prowess. In one narration, it is reported that he was brought a horse and he leapt on it, barely touching it (with his hands) and without placing his feet in the stirrups. He was a Magian and a fierce disbeliever. At Qādisiyyah, he said: *"Tomorrow we will crush them."* A man said: *"If Allah Wills..."* He replied: *"Even if He does not Will!"*

Intrigues in the Royal Court:

Sherwaih, the son of Khusrau Pervaiz (Chosroes II) had killed all of those related to Khusrau Nūshīrwān (Chosroes I). Then the Persian people rebelled against his son, Ardsher and they killed all those between Khusrau and Behrām Gor. After that, they went through a period of instability, during which they did not find anyone to rule them from the House of Sāsān. So they appointed Farrukhzād, the son of Bandwan, until such times as the family of Sāsān should agree upon a man – if they found him.

Shehrbaraz came to power via a rebellion, but he was killed after forty days. Then Purāndukht became queen, but she was deposed and Shāpūr the son of Shehrbraz the son of Ardasher became king and Farrukhzād, the son of Bandwān and the father of Rustum became his regent. He asked Shāpūr to betroth, Azarmīdukht, the daughter of Khusrau to him and he agreed, but Azarmīdukht refused and conspired against Farrukhzād, who was killed by Siyawash, one of the worst killers among the Persians, who also killed Shāpūr, after which Azarmīdukht became queen.

The Ascent of Rustum:

At that time, Rustum was the Governor of Khurāsān and he rebelled due to the killing of his father. Purān, the daughter of Khusrau Pervaiz wrote to him, inciting him to march and so he came to Madā`in (Ctesiphon); he did not encounter any army belonging to Azarmidukht except that he routed it. He succeeded in entering Madā`in and had Azarmīdukht blinded and then killed. He also killed Siyawash.

Purāndukht asked Rustum to become her regent, on the understanding that he would have unlimited authority for a period of ten years, after which rule would revert to the family of Khusrau. This occurred in Sha'ban 13 AH (October 634 CE). Immediately Rustum wrote to the leading personages in Sawād, inciting them to rebel against the Muslims and he made his preparations and sent an army

[1] This **Rustum** was namesake of a great gallant of ancient Iran, whose stories of bravery are well-known and whose son, Sohrāb was also a gallant.

to Al-Hīrah, upon which Muthanna (ﷺ) hastily withdrew all of his forces to the desert. Then the military expedition led by Abu 'Ubaid Ibn Mas'ūd (ﷺ) arrived and the Muslims recommenced the invasion of Iraq, defeating Jābān at Namāriq, then Narsa, then Jālinus. In this, Rustum relied on his superior forces, while the Muslims countered that with – after Allah's Help – their lightning movements and attacks on each newly assembled force before it could be added to another force.

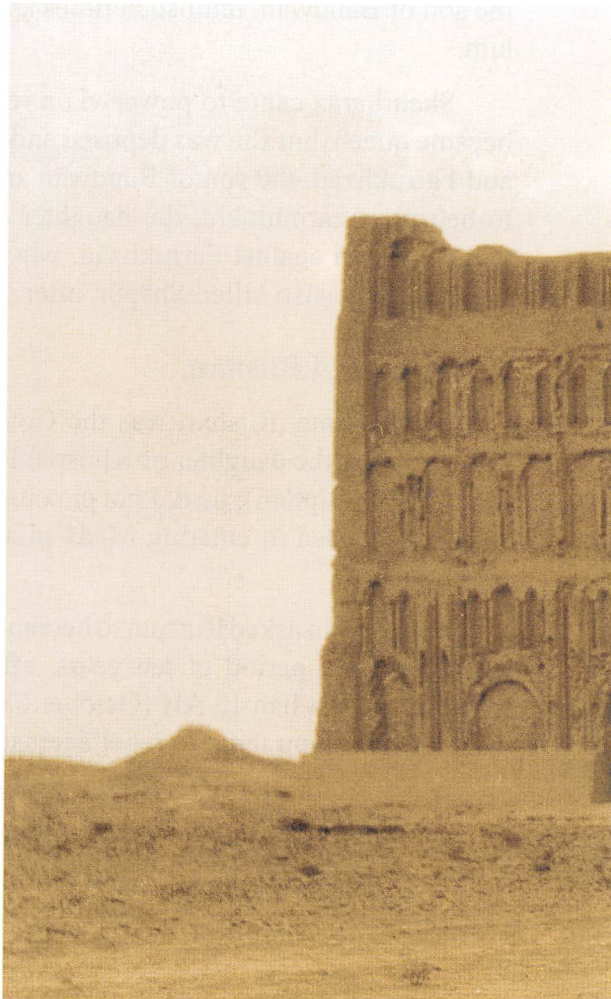
Rustum wanted to defeat the Muslims, if only in one battle and so he sent Behman Jadawaih with an army of cavalry to which he added war elephants and he sent with him the great Standard of Persia, the Derafsh-e-Kāviānī. He defeated the Muslims for the first and last time and he killed Abu 'Ubaid (ﷺ) and half of his army. Muthanna (ﷺ) then retreated to the desert with four thousand men.

Ferzān contended with Rustum for leadership and eminence resulting in a disagreement between them; the Persians rebelled against Rustum and abrogated the powers given to him by Purān. The Muslims regrouped and reinforcements came to them.

Muthanna (ﷺ) then recommenced the invasion of Iraq and in response, Rustum and Ferzān sent another army, consisting of more than a hundred thousand men, commanded by Mehrān, which was defeated by Muthanna at Al-Buwaib. The Persians became angry at Rustum and Ferzān, who then requested that Purān supply them with a list of the women of Khusrau, his servants and the women of his family, and they tortured them in order to make them reveal the whereabouts of a male heir from the sons of Khusrau. One of them admitted the existence of Yazdegerd, who was in hiding and they appointed him king. Rustum then organized a rebellion in the *Sawād* against the Muslims, who withdrew to the desert.

Rustum at Qādisiyyah:

On the 16th of Safar, 15 AH, reinforcements numbering thirty-three thousand men commanded by Sa'd Ibn Abi Waqqās (ﷺ) reached the Muslims at Qādisiyyah. Yazdegerd appointed Rustum as commander-in-chief of the Persian army at Qādisiyyah, but Rustum was reluctant to accept this commission and feared to meet the Muslims. He wanted to reject this obligation, but Yazdegerd insisted upon it. Rustum's view was that they should put off the battle until the Muslims become tired and withdraw. But the Muslims did not do so. Instead, Sa'd (ﷺ) set out raiding parties to the borders of Iraq, with the intention of inciting the Persians. They would return with booty and provisions and this forced Rustum to advance to meet him. Rustum was a renowned general and so Sa'd (ﷺ) wrote to 'Umar (ﷺ), saying: *"...and the person whom they have set forth to oppose us is Rustum among others of his ilk..."*



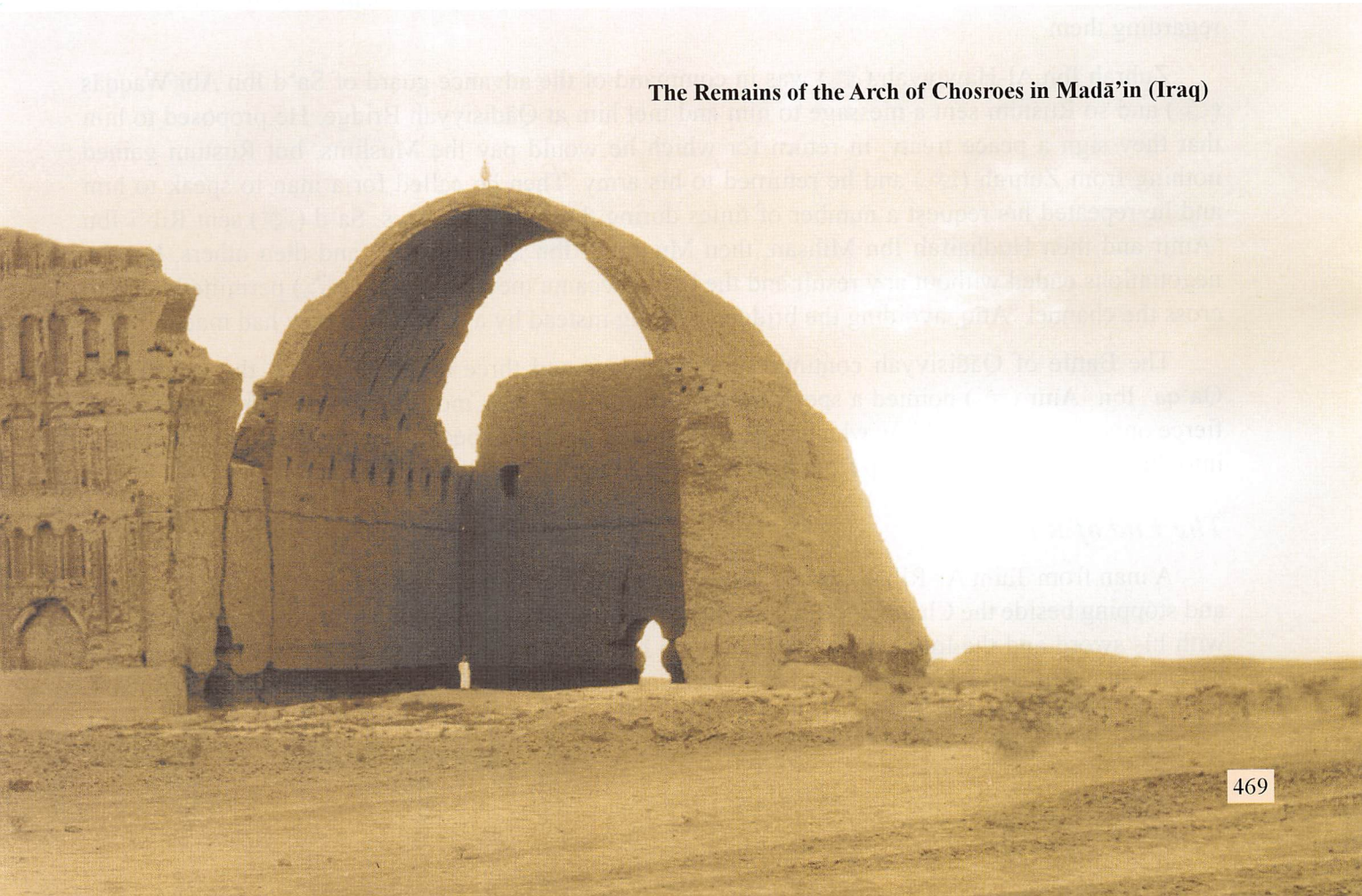
Rustum advanced as slowly as a tortoise and he covered the distance between Madā'in (Ctesiphon) and Qādisiyyah (185 kilometers) in four months, stopping ten times along the way; he camped at Sābāt, then Kūtha, then Burs, then Deir Al-A'war, then Deir Hind, then Najaf, then near Al-Jauf, then Sailahīn, then Kharrārah, then behind the River

'Atīq (a branch of the Euphrates), after which he crossed it to Qādisiyyah, and throughout all of this he continued to stop for long or short periods.

Sa'd (ﷺ) sent a delegation to Yazdegerd and he ordered them to carry soil to Qādisiyyah, intending thereby to humiliate the Muslims. But Rustum saw it as an ill omen that the King had given up to the Muslims the soil of Persia and so he tried to catch up with the delegation and take back the soil, but he failed to do so, which increased his pessimism, for he was a person who believed in good omens, ill omens and astrology.

While he was at Sābāt, he wrote to his brother, Bandwān Ibn Farrukhzād Ibn Bandwān, who was the Marzbān of Al-Bāb, saying: *"It was my view that we should resist them and put them off until fortune turned against them, but the Emperor refused and now I can see no result but that these people will defeat us and conquer our lands. The worst thing that has happened is that the Emperor said to me: "Either you march on them, or I will march on them myself." So I must march against them."* One of their astrologers said to him: *"Do you not see what I see?"* Rustum replied: *"As for me, I am being led by a bridle and I find no alternative but to be led"*. Thus, holding this point of view and in this state of mind Rustum went to lead the army of Persia at Qādisiyyah.

The army of Rustum consisted of sixty thousand horsemen, sixty thousand infantrymen and eighty thousand support troops. So altogether, they totaled two hundred thousand men and with them were thirty-three elephants, each one with four thousand men. Hurmuzān was placed in command of the army of Ahwāz, on the right flank. Jālinūs was in command of the army of Al-Bab, to the left of Hurmuzān, and then Behman Jadawaih was in command of the army of Hamadān, in the centre. Rustum took his place with him and erected a shade under which he sat. He raised the Derafshi-e-Kāviānī, the great flag of Persia, on his right, in front of Hisn Qiddīs (Fort of a saint), which Sa'd Ibn



The Remains of the Arch of Chosroes in Madā'in (Iraq)

Abi Waqqās ﷺ had taken as his headquarters.

The sources have reported a number of stories of annoying and worrying dreams which afflicted Rustum from the time he left Madā'in until he reached Qādisiyyah, which caused his pessimism to increase with regard to this important matter. There is no doubt that Yazdegerd had seriously erred in forcing Rustum to fight at Qādisiyyah, because while nations may reach a stage where they are forcibly recruiting men, it is not permissible to recruit commanders in such a way, nor is it beneficial.

Rustum passed by Al-Hīrah and called for the heads of its people and he raged at them, rebuked them and accused them of three things (saying): *"O, enemies of Allah! You have shown pleasure at the entry of the Arabs into our lands, you have acted as spies for them against us and you have strengthened them with wealth."* Rustum was an intimidating man and they were stricken with fear; they appointed Ibn Buqailah to speak for them and he said: *"As for you and your claim that we were pleased at their arrival, what have they done and for which of their deeds would we be happy? They claim that we are their slaves and they do not follow our religion and they testify against us that we are among the people of the Fire. As for your claim that we were spies for them, what necessity is there for us to act as spies for them, when your men have fled from them and abandoned the towns to them and there is no one to prevent them from going in any direction they desire? If they wish, they go right or left. And as for your claim that we have strengthened them with our wealth, if we bribe them with wealth in order to save ourselves when you do not protect us, in order that we are not taken as captives or killed, while you are massacred and if those of you who have met them were powerless against them, then we are even more powerless. By my life, you are more beloved to us than they and more favoured by us, so protect us from them and we will be your supporters. Do not combine two things against us: that you are unable to help us and that you blame us for defending ourselves and our lands."* Rustum said to those with him: *"This man has spoken truly."* And he kept silent regarding them.

Zuhrah Ibn Al-Hawiyyah (ﷺ) was in command of the advance guard of Sa'd Ibn Abi Waqqās (ﷺ) and so Rustum sent a message to him and met him at Qādisiyyah Bridge. He proposed to him that they sign a peace treaty, in return for which he would pay the Muslims, but Rustum gained nothing from Zuhrah (ﷺ) and he returned to his army. Then he called for a man to speak to him and he repeated his request a number of times during the following days. Sa'd (ﷺ) sent Rib'ī Ibn 'Āmir and then Hudhaifah Ibn Mihsan, then Mughīrah Ibn Shu'bah (ﷺ) and then others, but the negotiations ended without any result and the battle became inevitable. Sa'd (ﷺ) permitted them to cross the channel 'Atīq, avoiding the bridge, crossing instead by a dam which they had made.

The Battle of Qādisiyyah continued for four days and three nights. Then on the fourth day, Qa'qa' Ibn 'Amr (ﷺ) pointed a spear towards Rustum and they moved towards him in the face of fierce opposition. A wind blew which caused Rustum's canopy to become unsecured and it then blew into the 'Atīq. Rustum stood up from his couch before Qa'qa' (ﷺ) reached him.

The End of Rustum:

A man from Taim Ar-Ribāb, whose name was Hilāl Ibn 'Ullafah saw a mule carrying two loads and stopping beside the Channel 'Atīq and so he struck the ties of one of the loads that it was carrying with his sword and the load fell on Rustum, who had been hiding behind the mule without anyone noticing him. Hilāl attacked him fiercely and Rustum headed towards the 'Atīq, shedding his garments. Hilāl saw him and pursued him. Rustum fired an arrow at him and it pierced his foot and pinned it

to the stirrup. Rustum called out to Hilāl: *"So much for you!"* Then he threw himself into the 'Atīq; Hilāl jumped in after him and caught him. Rustum was trying to swim, while Hilāl was holding him, standing on his feet in the water. He grabbed Rustum by the leg and pulled him out of the water and onto the land and he struck his nose and forehead with his sword and cleaved his skull, killing him. Then he dragged his body and threw it between the hooves of the mules. As it appeared that no one had noticed what had happened, Hilāl mounted Rustum's throne and cried out: "I have killed Rustum, by the Lord of the Ka'bah!" The Muslims gathered around him and the Persian frontline collapsed. Dirar Ibn Al-Khattab arrived and lowered Derafsh-e-Kāviāni from its pole, after which it was never raised again and Allah humiliated the Persians.

Ar-Rufail – a Persian Magian who embraced Islam at Qādisiyyah – said: *"Sa'd (ﷺ) called me and sent me to look at the dead and to identify the leaders for him and so I came to him and informed him. But I did not see Rustum in his place (i.e. on his throne under the canopy) and so he sent for a man from Banu Tamīm, whose name was Hilāl and he said: 'Did you not inform me that you had killed Rustum?' He said: 'Certainly'. He said: 'Then what did you do with him?' He said: 'I threw him under the hooves of the mules.' Sa'd (ﷺ) said: 'And how did you kill him?' He said: 'I struck his forehead and his nose'. Sa'd (ﷺ) wished to be sure and so he said: 'Then bring him to us'. So Hilāl (ﷺ) went and brought him, throwing him in front of the gate of the fort. Sa'd (ﷺ) allowed him to take what he wished as booty from Rustum, but Rustum had thrown off his armour before throwing himself into the channel 'Atīq. Hilāl (ﷺ) sold what was on Rustum for seventy thousand dirhams. His headgear fell off in the river was not found; it probably sank in the river. It was said that the value of his headgear alone was a hundred thousand dirhams".*

According to some narrations, Hilāl cut off Rustum's head and hung it up, but this is contradicted by the fact that some of the Persians who embraced Islam at Qādisiyyah came to Sa'd (ﷺ) and said: *"O Commander! We saw the body of Rustum at the gate of your palace and he had the head of another (i.e. his face had been disfigured and mutilated)."*

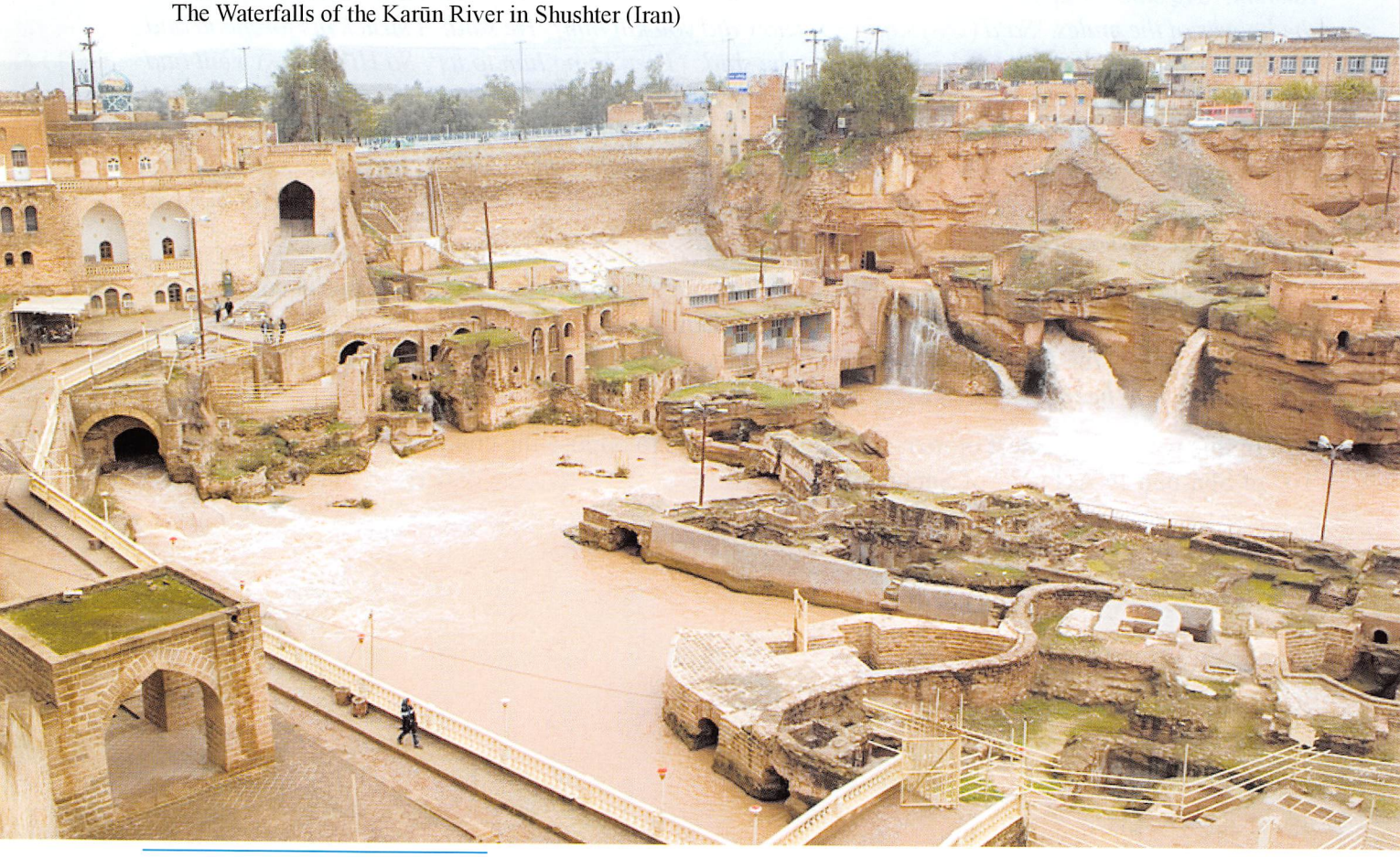
In this way, the greatest of men among the Persians to oppose the conquest perished, on Sunday, 16th of Sha'bān 15 AH (23rd of September 636 CE).

3

HURMUZĀN

He was one of the foremost Persian leaders to counter the conquest and the fiercest of its opponents. He was also the most unique at his level among the Persians, having fallen into the hands of the Muslims as a captive. He was described as being the ruler of Tustar (Shūshtar)[1] in Ahwāz and

The Waterfalls of the Karūn River in Shushter (Iran)



[1] **Shūshtar** (Persian: شوستر or شوشتر): It is called Tustar تستر in Arabic. It is an ancient city in Khuzestan province of southwestern Iran. The River Karun flows in the west of the city. During the Sassanian Era, it served as the summer capital and the river was channelled to form a moat around the city. Shūshtar is connected with the name of another ancient city, Shush or Susa founded by Hoshing, a king of Persian Mythology. (Shush or Sus is situated to the east of the Karkhah River, a tributary of the Tigris). Brā' bin Mālik conquered Shūshtar during the Caliphate of 'Umar (ﷺ) and here he passed away and was buried. Shabīb, a Khārijite chief, made Shūshtar his capital when he revolted against Banu Umayyah. After his demise, Hajjāj bin Yūsuf occupied the city. *(Urdu Dā'irah Ma'ārif-i-Islāmiyyah: 11/723-725)*

Mehrijān Qazaq. He took part in the Battle of Qādisiyyah, where Rustum placed him in command of the right flank of his army. He commanded twenty-eight thousand men from the army of Ahwāz and seven elephants. He faced the tribes of Qahtān from the army of Sa'd Ibn Abi Waqqās (ﷺ) and when the Persian army had collapsed, he was among those who attempted to resist, but he was defeated and fled. Then the scattered remnants of the Persian army gathered at Babil (Babylon) with their leaders, Hurmuzān and others and their commander-in-chief was Ferzān. They were defeated at the start of the battle and wandered around hopelessly. Their main objective was Madā'in, but Hurmuzān withdrew to his base in Ahwāz, where 'Utbah Ibn Ghazwān was advancing towards him.

The battle between 'Utbah and Hurmuzān went on between the Nehr Tīrī [1] and Dalath and his footholds in the Nehr Tīrī and Manāzir fell into the Muslims' hands. Hurmuzān then fell back to the shore of Dujail and crossed the bridge of Sūq Al-Ahwāz. There he sought a peace treaty, which was agreed to by 'Utbah. According to this treaty, Hurmuzān could keep whatever land and property had not fallen into the hands of the Muslims but they disagreed as to the borders and as a result, Hurmuzān violated the treaty, but he was defeated a second time and he retreated to Rāmhurmuz, where he repeated his request for a peace treaty and the Muslims agreed, on the understanding that he could retain whatever had not already been conquered by the Muslims.

Yazdegerd was inciting the Persians to fight and Hurmuzān responded positively to this incitement and hastened to attack the Muslims, but he was defeated by Nu'man Ibn Muqarrin ﷺ at 'Arbak, after which he fell back to Tustar. There he was besieged by the Muslims, who then launched a surprise attack on the town by night. They besieged Hurmuzān in his castle and he found no way to escape from it, so he submitted to the rule of 'Umar (ﷺ). He was sent in shackles to Al-Madinah and he and his escort arrived there at midday on a hot day. They searched for 'Umar (ﷺ) until they found him sleeping in a corner of the mosque, resting his head on his cloak and there was no other person in the mosque, either sleeping or awake. On seeing him, Hurmuzān said: *"You treat everyone with indiscriminate justice, so you felt safe and you slept."* 'Umar (ﷺ) said: *"Ha, oh, Hurmuzān! How do you find the consequences of perfidy and the result of Allah's Command? And what is your excuse for your rebellion time after time?"* He said: *"I fear that you will kill me before I tell you."* 'Umar (ﷺ) said: *"Fear not."* Hurmuzān then asked for water and when it was brought to him, his hand began to shake and he said: *"I fear to be killed while I am drinking water."* 'Umar (ﷺ) said: *"Don't worry until you have drunk it."* So Hurmuzān poured it out and said: *"I am not in need of the water. I only wanted to get a promise of security from it."* The Companions (ﷺ) endorsed his words and Hurmuzān embraced Islam, after which 'Umar (ﷺ) ordered that he be given a gift of two thousand (*dirhams*) and he gave him a place to live in Al-Madinah and called him 'Urfutah.

Hurmuzān was one of the citadels of Persia and when Ahwāz and Mehrijān Qazaq fell, it also fell. Yazdegerd gathered his forces at Nahāvand. 'Umar (ﷺ) sought Hurmuzān's advice and he said: *"Persia is headed by Nahāvand and its two wings are in Āzerbaijān; so cut off its wings and its head will be weakened."* 'Umar (ﷺ) said: *"You have spoken untruthfully, oh, enemy of Allah! On the contrary, I will make for the head and cut it off. And if Allah cuts it off, the wings will not disobey it."*

So 'Umar (ﷺ) set out on the 27th of Dhul Hijjah 23 CE (4th November 644 CE). He led the Muslims in the *fajr* prayer as was his custom, but no sooner had he said the *takbīr* for prayer than Abu Lu`lu`ah, the Magian, stabbed him with a curved dagger. 'Abdur-Rahman Ibn Abi Bakr (ﷺ) reported that he passed by Abu Lu`lu`ah, Hurmuzān and a man from the Arabs of Al-Hīrah, whose

[1] **Tīrī:** A Persian deity associated with the Indo-Iranian Tishtrya, a divinity linked with the bringing of rain.

name was Jufainah and they were whispering together and he said that when he happened upon them, a dagger, which had two heads and a grip in the middle, fell to the floor among them. They looked and found that its description matched that of the dagger which killed 'Umar (ﷺ). 'Ubaidullah Ibn 'Umar (ﷺ) raced off and struck Hurmuzan with his sword and killed him, then he killed Jufainah, then Abu Lu`lu`ah, the Magian's small daughter. The Muslims imprisoned 'Ubaidullah and some of them wanted to kill him as a requital for the people he had murdered. 'Uthmān ﷺ said: *"May Allah fight you! You killed a man who prays (i.e. Hurmuzan), a small (female) child and another person who was under the protection of the Messenger of Allah* (ﷺ) *(i.e. Jufainah, who was a Christian)?!"* 'Amr Ibn Al-'Ās (ﷺ) said: *"'Umar was killed yesterday and his son will be killed today!"* So in the end they decided that 'Uthmān would pay blood money for the two men and the girl. It was reported that 'Uthmān (ﷺ) sent 'Ubaidullah to Qamāzyān, the son of Hurmuzān, in order that he might kill him in requital for his father and the people went out with the two of them to the outskirts of Al-Madinah. The people stood around Qamāzyān, asking him to pardon 'Ubaidullah, but he said: *"Can anyone hold me back from him?"*

They said: *"No."*

He said: *"Can I not kill him if I wish?"*

They said: *"Yes."*

He said: *"Then I have pardoned him."*

The Muslims then carried Qamāzyān on their shoulders and returned joyfully with him to Al-Madīnah, crying out: "*Lā ilāha Illallahu* (None has the right to be worshipped except Allah)!"

4

Īshū'yāb Al-Jazāli

The appointment of Gregor to the position of Nestorian Patriarch of Al-Madā'in (Ctesiphon) in 11 AH (606 CE) took place[1] due to the intervention of Shīrīn, the favourite Christian wife of Khusrau Pervaiz (Chosroes) and without consulting him, indeed, it was contrary to his opinion. When he came to know of it, he became angry with the Christians of Persia and doubled the land tax which was incumbent upon them, confiscated their property and ordered that there would be no Patriarch after him. Gregor died in the year 922 of the Greek calendar (610 CE), after remaining as Patriarch for four years of Khusrau's reign. Khusrau outlived him by seventeen years, during which time there was no Patriarch. This situation lasted until Sherwaih became Emperor and Īshū'yāb was chosen as Patriarch of Al-Madā'in in 5 AH (627 CE = 939 of the Greek calendar). Īshū'yāb was an elderly man, a scholar and a man of keen intellect from Jazāl, which was one of the villages of Mosul. Prior to that, he had been a teacher in the city of Balad and then became a Bishop and improved the direction of his work and authored some religious works.

During his time (as Patriarch) Sherwaih died. His son, Ardsher succeeded him, but he was killed and his sister, Pūran became Empress in 13 AH (635 CE). The affairs of the Empire were in turmoil and thus it was open to conquest by the Muslims. Īshū'yāb was sent as part of a delegation to Heraclius, the Byzantine Roman Emperor to seek a renewal of the peace treaty. He set out in honour, with a delegation of bishops and archbishops and impressed Heraclius favourably; he asked him to write down his beliefs, according to the Nestorian creed, which he did and Heraclius approved of them.

Īshū'yāb lived contemporaneously with the appearance of the Prophet (ﷺ) and also with the end of the Sassanid Empire. Nestorian sources reported that Īshū'yāb was in expectation of the elevation, power and conquests that would appear with the advent of Islam and so he wrote to the Prophet (ﷺ) and informed him of what his Religion would come to and he sent him some beautiful gifts. And it is our opinion that before Islam became established no one could have known that the Arabs would come to rule Persia, Syria, Egypt etc. and we consider that Īshū'yāb found it in the scriptures of the Christians, and Allah knows best.

A Nestorian inscription in solid rock

[1] According to *Atlas al-Futūhāt al-Islāmiyyah* (Arabic) appointment of Gregory took place in 11 AH/606. But it (11 AH) is incorrect as the Islamic calendar begins with Hijrah in 622 CE.

When the Prophet (ﷺ) became established, Īshū'yāb wrote to him again and he took a covenant from him and a promise of protection for all of the Christians over which he exercised religious authority. He and his companions who came after him would be under the protection of the Muslims, safe to offer their prayers in their churches and their monasteries.

We find no mention of Īshū'yāb and his letters to the Prophet (ﷺ) in Islamic sources and it is possible that his early communications followed his appointment as Patriarch of Al-Mada'in (Ctesiphon) (5 AH = 672 CE) or possibly even that they arrived before that. As for the later communications, it is probable that they were sent after the conquest of Makkah (9 AH = 630 CE).

During the time of Īshū'yāb, the Messenger of Allah (ﷺ) passed away and Abu Bakr and 'Umar (ﷺ) died. Then Īshū'yāb died in 25 AH (646 CE) at Karkh Bazān and he was buried there. The period during which he was the ordained Patriarch of Al-Mada'in lasted nineteen years. After him Khusrau left the post vacant for a year and then he appointed Father Maramah to it, for three years.

A sample of the Syriac Script from which the Nestorian Script emerged

5

HERACLIUS I

He was the Emperor of the Eastern Roman Byzantine Empire (12 BH 13 – 20 AH [610 CE – 641 CE]). He restored the power of the Empire after its decline. He also set up the military regions which were developed further by his successors. He placed the regions of Anatolia under military governors and granted lands to the troops, on the borders and in the interior and to the farmers, on condition that they agreed to do hereditary military service. He instituted flexible defence in the centre, revived agriculture and relieved the state of the burden of army salaries. He also instituted national military service instead of relying on unreliable hired mercenaries, along with personal incentives for defending the Empire and in four centuries – during which this system remained in place – although the Empire suffered military defeats – it was never invaded.

The Two sides of the gold coin of Heraclius I

Heraclius became a legendary hero because of his valour in battles against the Persians and his recovery of the cross on which they believed that the Messiah (عليه السلام) was crucified.

Heraclius was born in 575 CE in Cappadocia, which lay in eastern Anatolia. His father (whose name was also Heraclius) was the Governor of the Exarchate of Africa and he was of Armenian extraction.

When Constantinople cried out for the Empire to be saved from the terror of Emperor Phocas and his inability, Heraclius the elder prepared a military expedition and placed his son in command of it. His son was pious, fair-complexioned and had grey eyes. Phocas sent his men to Cappadocia who brought the wife of Heraclius the elder and also the wife of Heraclius the younger and his daughter, Fabia, who was a virgin, desiring to dishonour her, but she was saved by a subterfuge which she employed and the intervention of some of the courtiers.

Battles raged throughout the lands of Egypt and the troops loyal to Heraclius were victorious over the troops loyal to Phocas; they flogged their leaders and then cut off their heads.

Then in October of the year 12 BH (610 CE), Heraclius laid anchor at Constantinople, upon which Phocas gathered all of the wealth of the Empire and cast it into the sea, causing poverty to the Empire. Then Phocas was seized; the crown was taken from his head and he was driven in chains to Heraclius, who was in the Church of St. Thomas. Phocas and his chief secretary both were killed

before Heraclius and he took revenge on him by cutting off his limbs and flaying him, after which his body was burnt and his ashes were cast to the wind.

Heraclius was then crowned Emperor of the bankrupt, crumbling Empire that had been ravaged by invaders and shattered by civil strife. Heraclius the elder was pleased at his son's success, but he died a short while later.

The Slavs attacked in the Balkans and the Persians invaded wide stretches of Anatolia, while the Turkish Avars forced Byzantine Empire to pay a tax. In addition to that its coffers were empty, its economy was in shreds, its administration had become ineffective and its army had become feeble. Its farmers had become weak due to excessive state taxation. Religious divisions were numerous and were responded to by excessive persecution and torture. Indeed, the Empire almost ceased to exist.

The Tower of Emperor Foca in Rome

In the year 8 BH (614 CE) the Persians invaded Syria and Palestine and they captured Jerusalem and the cross, and in 3 BH (619 CE), they captured Egypt and Libya. Heraclius who was now forty-four years old, tried to pacify the Avars and he met them at Thrace [1] in 3 or 5 BH (617 CE or 619 CE), but they acted with treachery and attempted to take him captive, but he boarded the ship and returned to Constantinople with the Avars in pursuit. Then he was forced to disregard their treachery and to make a treaty with them, in order to be free to deal with the Persians. In the year 1 AH (622 CE), he carried the image of the Virgin, leaving Constantinople, as a penitent performing an act of atonement and humility, offering prayers in many churches, in order to seek Divine Aid against the Persians and to recover the cross and reclaim Jerusalem. He sought a truce with Persia, but Khusrau Pervaiz (Chosroes) contemptuously rejected the request and wrote to Heraclius, saying: *"From Khusrau, the greatest of gods and master of the whole world, to his stupid and humiliated slave, Heraclius and to the Messiah, who was unable to protect the Empire: You say that you depend on your God, so why then, did he not save Jerusalem from my hands?"* Heraclius used Khusrau's reply as propaganda, publicizing it, and during the next two years, he prepared for an invasion of Armenia, as it was considered to be the main source of manpower for the Persians' destructive invasions.

In 4 AH (625 CE), he took up residence in Anatolia and camped on the western bank of the River Sarūs. When the Persian forces appeared on the opposite bank, a large number of his men raced across the bridge and fell into a trap and were wiped out by the Persians. Heraclius emerged from his tent and saw the victorious Persians crossing the bridge. The fate of the Empire hung in the balance and

[1] Thrace (Bulgarian: *Trakiya* or *Trakia*, Greek: Thraki, Turkish: Trakya) is a historical and geographical area in southeast Europe. Today the name Thrace designates a region spread over southern Bulgaria (Northern Thrace), northeastern Greece (Western Thrace), and European Turkey (Eastern Thrace). Thrace borders on three seas: the Black Sea, the Aegean Sea and the Sea of Marmara. In Turkey, it is also called Rumeli.

he took up his sword and he rushed to the bridge and attacked the Persian commander and his troops lined up behind him, while the Persians retreated back across the bridge.

In 5 AH (626 CE), the Persians advanced towards the Bosphorus, with the intention of reinforcing the Avars in their attack on the walls of Constantinople, but the Romans sank the primitive Avar fleet; which had been charged with the task of ferrying the Persian troops across the strait to take part in the attack. As a result, the Romans were able to repel the Avars' attack.

The man who led the Persian troops to Constantinople was Shehrbarāz and he was assisted by his brother, Farrukhān. Khusrau[1] wanted an encounter to take place between the two brothers and that one of them should kill the other. Shehrbarāz met Heraclius and worked with him against Khusrau.

In the month of Sha'bān 6 AH (December 627 CE), Heraclius attacked the Persians after marching across the heights of Armenia to the Tigris plain with an army of seventy thousand men. There he encountered twelve thousand Persians from Nineveh and defeated them, killing three of their commanders in one battle. He attacked the ranks of Persian army and killed their commander-in-chief, Rāhzār and half of his army, scattering the rest of them.

After a month, in 7 AH (628 CE) Heraclius entered the city of Dastgerd and destroyed it. Khusrau fled to Al-Madā`in (Ctesiphon) and then he fled from there and Heraclius entered the city and plundered it and he captured Khusrau's wives and shaved the head of his son and humiliated him, forcing him to ride on a donkey and sending him to his father.

The Persians rebelled against Khusrau and his son, Sherwaih removed him from power in 12 AH (633 CE)[2] and signed a peace treaty with Heraclius, in accordance with which the Romans recovered the cross, the captives and the Roman territories captured by the Persians. Then Heraclius returned to Constantinople victorious and was received with great celebration in 9 AH (630 CE) after returning the cross with his own hand to the Church of the Holy Sepulchre[3] in Jerusalem.

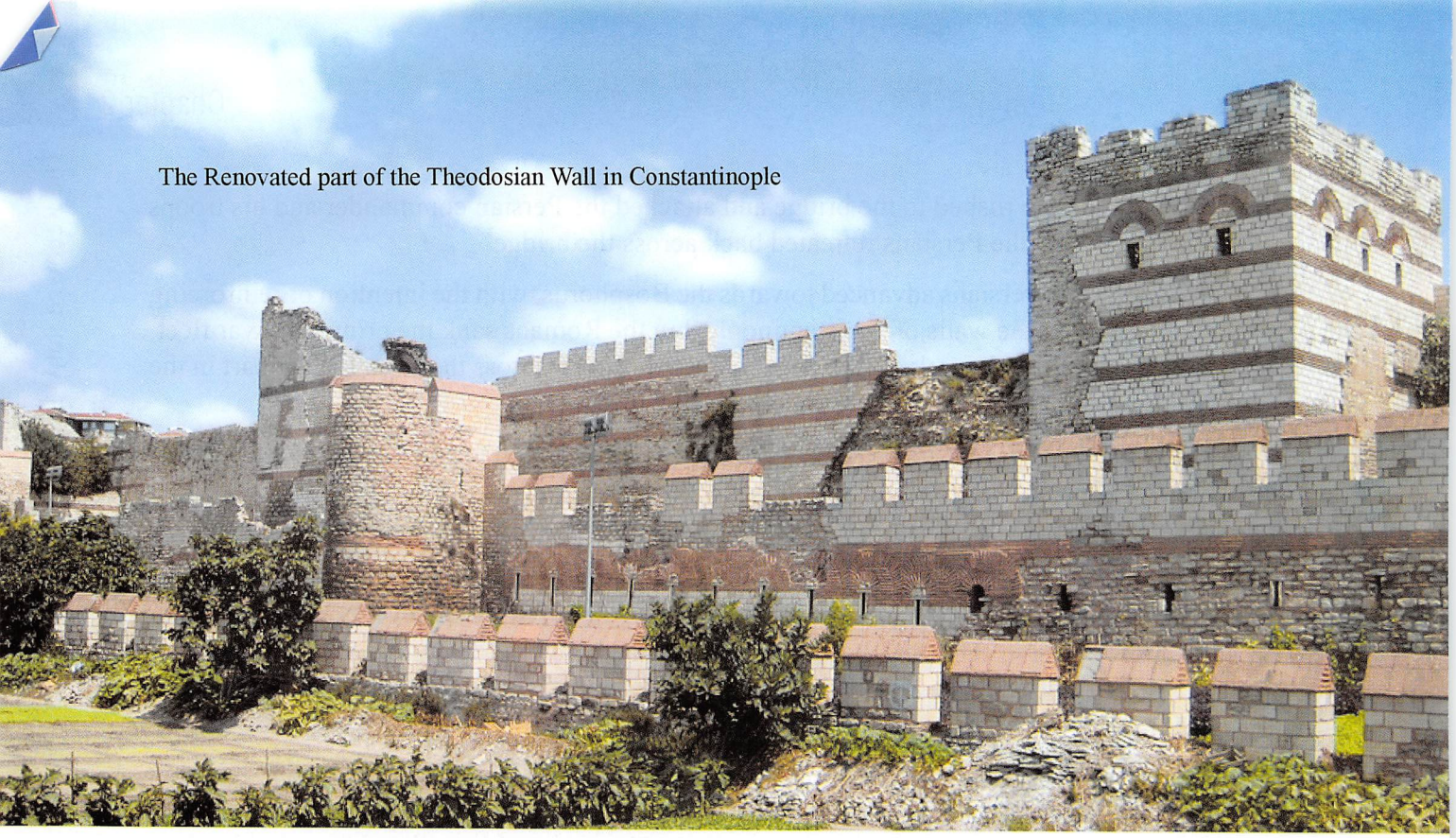
In 17 AH (638 CE) Heraclius attempted to appease the different Christian sects who had been persecuted by the previous arrogant rulers for four centuries. But having failed to accomplish this, he returned to oppressing and torturing them as a means of convincing them! But all of this came very late, for Islam had appeared and the Muslims set out to conquer Syria in the year 12 AH (633 CE). At that time, Heraclius was fifty-eight years old; his body had become weak and his spirit had been broken by illness and long years spent dealing with the woes of the Empire, in addition to the many wounds and worries he had sustained during the hundred battles he fought. As a result, he did not take command of the army himself. Instead, he appointed a number of commanders, including his brother, Theodore – At-Tabari mentioned him, referring to him as Tazāriq – who took part in the Battle of Ajnadain and was killed at the Battle of Yarmūk.

The Muslims defeated the Byzantines at Ajnādain, then at Baisān and in other battles. Then the Battle of decisive confrontation took place at Yarmūk in the year 15 AH (636 CE) and on the spot, Syria fell to the Muslims, followed by Egypt. During the battles for Syria, Heraclius was living sometimes at Homs and sometimes at Antioch. When the conquest was complete, he departed, taking with him the wood of the "Holy Cross", which at one time had been his greatest splendour, but which

[1] *Atlas al-Futūhāt al-Islāmiyyah* (Arabic) here gives incorrectly 'Kisra' (Chosroes) instead of 'Caesar'.

[2] It is incorrect to say that in 12 AH/ 633 AD Shervaih, deposed his father Chosroes (Emperor of Persia), as given in *Atlas al-Futūhāt al-Islāmiyyah* (Arabic). Infact Shervaih had killed his father in 7 AH/ 628 AD.

[3] Holy Sepulchre is, according to Christian belief, the burialplace of 'Isa (Jesus Christ) (عليه السلام).



The Renovated part of the Theodosian Wall in Constantinople

now symbolized the deepest depths of his sadness.

Heraclius was afraid of water and remained for a year on the Asian shore of the Bosphorous before summoning up the courage to cross to Constantinople on a pontoon bridge covered with leaves, in order to hide the water from his sight.

Eudocia, Heraclius' first wife died in 10 BH (612 CE) and after a year, he married his niece, Martina. This marriage was described as being incestuous and falling within the prohibited degree of kinship. Martina herself was described as being cursed, but in spite of this, the Encyclopaedia Britannica reports that it was a happy marriage, that Martina accompanied Heraclius on his military expeditions and that she bore him nine children. In his final years, it appears that Heraclius suffered from prostatic enlargement, retention of urine, acute inflammation (of the bladder) and severe shrinking. As a result of it, he died on 25th of Safar 20 AH (11th of February 641 CE), aged sixty-six years. He bequeathed the Empire to his two eldest sons, Constantine III, who was borne to him by his first wife and who suffered from tuberculosis and Heraclonas, who was borne to him by Martina.

Sources report that Heraclius held deep Christian beliefs and that he attributed his success and his victories to God. His people considered him to be divinely inspired and to possess sublime powers. Others held him to be a sinner, due to his second marriage, but sometimes, when confronted with his accomplishments, they would disregard his sins, while at other times they would raise the matter, in accordance with the circumstances dictated by political machinations. This was most apparent in the rivalry for the succession to the throne in the events of which Martina played a part. She was accused of administering poison to Constantine, the son of Heraclius, until he died, in order that her infant son should be the sole heir to the throne. The family of Constantine rebelled against Martina and a commander whose name was Eutalius [1] marched on the capital, Constantinople and occupied

[1] According to most historians, he was an Armenian, Valentine Arsacidus (Arsakuni), a former supporter of Heraclius Constantine, who with the assistance of the troops stationed in Asia Minor marched on Chalcedon, which forced Heraclius II to declare Constans II, the son of the late Constantine III as joint Emperor. *(Translator)*

it, entering the royal palace and capturing Martina and her sons, Heraclius the younger, [1] David, and Marinus. He removed them from the palace with much pomp and show, stripped them of their crown and slit their noses. [2] Narrations reported that he did not touch her second son, because he was deaf and dumb, while as for her youngest son, Eutalius feared that he might become Emperor when he grew up and so he had him castrated; but the child did not survive the surgery and died as a result of it. Then he banished Martina and her remaining sons to the island of Rhodes.

History reports that Heraclius was a superb military commander; he armed his troops with religious fervour and his personal courage and military tactics were objects of wonder which earned him the love and loyality of his men. Heraclius was wary and keen and a strategist with the ability to evaluate his circumstances and it was said of him that he used to use the religion to serve his military objectives; the Encyclopaedia Britannica described him as the commander of the first campaigns of the Crusades and he embraced the Christian spirit. He conducted the war against Persia with a rare degree of humanity; he did not slaughter the inhabitants of the cities that he conquered, nor did he enslave them and he treated his captives well. Then he set them free when he was no longer able to feed them. His behaviour was the complete opposite of that displayed by Khusrau and it helped him in his conquest of Persia.

Ibn Kathīr mentioned Heraclius in his explanation of *Sūrah Ar-Rūm*, in which he said: *"He was one of the most intelligent of men, the most judicious of kings, the shrewdest of them, he was deeply insightful and possessing the most well-formed opinions. He had a great and glorious reign and the Romans glorified and exalted him greatly."*

Heraclius I earned his distinction by wresting victory from the Persians; when he left their army on the shores of the Bosphorus, looking across at its high walls on the opposite shore and he withdrew with his army to the lands of the Persians, whose armies had departed from them. He invaded those distant lands (i.e. Armenia) and overran Persian territories. Similarly he got victories in Syria and Egypt, and when the Muslims attacked Syria, it is likely that he considered using the same strategy. However he was unable to send his troops into the Arabian Peninsula, for they would have become lost in its deserts and the summer heat would have overcome them, and the winter with its bitter cold and its dryness would have caused them to perish, and they would have died of thirst. But he did implement this strategy as much as he was able to. The Muslims sent their armies towards Damascus, but Heraclius never confronted them directly, as the Persians did. Instead, he would send his armies to the south of their locations and the nature of the land assisted him in this, due to the fact that its regions stretched from north to south, in addition to which, its natural passes permitted that.

It is possible that Heraclius intended to confront the Muslims with a variation of the strategy which had proved so successful against the Persians, but he was fifty years old when he faced the Persians and he had reached sixty-one years of age on the day of the Battle of Yarmūk, in addition to which, the Muslims were unlike the Persians and Islam was unlike Mazdaism.

[1] His given name was Heraklonas, or Heracleonas, but he was named Heraclius II upon being declared joint Emperor. *(Translator)*

[2] According to Theophanes, Heraclonas's nose was cut off and Martina's tongue. The seventh-century Armenian source, Sebeos, states that Martina's tongue was cut out and then she and her two sons were killed. *(Translator)*

6

Muqauqas

This is not the name of a person; it is a title and it is a Greek word, which means the honoured, or the revered. It is likely that the first report in history which came to us of this word was in the letter written by the Prophet (ﷺ) to him:

[من محمد رسول الله إلى المقوقس عظيم القبط]

"From Muhammad, the Messenger of Allah to Muqauqas, the leader of the Copts..."

Then he is mentioned again during the report of the events of the Islamic conquest of Egypt.

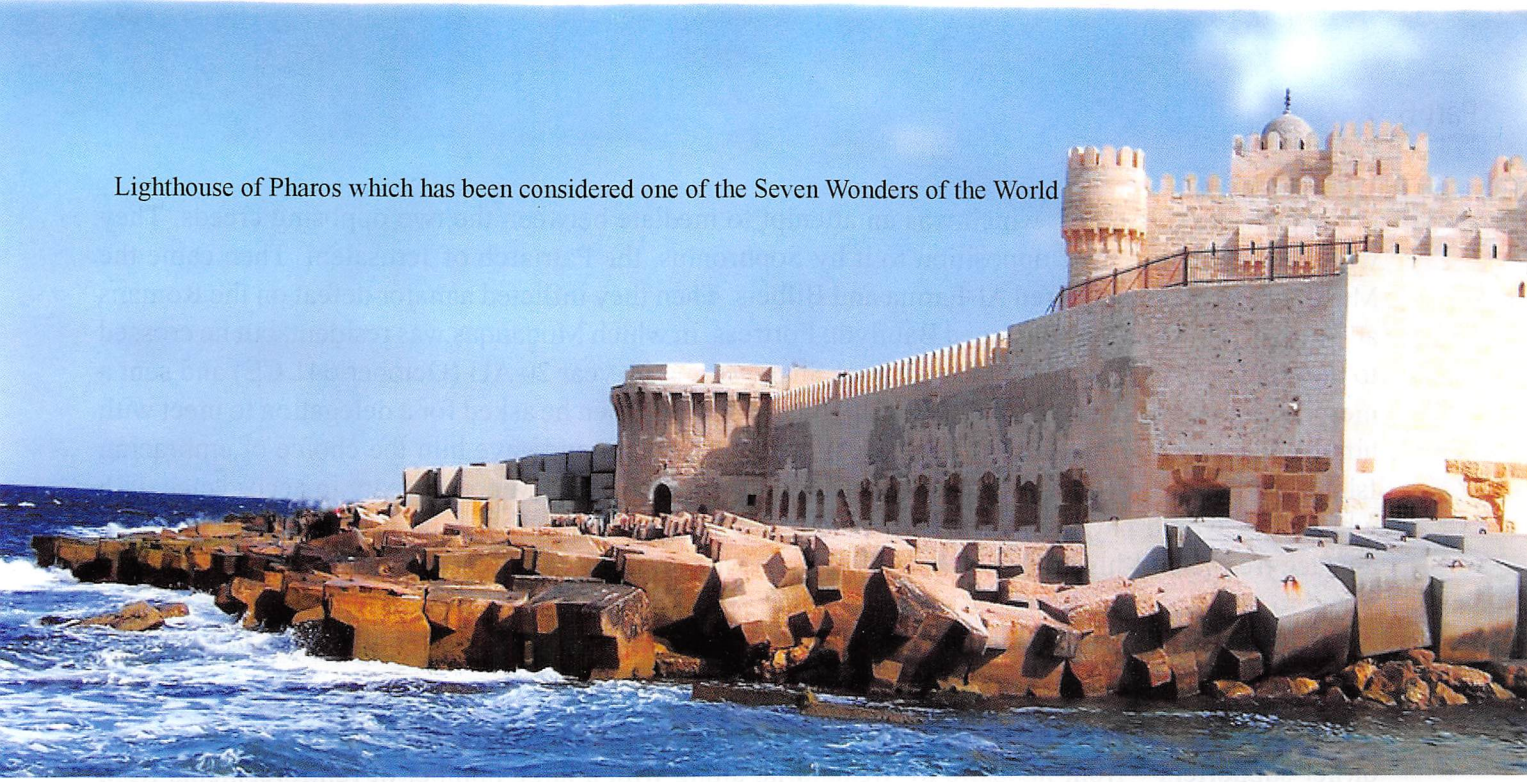
Historians and researchers hold differing opinions regarding his character, but what we are certain of is that there were two persons who held the title of Muqauqas. The first was George, who received the letter of the Prophet (ﷺ) and he was at that time the Byzantines' proxy ruler. The Prophet (ﷺ) sent the letter to him with Hātib Ibn Abi Balta'ah (رضي الله عنه), calling upon him to embrace Islam. Muqaūqas sent him a very polite reply, though he did not embrace Islam. He also sent a number of gifts to the Prophet (ﷺ), including Egyptian cloth, honey, a donkey, a mule, two girls, who were sisters and a slave, who was their uncle, from among the Copts of Egypt.

As for the second person who bore the title of Muqauqas, he was Cyrus, referred to by Arabic sources as Qairūs or Fairūs. However, we shall call him by his given name, Cyrus, which is the name by which he is still known to the Greeks and others and it is a name which they still bestow on their children[1]. Cyrus was the Roman ruler who governed Egypt on behalf of Heraclius. He was also the Malekite[2] Patriarch of the Church of Alexandria, which meant that both authorities were in his hands (i.e. secular and spiritual).

Some researchers held different views regarding the character of Muqaūqas; some of them claimed

[1] **Cyrus Muqauqas** is a historical figure, known as Cyrus of Alexandria. Among Greeks the name Cyrus was very popular. The Persian King Cyrus the Great is called Korosh-e-Kabīr (کوروش کبیر) which is Khorus to the Jews, and Cyrus to the Greeks. Cyrus conquered Babylon in 539 BC and set free the Jewish prisoners who had been taken to Babylon as captives by Nebuchadnezzar in 586 BC. Cyrus is possibly mentioned in the Qur'an under the title Dhul-Qarnain (ذوالقرنين) as stated by Abul-Kalām Āzād and Abu al-'Alā Maudūdi, two eminent Muslim scholars of the subcontinent *(Wikipedia Encyclopedia, Oxford English Reference Dictionary, Tarjamān al-Qu'rān: 3/43-44, Tafhīm al-Qu'rān: 2/401)*. He is Cyrus the Great as given in various books of world history, who passed away in Iran and is buried at Pasargade (اصطخر). *(Wikipedia Encyclopedia)*

[2] **Melchite** (ملكاني) is a term originally applied to an eastern Christian adhering to the orthodox faith as defined by the Councils of Ephesus (43AD) and Chalcedon (451 AD), and as accepted by the Byzantine Emperor. Now the term is applied to a member of a group of Orthodox or Uniat Christians living principally in Syria and Egypt. *(Oxford English Reference Dictionary, p. 900)*



Lighthouse of Pharos which has been considered one of the Seven Wonders of the World

that he was an Egyptian and a Copt, but it is essential that claims be based on (authentic) narrations and on the letter written by the Prophet (ﷺ), which described him as the "leader of the Copts"; based upon this, it is apparent that he was one of the Copts. However, in response to this claim, we say that these narrations are contradicted by other narrations which are more authentic and which state that, on the contrary, he was not a Copt, but a Roman.

The church had become affected by schism, resulting in its division into two churches; the Jacobite Church of Alexandria, which stated that the Messiah (عليه السلام) possessed one will and one divine nature, the Byzantine Church, which held that the Messiah (عليه السلام) possessed one will, and two natures. Heraclius wished to reconcile the two churches and so Sergius, the Patriarch of Constantinople invented a new heresy, which declared that the Messiah (عليه السلام) possessed one will and he forbade the people from discussing his nature. Heraclius adopted this creed and it was accepted by Cyrus, Archbishop of Fasies, at the start of the year 631 CE, upon which Heraclius appointed him as Patriarch of Alexandria and assigned him as Governor of Egypt, in which position he collected the taxes.

Cyrus first reports to Heraclius informed him of his success in uniting the church, but Benjamin set himself up as the representative of the Copts in rejecting this Malekite creed and Muqauqas began to fight the Copts and their creed and to oppress them, forcing them to adopt his creed, until his name became a source of fear and hatred to the Copts.

Coptic historians reported that for a period of ten years, they were forced to choose between the creed of Chalcedon[1] and flogging or death; indeed, Butler said: *"It is incumbent upon us to express in clear terms which admit of no doubt that no Copts took to the field of battle and that no group among them possessed the means or ability to fight; for at that time, they had been humbled and oppressed by Cyrus"*.

A group among the Coptic sect, Jāyāniyah, plotted to assassinate Cyrus, but news of the plot reached him and he crushed it. It was not only the Copts who opposed Cyrus; the Malekites also did

[1] **Chalcedon,** place of the fourth ecumenical council of the Christian Church, held in 451AD. It condemned the Monophysite position and affirmed the dual but united nature of Christ as god and man. Chalcedon is now Kadikoy, a district of Istanbul, located on the strait of Bosporus in Asia Minor (Turkey). *(Oxford English Reference Dictionary, p. 241)*

not approve of this creed, which was an attempt to mediate between the two opposing creeds. They were represented in their opposition to it by Sophronius, the Patriarch of Jerusalem. Then came the Muslims and they conquered Al-Farma and Bilbeis. Then they inflicted a major defeat on the Romans at 'Ain Shams. Then they besieged Babilyūn Fortress, in which Muqauqas was resident, but he crossed to the island of Ar-Rawdah in the month of Shawwal, in the year 20 AH (October 641 CE) and sent a messenger to 'Amr Ibn Al-'Ās (ﷺ) to negotiate with him. Then he asked for a delegation to meet with him on the island of Ar-Rawdah. The Muslims met with him and gave him the choice of embracing Islam, paying the *jizyah,* or war. Muqauqas was inclined to accept a peace treaty in accordance with which they would pay the *jizyah,* but some of his people opposed this and he was unable to make a peace treaty until his army had been defeated. Muqauqas then set out by river for Alexandria and wrote to the Byzantine Emperor, who was angry and summoned him to Constantinople near the end of the year 640 CE; he rejected the peace treaty and sent him to the Governor of the city to humiliate and denounce him, after which he banished from the land.

Heraclius died and his wife Martina, who was a powerful woman, returned Cyrus – who was one of her supporters – from his exile to Alexandria, along with a large number of reinforcements from the Roman army. They arrived there on the 'Day of the Holy Cross[1], and he resumed his oppression of the Copts.

Then 'Amr (ﷺ) arrived at Babilyūn and Cyrus agreed to pay the *jizyah* and to surrender Alexandria after eleven months.

Muqauqas Cyrus did not mention the matter of the peace treaty to the people of Alexandria until the Muslims marched to it on the agreed date. Then the decision was announced and the people demonstrated angrily outside his palace, but he succeeded in calming their anger by telling them that he had only made a peace treaty for their benefit and to spare their blood and their property in a war which they had no hope of winning. They were affected by his advanced years and his poor health and returned reproaching themselves; they collected the *jizyah* payment, which Cyrus then delivered to 'Amr (ﷺ).

Butler considers this treaty as a betrayal by Muqauqas Cyrus, but where was the betrayal when he was unable to defend Egypt and its people had rejected them (the Byzantines) and cooperated with the Muslims, at a time when the Roman army was weak and had experienced nothing but defeat at the Muslims' hands, in Syria and in Egypt? Butler also forgets corrupt governments bring down states, even if they are not threatened by any external enemy.

From Constantinople came news that Martina had been removed from power and that she and her supporters had been humiliated, and she had been exiled and her sons killed. Cyrus was greatly saddened by this news and he was afflicted by dysentery, which, combined with his advanced years, resulted in his death.

Cyrus was not the Muqauqas on the day he died, but he was still the Patriarch of the Malekite Church in Alexandria. The patriarchal seat remained vacant after his death for three months until they invested Ash-Shammas Butrus as Patriarch.

[1] **Holy Cross Day** is the Christian festival of the exaltation of the cross, held on 14 September. *(Oxford English Reference Dictionary, p. 675)*

7

Patriarch Benjamin

Who Was He?

He was the thirty-eighth Orthodox Patriarch of the Copts of Egypt, who was beloved by them. He is remembered by history due to the importance of the events through which he lived and his stances relating to them. Benjamin was from Barshūt. [1] He was the son of two extremely wealthy parents, but he craved ascetism and monasticism and so he left his parents and their wealth. In 621 CE he moved to the locality of Deir Sirius, in the middle of a date orchard near the sea shore, in the northeast of Alexandria. He was presented with the *schema*, or monastic garment by an elderly monk named Theonas, and he assumed the task of training him until he had learnt to be God-fearing, patient and memorized religious texts. Most of his studying was devoted to the Gospel of John and he devoted himself to a life of piety and night prayers.

Benjamin the Patriarch:

When the Persians entered Alexandria and destroyed the monasteries, he took refuge in the Deir Sirius and they did not lay hands upon him. Then Theonas took him to Patriarch Andronicus, the thirty-seventh Patriarch of Alexandria and he took him on as a servant. He later ordained Benjamin to the priesthood, and eventually appointed him as his assistant in matters pertaining to church business. This raised his status in the estimation of all and when Andronicus was on his deathbed, he selected Benjamin as his successor and in this way Benjamin became Patriarch of Alexandria after spending a year in the company of his predecessor.

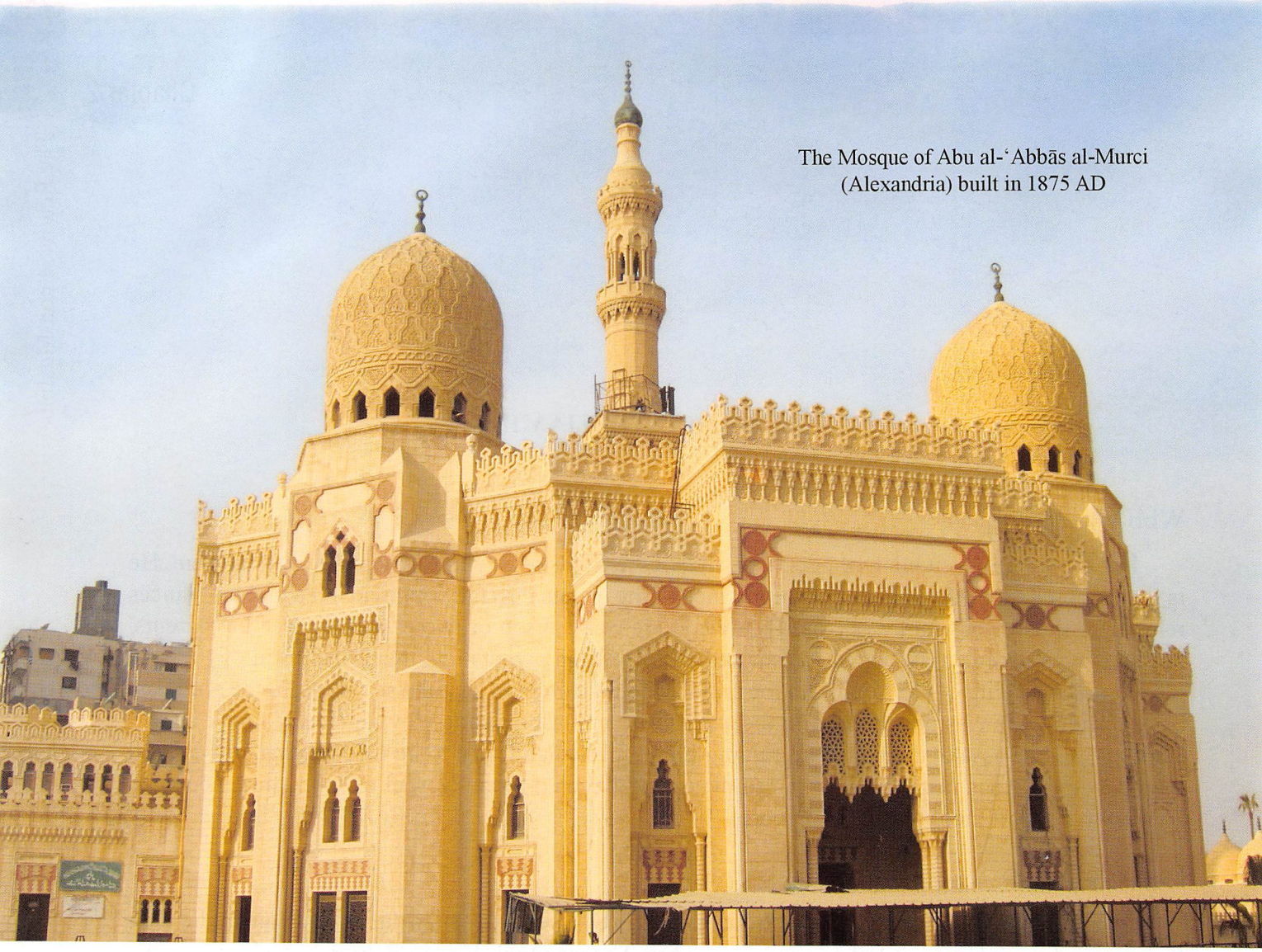
His ordination took place in the Church of St. Mark in Rajab, in the year 1 AH (623 CE), when he was thirty-five years old.

Rebellion against the Byzantines:

The Persians remained for five more years occupying Egypt before they were defeated by Heraclius. They withdrew from Egypt in 6 AH (627 CE) and the Roman army returned by sea in the winter of 7-8 AH (628-29 CE). When Cyrus reached Alexandria in the autumn of 10 AH (631 CE), Benjamin did not respond positively to the suggested compromises he brought and he rejected the order of the church and ordered his monks to hold fast to their beliefs even unto death. He wrote to the bishops of Egypt and told them to go into hiding ahead of the coming trial – which would last for ten years. This was his prediction, which proved to be accurate. Then Benjamin hastened to flee and to hide.

He walked on foot by night, accompanied by two of his students from Maryūt to Muna, where the

[1] Barshūt: It is in the Buhairah region of the western Nile Delta. It is presently known as Kafr Musa'id.



The Mosque of Abu al-'Abbās al-Murci (Alexandria) built in 1875 AD

Church of St. Mina was located, which was in an oasis at the junction of the road to Wadi An-Natrūn, the road to At-Tarānah and Barqah. Then he went to Jabal Barnūj, then to Wadi An-Natrūn, then he departed for Al-Ahrām (the Pyramids) and then walked along the edge of the desert to Upper Egypt where he hid in a small monastery in the desert in the region of Qūs.

During those ten years killing and oppression were the methods employed by Cyrus to persuade the Copts to follow his creed and many of them were put to trial, including a number of bishops. Cyrus arrested Benjamin's brother, Mennas and lit fires on his sides until his fat flowed to the ground, his teeth were knocked out; they then put him in a sack of sand, when he refused to accept their creed, and drowned him in his sack in the sea.

Under the Shelter of 'Amr (ﷺ) and the Protection of the Muslims:

The situation continued like this until Islam emerged and the Muslims conquered Syria. Cyrus continued to search for Benjamin while he fled from place to place, until 'Amr Ibn Al-'Ās (ﷺ) arrived to conquer Egypt.

Ibn 'Abdul Hakam reported that: *"Benjamin wrote to the Copts at that time, informing them that the Romans no longer had an empire and that their king was cut off and he ordered them to submit to 'Amr (ﷺ). And it was said that the Copts who were in Al-Farma at that time were supporters of 'Amr (ﷺ)."*

When the conquest of Egypt was complete, a man whose name was Sanutius (شنوده) informed ʿĀmr (رضي الله عنه) about the situation of Benjamin, the fugitive, and so ʿAmr wrote to the vicegerents of Egypt, saying: *"Wherever the Patriarch of the Copts, Benjamin, may be, we promise him protection and safety and the Covenant of Allah. So let the Patriarch come here in safety, in order that he may administer the affairs of his faith and protect his religious community."*

Benjamin then returned to Alexandria to scenes of great joy and ʿAmr (رضي الله عنه) ordered that he be met with high esteem and deference. Sāwirus Ibn Al-Muqaffaʿ said: "Benjamin was very good-looking, well-spoken, calm, dignified and ʿAmr (رضي الله عنه) said to him: *"Deal with all of your church and its men and organize their affairs'. Then Benjamin supplicated Allah for him and spoke kind words to him which impressed him and those present with him. Then he departed from him, being treated with deference and respect by the Muslims and all of Egypt rejoiced. He returned to their creed all of those who had been put to trial because of it by Cyrus, through admonition and kindly treatment. Those who had fled from Cyrus returned and Benjamin built Wadi An-Natrūn Monastery, which made the Copts very happy ... like young calves when they are untied and set free to drink the milk of their mothers."*

Benjamin was a wise man, possessing good judgement, whose goal was always the wellbeing of the Copts and to heal the effects of the oppression on their beliefs and their deeds. He strove to reform that which was impaired in matters relating to the church and its flock and wherever he went, he was received by crowds of Copts, who sought his blessing.

Along with Benjamin in the Church, was a gentle-hearted priest "like a dove", named Agathon, from the people of Maryūt. During the reign of Cyrus, he pretended to be a carpenter in order to enter the houses of the Copts, consoling them and persuading them to persevere during the ten years of persecution, until the Muslims arrived. When Benjamin returned to his papal seat, Agathon was placed with him. Butler says: *"Benjamin's return had a profound effect in solving the problem of the creed of the Copts and relieving the distress and worry caused thereby, if his return had not set in order this religious group, it had become lost and destroyed."* Benjamin said: *"I was in my hometown, which is Alexandria and there I found safety from fear and tranquility after distress. Allah had removed from us the oppression of the disbelievers and the injury they inflicted on us."* And verily, he who said the following words spoke truly: *"Had it not been for the Islamic conquest of Egypt, the religion of the Copts would have been eradicated."*

When Constantinople sent Manuel to Alexandria to recapture Egypt, Benjamin stood with his people in support of the Muslims, helping them and showing their affection for them; adhering to the covenant they had made with them at the treaty of Alexandria.

His Death:

Benjamin became ill in the last years of his life and complained of problems in his feet for the last two years of it. He died on the 8th of Ramadan, 41 AH = 3rd of January 662 CE, after having served as Patriarch for thirty-nine years. Butler estimated his age at that time to be no less than seventy-five years. After his death, the Copts appointed Agathon to succeed him as Patriarch.

The Beginnings of the Lunar Years (Start of Muharram) and Their Equivalents in the Solar Calendar

Day	*The Hijri Calendar*	*The Gregorian Calendar*
Friday	1st Muharram, 1 AH	16th of July, 622 CE
Tuesday	1st Muharram, 10 AH	9th of April, 631 CE
Sunday	1st Muharram, 11 AH	29th of March, 632 CE
Thursday	1st Muharram, 12 AH	18th of March, 633 CE
Monday	1st Muharram, 13 AH	7th of March, 634 CE
Saturday	1st Muharram, 14 AH	25th of February, 635 CE
Wednesday	1st Muharram, 15 AH	14th of February, 636 CE
Sunday	1st Muharram, 16 AH	2nd of February, 637 CE
Friday	1st Muharram, 17 AH	23rd of January, 638 CE
Tuesday	1st Muharram, 18 AH	12th of January, 639 CE
Friday	1st Muharram, 19 AH	31st of December, 639 CE
Tuesday	1st Muharram, 20 AH	19th of December, 640 CE

The Beginnings of the Solar Years (Start of January) and Their Equivalents in the Lunar Calendar

Day	*The Gregorian Calendar*	*The Hijri Calendar*
Wednesday	1st Janurary 632 CE	2nd of Shawwāl, 10 AH
Friday	1st Janurary 633 CE	13th of Shawwāl, 11 AH
Saturday	1st Janurary 634 CE	24th of Shawwāl, 12 AH
Sunday	1st Janurary 635 CE	6th of Dhul Qa'dah, 13 AH
Monday	1st Janurary 636 CE	15th of Dhul Qa'dah, 14 AH
Wednesday	1st Janurary 637 CE	28th of Dhul Qa'dah, 15 AH
Thursday	1st Janurary 638 CE	9th of Dhul Hijjah, 16 AH
Friday	1st Janurary 639 CE	19th of Dhul Hijjah, 17 AH
Saturday	1st Janurary 640 CE	2nd of Muharram, 19 AH
Monday	1st Janurary 641 CE	14th of Muharram, 20 AH

DISTANCES

Al-Yaum = 2 *bareeds* = 8 *farsakhs*

Al-Bareed = 4 *farsakhs* = 22.176 kilometers

Al-Farsakh = 3 *Amyāl (Arabic miles)* = 5544 meters

Al-Marhalah = 5 to 6 *farsakhs*

Al-Meel (Arabic miles) = 1848 meters

Al-Ghalwah: 1/10th of a mile *(Arabic)* = 184.8 meters

Areas

Al-Jareeb	= 6300 square *ziras*
	= 1366 square meters
Egyptian *faddan*	= 4200 square meters
Al-Hali	= 3.07 *jareebs*

Coinage

1 *dīnar*	= 1 M*ithqal*
	= 4.25 grams of gold of 3/234 carat quality
1 *dirham*	= 7/10 of a mithqāl = 14 carat
	= 2.975 grams of silver

During the Prophetic era and the era of the conquests, the *dīnar* was equal to 10 *dirhams*.